واعبد ربك حتى يأتيك اليقين

اليقين

انترنيشنل

مجلة

دار التصنيف (برائيوت) ليميتد

المجلد ٣٨ | ١ شوال ، ١٤٠٩ هـ | الموافق ٧ مايو ، ١٩٨٩ م | العدد ١

السكلمــــة الافتـــاحيـــة :

— ندخل بهذا العدد من اليقين فى العام الثامن والثلاثين من حياتها.

— هدفنا الوحيد من هذا العمل الاسلامى كان ولايزال اعــلاء كلمـــة الله . . .

افضل الاعمال الصلاة لوقتها وبر الوالدين :

— احب الاعمال الى الله المحافظة على اداء الصلاة فى مواقيتها .

— وقضى ربك الا تعبدوا الا اياه وبالوالدين احسانا . . .

> تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بهـا بالطريقـة الإسلامية اللائقة . وشكراً .

بسم الله الرحمن الرحيم

خلاصة الايمان والاسلام

عن سفيان بن عبد الله الثقفي قال : قلت يا رسول الله قل لى فى الاسلام قولا لا اسأل عنه احدا بعدك (وفى رواية غيرك) قال : قل آمنت بالله ثم استقم

(رواه مسلم)

معنى الحديث ان يسعى للمسلم ان يؤمن بالله الهـا له وربا ويجعل مـن نفسه عبد الله ، ثم يضع نصب عينيه الالتزام الدقيق بمقتضيات ذلك الايمان والعبودية وهذا ما فيه الكفاية . والحديث من « جوامع الكلم » يعرض بغاية الايجاز جل حقيقة الاسلام وروحه ، اى الايمان بالله والاستقامة التامة عليه .

مترجم من معارف الحديث

أسعار الإشتراك السنوى فى اليقين إنترنيشنل لمجلد السنة الجارية :

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات فى حالة التسديد بشيك من خارج أى مصرف فى كراتشى.

خارج باكستان: --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى

	روبيات
● البلاد الأفريقية و الأوروبية والصين واليابان و ماليزيا و سينغافورة .	٢١٠,٠٠
● أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠,٠٠
● الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت	١٣٠,٠٠
● سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠,٠٠
● إندونيسيا	٢٠٠,٠٠
● بنامة، أمريكا الجنوبية وجزائر الهند الغربية . . .	٢٧٥,٠٠

بالبريد البحرى

(ا) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤,٠٠
(ب) جميع البلاد الأخرى	١٤٥,٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٣,٥٠ روبيات   خارج باكستان: بالبريد الجوى ١,٠٠ دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية و العدد ٣٦ مقابل ١٠٠ روبية ، وذلك ما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة .

لساكنى باكستان: ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان: ٢٥٠,٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد: دار التصنيف ، مجاهد آباد، حب ريلوى رود ، كراتشى - باكستان.

هواتف :

المكتب الرئيسى: ٢٢٦٥٩٧٠-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الكلمة الافتتاحية

الحمد لله العظيم والصلاة والسلام على رسوله الكريم الذى لانبى بعده

يسرنا اننا ندخل بهذا العدد من اليقين فى العام الثامن والثلاثين من حياتها وذلك ، بحمد الله ، من غير اى انقطاع . وغنى عن البيان ان هدفنا الوحيد من هذا العمل الاسلامى كان ولا يزال اعلاء كلمة الله ونشر وترويج السنة النبوية بما فيها عمل القاء الضوء على حياة الصحابة الكرام رضى الله عنهم أجمعين واهل الله والصوفياء العظام رحمهم الله واكتشاف تاريخنا العتيق الساطع وفهم الفقه الاسلامى ومعنى كل هذا توفير مساعدة على بناء مسلم حياة طيبة على الخطوط الاسلامية . ومن ابرز مزايا المجلة اننا نقوم منذ ١٩٧٦ م بنشر ترجمة معانى القرآن الكريم باللغة الانجليزية مع الكتابة الصوتية للنص العربى بالحروف الرومانية ، وذلك تسهيلا على قرائنا قراءة الكتاب المقدس والنطق بالحروف العربية بالاسلوب الصحيح بقدر المستطاع .

ولقد قمنا ، بحمد الله ، بترجمة ثمانيه عشر جزءا من القرآن الكريم حتى الآن وسوف نكون ، ان شاء الله ، قد أتممنا ترجمة عشرين جزءا منه فى العام الجديد . نظراً الى ما تم انجازه على ايدينا الى هذا الوقت لايسعنا الا ان نخضع امام الله تعالى قائلين .

ربنا تقبل منا انك انت السميع العليم ٥

ومن أمر طبيعى ان بمناسبة الذكرى السنوية هذه تذكرنا بباني مجلة اليقين ، مولانا طفيل احمد الفاروقى ، رحمة الله عليه وبركاته . انه هو الذى تأمل فى ايجاد طريقة لاشاعة رسالة الاسلام فى طول وعرض العالم فراى ان اللغة الانجليزيه هى انسب واصلح اللغات لايصال رسالة الاسلام الى ابعد ركن من المعمورة فوفقه الله من فضله لتأسيس هذه المجلة التى مازالت تنمو وتزداد فى نطاق خدماتها ونرى ان هدف فضيلة الشيخ قد تحقق الى حد كبير والمجلة لاتزال سارية على المسار الذى اختاره ومهده لها الشيخ لتحقيق هدفه ، الا وهو نشر دين الاسلام الى ابعد حد ممكن . هذا وندعو الله تعالى ان يسبغ على فضيلة الشيخ رحمه الله من اطيب نعمائه واسكنه اوسع جنانه .

اما نحن فنستهل عام المجلة الجديد بمعاهدة متجددة على ان لا ندخر جهدا فى تكريس جل مساعينا واقصى مجهوداتنا ومؤهلاتنا فى اعلاء كلمة الله ونشر دين الاسلام الى ابعد اركان العالم ونرجو من قرائنا التعاون والتعاضد من اجل توسيع حلقة القراء والمستفيدين منها وما علينا الاالبلاغ .

افضل الأعمال الصلاة لوقتها وبر الوالدين

١ ـ عن عبد الله بن مسعود قال : سألت رسول الله ﷺ : أى العمل افضل ؟ قال : الصلاة لوقتها ، قال : قلت : ثم أى ؟ قال : بر الوالدين . قال : قلت ثم أى ؟ قال : الجهاد فى سبيل الله . فما تركت أستزيده الا ارعاء عليه .

٢ ـ عن عبد الله بن مسعود قال : قلت : يا نبى الله : أى الأعمال اقرب الى الجنة ؟ قال : الصلاة على مواقيتها . قلت : وماذا يا نبى الله ؟ قال : بر الوالدين . قلت وماذا يا نبى الله ؟ قال : الجهاد فى سبيل الله .

٣ ـ عن أبى عمرو الشيبانى قال : حدثنى صاحب هذه الدار ـ وأشار الى دار عبد الله ـ قال : سألت رسول الله ﷺ أى الأعمال احب الى الله ؟ قال : الصلاة على وقتها . قلت : ثم أى ؟ قال : ثم بر الوالدين . قلت : ثم أى ؟ قال : ثم الجهاد فى سبيل الله . قال : حدثنى بهن ، ولو استزدته لزادنى .

وفى رواية : « وأشار الى دار عبد الله وما سماه لنا » .

٤ ـ عن عبد الله عن النبى ﷺ قال : افضل الأعمال ـ أو العمل ـ الصلاة لوقتها ، بر الوالدين » .

فى مجال التنافس فى الخير ، والسؤال عن افضل القربات يسأل عبد الله بن مسعود رسول الله ﷺ أى العمل أفضل ؟ وأى الطاعات أحب الى الله ؟ ويجيبه ﷺ : أحب الأعمال الى الله المحافظة على اداء الصلوات فى مواقيتها ، قال ابن مسعود : ثم ماذا من الأعمال الصالحات أحب الى الله ؟ قال رسول الله ﷺ : بر الوالدين ورعاية أمورهما والاحسان اليهما قال : ثم أى الأعمال بعد بر الوالدين ؟ قال : الجهاد فى سبيل الله والدفاع عن الاسلام ونشره بين الأمم .

وكان ابن مسعود يرغب فى الاسترسال فى اسئلته حرصا على الاستزادة من العلم ومعرفة ابواب الخير ، ولكنه استشعر او خاف ملل الرسول ﷺ ، فسكت شفقة منه عليه وهو يعلم أنه لو سأل زيادة لأجيب . .

فرضى الله عن ابن مسعود وعن سائر الصحابة الذين قال الله فيهم « يحبهم ويحبونه » . وصلى الله وسلم على من قال فيه ربه « لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم » .

قال ابن بطال : فى الحديث ان البدار الى الصلاة فى اول اوقاتها افضل من التراخى لوقتها المستحب .

وقد اعترض ابن دقيق على قول ابن بطال وقال : ليس فى هذا اللفظ ما يقتضى اولا ولا آخرا ، وكان المقصود به الاحتراز عما اذا وقعت قضاء .

وتعقب بأن اخراجها عن وقتها محرم ، ولفظ « احب » يقتضى المشاركة فى الاستحباب فيكون المراد الاحتراز عن ايقاعها آخر الوقت .

وأجيب على التعقيب بأنّ المشاركة انما هي بالنسبة الى الصلاة وغيرها من الأعمال ، فان وقعت الصلاة في وقتها كانت احب الى الله من غيرها من الأعمال ، فوقع الاحتراز عما اذا وقعت خارج وقتها من معذور كالنائم والناسي ، فان اخراجها لها عن وقتها لا يوصف بالتحريم ولا يوصف بكونه افضل الأعمال مع كونه محبوبا ، لكن ايقاعها في الوقت احب . ــ فتح البارى .

ونحن مع ابن بطال : في ان افضل الأعمال الصلاة في اول وقتها لأن مجموع الروايات « الصلاة لوقتها » « الصلاة على مواقيتها » « الصلاة على وقتها » ترجح ان اللام للابتداء او الاستقبال لتتوافق مع الاستعلاء المأخوذ من « على » ويبعد ان تكون اللام بمعنى (في) خصوصا وقد جاء التصريح بأول الوقت « الصلاة في أول وقتها » فيما اخرجه الحاكم والدار قطني والبيهقي عن علي بن حفص الذي قال عنه الحافظ بن حجر : انه شيخ صدوق من رجال مسلم : وهذا لا يمنع فضل الصلاة في وقتها ، لكن الصلاة في اول وقتها افضل من الصلاة في آخر وقتها ومن جميع الأعمال .

بر الوالدين :

أما بر الوالدين فقد وضحه القرآن الكريم بقوله تعالى : « ووصينا الانسان بوالديه حسنا » وبقوله : وقضى ربك الا تعبدوا الا اياه وبالوالدين احسانا اما يبلغن عندك الكبر احدهما او كلاهما فلا تقل لهما اف ولا تنهرهما وقل لهما قولا كريما واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيرا »

واقتضت الآيات بالوصية بالوالدين والامر بطاعتهما ولو كانا كافرين الا اذا امرا بالشرك فتجب معصيتهما في ذلك عملا بقوله تعالى : « وان جاهداك على ان تشرك بي ما ليس لك به علم فلا تطعهما وصاحبهما في الدنيا معروفا » .

وقد أخرج الامام مسلم في صحيحه عن مصعب ابن سعد عن ابيه قال : حلفت ام سعد لا تكلمه ابدا حتى يكفر بدينه . فقالت : زعمت ان الله اوصاك بوالديك . فأنا أمك وانا آمرك بهذا فنزلت « ووصينا الانسان بوالديه حسنا وان جاهداك على ان تشرك بي ما ليس لك به علم فلا تطعهما » .

وفي رواية : قالت امه : يا سعد لن آكل ولن أشرب حتى أموت فتعير بي بين العرب فيقال لك : يا قاتل أمه : فقال سعد : يا أماه والله لقد علم العرب أنني أبر الناس بأمي ولكن لو أن لك مائة نفس فخرجت نفسا نفسا ما رجعت عن ديني » .

وقد اختلف العلماء في تقديم حق الأم في البر على الأب فذهب الجمهور الى أن للأم ثلاثة أمثال ما للأب من البر، اخذا من الحديث الصحيح ان رجلا سأل رسول الله ﷺ فقال : يا رسول الله من أحق بحسن صحابتي ؟ قال : امك . قال ثم من ؟ قال : امك . قال : ثم من ؟ قال أبوك . ومن الحديث الصحيح ايضا ان رسول الله ﷺ قال : « ان الله يوصيكم بأمهاتكم ثم يوصيكم بأمهاتكم ثم يوصيكم بأمهاتكم ، ثم يوصيكم بآبائكم بالأقرب فالأقرب » .

قال الجمهور : وكان ذلك لصعوبة الحمل ، ثم الوضع ، ثم الرضاع ، فهذه تنفرد بها الأم وتشقى بها ثم تشارك الأب في التربية ، وقد وقعت الاشارة الى ذلك في

قوله تعالى : « ووصينا الانسان بوالديه احسانا حملته أمه كرها ووضعته كرها وحمله وفصاله ثلاثون شهرا » فسوى بينهما فى الوصاية وخص الأم بالأمور الثلاثة .

ونقل بعضهم عن مالك انهما فى البر سواء ، اخذا مما روى عنه انه ساله رجل قال : طلبنى ابى فمنعتنى امى ، قال مالك : « اطع اباك ولا تعص امك » قال ابن بطال : هذا يدل على انه يرى ان برهما سواء ، اذ قال الليث حين سئل عن المسالة بعينها قال : اطع أمك فان لها ثلثى البر ، وقال الحافظ ابن حجر : والصواب راى الجمهور .

وعندى ان بعض الامهات فى بعض البلاد متخلفات العقل قاصرات فى التفكير قد تأمر ابنها بما يضر دينه ودنياه وتنهاه عما يصلح حاله . قد تأمره بزواج قريباتها وهو لا ويهو لا يهواها وليست بكفء لحاله ، وقد تنهاه عن الزواج لمجرد حرصها على ابقائه فى احصانها ، فطاعة الام ، وكذا طاعة الأب بعد كمال رشد الابن ليست على الأطلاق .

ومع هذا ينبغى على الابن ان يعمل على ارضائهما، مع المحافظة على ما يصلحه فى الدين والدنيا . ولا يتعارض هذا الراى مع بر الوالدين ولا مع توقف الجهاد الذى يتوقف على اذن الوالدين هو فرض الكفاية ، والذى يصير متعين . واجب على من له أبوان اذا قام به غيره وبر الوالدين واجب عينى فصح توقف هذا الجهاد على اذنهما ، على ان هذا الجهاد يحرم الأبوين من البر زمنا قد يطول بخلاف عصيان بعض أوامرهما لمصلحته فانه لا يحرمهما من البر والاحسان ولا من طاعتهما فى تعلياتهما الأخرى .

أما عدم ذكر الايمان بالله فى الحديث فقد أجاب عنه ابن دقيق العيد حيث قال : الأعمال فى هذا الحديث محمولة على البدنية ، وأراد بذلك الاحتراز من الايمان لانه من اعمال القلوب .

أما تقديم الصلاة على البر فلأن الصلاة شكر لله والبر شكر للوالدين وشكر الله مقدم على شكر الوالدين موافقة لقوله تعالى : « ان اشكر لى ولوالديك الى المصير ».

واما تقديم البر على الجهاد فان المراد من الجهاد هنا غير فرض العين وهو يتوقف على اذن الوالدين ، بل يقدم بر الوالدين عليه فقد روى النسائى ان جاهمة جاء الى النبى ﷺ فقال : « يا رسول الله . . أردت الغزو وجئت لأستشيرك فقال : هل لك من ام ؟ قال : قال : نعم ، قال : الزمها » ولمسلم عن عبد الله بن عمرو فى نحو هذه القصة « ارجع الى والديك فأحسن صحبتهما » ولابى داود عن عبد الله بن عمرو « ارجع فاضحكهما كما ابكيتهما » ولابى داود ايضا « ارجع فاستاذنهما فان اذنا لك فجاهد والا فبرهما » . بشكر مجلة منير الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

SECTION 4 — *RU-KOO'* 4 — ركوع ٤

35	And indeed We gave Moses the Book	35. *Wa la-qad aa-tai-naa moo-sal-ki-taa-ba*	وَلَقَدْ آتَيْنَا مُوسَى الْكِتٰبَ
	and appointed with him his brother Aaron a Vizier	*wa ja-'al-naa ma-'a-hōo a-khaa-hu haa-roo-na wa-zee-raa.*	وَجَعَلْنَا مَعَهُ أَخَاهُ هٰرُونَ وَزِيرًا ۝
36	Then We said Go both of you to the people who have denied our signs	36 *Fa-qul-naz-ha-bāa i-lal-qau-mil-la-zee-na kaz-za-boo bi-aa-yaa-ti-naa*	فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيٰتِنَا
	Then We destroyed them a complete destruction	*Fa-dam-mar-naa-hum tad-mee-raa.*	فَدَمَّرْنٰهُمْ تَدْمِيرًا ۝
37.	And the people of Noah when they rejected the Messengers,	37 *Wa qau-ma noo-hil-lam-maa kaz-za-bur-ru-su-la*	وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ
	We drowned them and made them a portent for mankind	*agh-raq-naa-hum wa ja-'al-naa-hum lin-naa-si aa-yah*	أَغْرَقْنٰهُمْ وَجَعَلْنٰهُمْ لِلنَّاسِ آيَةً
	And We have prepared a painful chastisement for the wrongdoers,	*Wa a'-tad-naa liz-zaa-li-mee-na 'a-zaa-ban a-lee-maa.*	وَأَعْتَدْنَا لِلظّٰلِمِينَ عَذَابًا أَلِيمًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الانجليزية،
مع الكتابة الصوتية للنص العربي بالحروف الرومانية والغرض من هذا
المساعدة على تلاوة الكتاب المقدس بالاسلوب الصحيح. وشكرا .

30. And the Messenger said: O my Lord	30. *Wa qaa-lar-ra-soo-lu yaa-rab-bi*	وَقَالَ الرَّسُولُ يَٰرَبِّ
my people have taken this Quran as something forsaken.	*in-na qau-mit-ta-kha-zoo haa-zal-qur-aa-na mah-joo-raa*	إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا
31 Thus for every Prophet We have made an opponent from among the guilty;	31. *Wa ka-zaa-li-ka ja-'al-naa li-kul-li na-bee-yin 'a-duw-wam-mi-nal-muj-ri-meen.*	وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ
and sufficient is your Lord as a guide and helper	*Wa ka-faa bi-rab-bi-ka haa-di-yanw-wa na-see-raa.*	وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا
32. And those who disbelieve say: Why is the Quran not revealed to him all at once?	32 *Wa qaa-lal-la-zee-na ka-fa-roo lau laa nuz-zi-la 'a-lai-hil-qur-aa-nu jum-la-tanw-waa-hi-dah.*	وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً
(We have revealed it) thus so that We may strengthen your heart thereby	*Ka-zaa-li-ka li-nu-sab-bi-ta bi-hee fu-aa-da-ka*	كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
and We have recited it slowly and distinctly	*wa rat-tal-naa-hu tar-tee-laa*	وَرَتَّلْنَاهُ تَرْتِيلًا
33 And they do not bring to you any parable,	33. *Wa laa ya'-too-na-ka bi-ma-sa-lin*	وَلَا يَأْتُونَكَ بِمَثَلٍ
but We convey to you the truth and a better explanation (of it).	*il-laa ji'-naa-ka bil-haq-qi wa ah-sa-na taf-see-raa.*	إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا
34. Those who are gathered on their faces towards Hell,	34. *Al-la-zee-na yuh-sha-roo-na 'a-laa wu-joo-hi-him i-laa ja-han-na-ma*	الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
shall be in the worst place and most strayed away from the (right) path.	*u-laa-i-ka shar-rum-ma-kaa-nanw-wa a-dal-lu sa-bee-laa.*	أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا

Part 19 *Wa Qaa-lal-la-zee-na* | *Chapter* 25 *Al-Fur-qaan* | ١٩ - وقال الذين ٢٥ - الفرقان

24. The people of Paradise on that day	24 *As-haa-bul-jan-na-ti yau-ma-i-zin*	أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ
shall have a better abode and a fairer noonday resting place.	*khai-rum-mus-ta-qar-raunw-wa ah-sa-nu ma-qee-laa*	خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا
25. And on the day the sky is rent asunder with the clouds	25 *Wa yau-ma ta-shaq-qa-qus-sa-maa-u bil-gha-maa-mi*	وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ
and the angels are sent down in continuous stream.	*wa nuz-zi-lal-ma-laa-i-ka-tu tan-zee-laa*	وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا
26 The Sovereignty on that day shall rightly belong only to the All-Compassionate,	26 *Al-mul-ku yau-ma-i-zi-nil-haq-qu lir-rah-maan.*	ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ
and that shall be a hard day for the unbelievers	*Wa kaa-na yau-man 'a-lal-kaa-fi-ree-na 'a-see-raa*	وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا
27. And on that day the wrong-doer shall bite his hands, saying:	27 *Wa yau-ma ya-'ad-duz-zaa-li-mu 'a-laa ya-dai-hi ya-qoo-lu*	وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ
O, would that I had taken a way with the Messenger.	*yaa-lai-ta-nit-ta-khaz-tu ma-ar-ra-soo-li sa-bee-laa.*	يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا
28. Ah, alas for me! Would that I had not taken such a one as friend.	28. *Yaa-wai-la-taa lai-ta-nee lam-at-ta-khiz fu-laa-nan kha-lee-laa*	يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا
29. Indeed, he led me astray from the Admonition after it had come to me.	29. *La-qad a-dal-la-nee 'a-niz-zik-ri ba'-da iz jaa-a-nee.*	لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى
Satan is ever treacherous to man.	*Wa kaa-nash-shai-taa-nu lil-in-saa-ni Kha-zoo-laa.*	وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṯ = ث	ḥ = ح	ẓ = ز	ṣ = ص	ḍ = ض	t = ط	ẓ = ظ	' = ع	ء = ʾ (Jerk)	
Bold	Madd	آ = ãã	وٓ = ōō	يٓ = ēē	Fine	Madd	آ = ãa	وٓ = ōo	يٓ = ēe

Part 19 *Wa Qaa-lal-la-zee-na* — Chapter 25 *Al-Fur-qaan* — ١٩ - وقال الذين ٢٥ - الفرقان

SECTION 3 — *RU-KOO'* 3 — ركوع ٣

21 And those who do not hope to meet Us say	21 *Wa qaa-lal-la-zee-na laa yar-joo-na li-qãã-a-naa*	وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
Why are the angels not sent down to us, or (why) do we not see our Lord?	*lau lãa un-zi-la 'a-lai-nal-ma-lãã-i-ka-tu au na-raa rab-ba-naa*	لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرٰى رَبَّنَا
Surely, they feel too proud of themselves	*La-qa-dis-tak-ba-roo fee an-fu-si-him*	لَقَدِ اسْتَكْبَرُوا فِيٓ أَنْفُسِهِمْ
and they have gone too far in their insolence	*wa 'a-tau 'u-tuw-wan ka-bee-raa.*	وَعَتَوْ عُتُوًّا كَبِيرًا
22 On the day when they behold the angels,	22. *Yau-ma ya-rau-nal-ma-lãã-i-ka-ta*	يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ
there will be no good news for the guilty on that day,	*laa bush-raa yau-ma-i-zil-lil-muj-ri-mee-na*	لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِينَ
and they will say Let there be a barrier forbidden (to save us).	*wa ya-qoo-loo-na ḥij-ram-maḥ-joo-raa*	وَيَقُولُونَ حِجْرًا مَّحْجُورًا
23 And We shall turn to the work that they had done	23. *Wa qa-dim-nãa i-laa maa 'a-mi-loo min 'a-ma-lin*	وَقَدِمْنَآ إِلٰى مَا عَمِلُوا مِنْ عَمَلٍ
and render it like dust scattered (in the air).	*fa-ja-'al-naa-hu ha-bãã-am-man-ẓoo-raa.*	فَجَعَلْنٰهُ هَبَآءً مَّنْثُورًا

REWARD OF KINDNESS

Hadhrat Zunnun Misri (*Rahmatullah 'alaihi*), the renowned saint of Egypt narrated: I was once on a journey in the wilderness covered with ice. I saw a fire-worshipper scattering some seeds on the ice. I asked him the reason for this and he replied: Today on account of the ice the birds will not find any seeds; I am, therefore, scattering these seeds so that Allah has mercy on me. I said to him: O worshipper of the fire! Since when does the Friend (Allah) derive pleasure from the good act of an enemy? The fire-worshipper said: Even if He does not prefer it, He is nevertheless observing it. I replied: Yes, He is observing it. The fire-worshipper said: Then it is sufficient for me."

When I went for Hajj, I saw the same fire-worshipper engaged in *tawaaf* of the Ka'bah. With great love and fervour he was engrossed in *tawaaf*. On seeing me, he said: O Abdul Faidh (Zunnun)! Do you now understand that the Friend saw my act of scattering seeds for the birds and He loved it. The seeds yielded their fruits. Thus Almighty Allah befriended me. He gave me insight and invited me to His House.

Hadhrat Zunnun was overwhelmed with happiness as a result of this episode and supplicated: O Allah! For a handful of seeds you accepted one who was involved in worshipping the fire for forty years. The Divine reply from the unseen realm came: He accepts whomever He pleases and He rejects whomever He pleases. He does as He wishes whether you understand it or not. (*Tadhkiratul Auliya*).

AL-HADIS: Hazrat Abu Saeed al-Khodri (*Razi Allahu 'anhu*) reported from the Messenger of Allah (*Sllallahu 'alaihi wa sallam*) who said: Whoever amongst you sees anything objectionable, let him change it with his hand; if he is not able, then with his tongue; and even if he is not able, then with his heart, and that is the weakest form of faith.

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: When a man dies, all his actions are cut off from him except three; except ever-recurring charity, or knowledge from which benefit is derived, or virtuous son praying for him. (Muslim).

Concept of Community in Islam

It is the duty of Muslims to do every thing within their means to insure their continuity. The rules of marriage and inheritance, the duties of Zakat and Haj, the mutual rights and obligations of kin, the individual conscientiousness, the social belongingness, all these are oriented to the healthy continuity of the community of Islam. On the other hand, Allah has pledged to protect this continuity in several ways. First, He has pledged to preserve Quran and protect its purity. (15:9).

This means that there shall always remain a community to follow Qur'an. [illegible] without followers [illegible] itself is a community. [illegible] nation deviated from the path of Allah. He restated His word, reaffirmed His truth, and commissioned new Prophets or reformers to carry on. Thirdly, Allah has issued a strong warning to the effect that if Muslims turned away from the right path, they would be losers: Allah would replace them by other people unlike the failing Muslims (47:38).

Again, the believers are warned that if any of them turns back from his Faith, soon will Allah produce people whom He will love and they will love Him—humble toward the believers and mighty against the disbelievers, fighting in the way of Allah, and never afraid of reproaches (Qur'an, 5:57)

(Courtesy—[illegible])

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ISLAM AND SMOKING

By Dr. A. Taha

Smoking is said to be "probably the largest single preventable cause of ill-health in the world". At present, diseases of infection and malnutrition are the main cause of death in Muslim countries and therefore unless rapid action is taken to control smoking, diseases due to smoking will soon be added to the burden of those of infection and malnutrition. A review of smoking-associated diseases in Muslim countries shows that such diseases are already becoming widespread. Lung cancer rate has increased three-fold in the last 30 years in Egypt. In a survey of 1,400 patients with heart diseases in Iran. 98 per cent were smokers Smokers in Muslim countries are probably at a higher risk compared to those in the Western countries. There is evidence that cigarettes sold in developing countries may contain twice as much tar and nicotine as the same name brands in Europe. Tar and nicotine are the substances that cause lung cancer and heart diseases respectively.

The evidence relating cigarette smoking to disease appeared nearly 30 years ago. For this reason Muslim scholars in the more distant past differed in opinion regarding smoking. One group considered it *haram* or unlawful, another group regarded it as *makruh* or distasteful, and a third group of opinion felt that it was *haram* only for those who come to know by experience or have been told by a trustworthy doctor that smoking was harmful to them. However, smoking may perhaps be considered *haram* for the following reasons:

1. It is now evident beyond doubt that smoking is injurious to health. And Allah says in the Holy Qur'an:

   "And make not your own hands contribute to (your) destruction." (2:195).

   "Do not kill (or destroy) yourselves: for verily Allah has been to you Most Merciful." (4:29).

The Holy Prophet, (*Sallallahu 'alaihi wa sallam*) also said:

"Do not hurt yourselves nor injure others."

2. Smoking causes waste of money and Allah says:

   "But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the satans." (17: 26-27).

3 Smoking causes environmental pollution and is a particularly untidy habit. Smokers give off an unpleasant odour and their smoke is an irritant to non-smokers in particular. All this is enough to regard smoking as an evil habit.

Courtesy: "The Muslim Voice"

CALIPH'S SON HELD GUILTY

By S. Ammenul Hasan Rizvi

Imagine the situation: The reigning Caliph, Hazrat 'Omar (*Razi Allahu 'anhu*) is still alive as the doctors are fighting to save his life from the dagger wounds inflicted by a non-Muslim Iranian; the whole population of Madinah is in a state of extreme rage at the dastardly act, and in that surcharged atmosphere the son of the Caliph kills Hurmuzan, an Iranian against whom there are strong reasons to believe that he had a hand in the assault on the Caliph, *but no attempt is made to shield the son of the Caliph* under any pretext. If Hurmuzan was guilty, it was for the judge to give his verdict after due process of law. No one else, not even the son of the murdered Caliph, whatever the extent of provocation, had the right to take law in his hands.

Such was the temperament and mental make-up of Muslims under the influence of Islam that, after this incident, the murderous assault on the Caliph by a non-Muslim receded in the background and the whole Muslim community felt shocked — in fact outraged at a *Muslim, all the more so the son of a Caliph, acting in such an un-Islamic manner as to kill some one* without the authority of law.

Accordingly, the first case which Hazrat 'Usman (*Razi Allahu 'anhu*) (who succeeded Hazrat 'Omar as Caliph) had to take up was against the son of Hazrat 'Omar charged with the murder of Hurmuzan. He was duly tried, held guilty of culpable homocide, and dealt with according to law.

That is how it is when Islam reigns and there is an Islamic society.

(*Courtesy*: — Radiance).

SALAAT is the Pillar of Faith. We Muslims *should be steadfast in* maintaining SALAAT, *which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it* we can triumph over all difficulties and blaze a new trail.

Once the infidels dipped him under water so much that he became unconscious. They did not let him go unless he was forced to utter indecent words about the Holy Prophet and praise their idols. When Hazrat 'Ammaar got rid of the infidels' captivity, he proceeded weeping directly to the Holy Prophet. The Apostle enquired of him the reason for his weeping. He replied:

— "A great sin have I committed, O Prophet of Allah! They did not let me go untill I spoke unfair words against you and admired their gods."
— "How do you find your heart?"
— "O Prophet of Allah! My heart is infatuated with the love for Allah and His Prophet."

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) very affectionately wiped out the tears flowing from the eyes of Hazrat 'Ammaar, and said:

"Never mind, even if in future they torment you and demand such a thing from you again, do likewise and save your life."

Many of the exegesises of Qur'an Majeed observe that the following verse was revealed in the same connection:

"Any one who, after accepting Faith in Allah, utters Unbelief, except under compulsion, his heart remaining firm in Faith, (he will not be accountable...." (16:106).

Prior to the emigration of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to Madinah, some of his Companions had already moved there. It is narrated in Sahih Bukhari that the noble Companions who first emigrated to Madinah, were the following:

1. Hazrat Aboo Salmah 'Abdullah bin 'Abdul Asad Al-Makhzoomi,
2. Hazrat 'Aamir bin Rabi'ah 'Anzi,
3. Hazrat Lailah bint Abi Hathmah wife of Hazrat 'Aamir,
4. Hazrat S'ad bin Abi Waqqaas,
5. Hazrat 'Ammaar bin Yaasir
6. Hazrat Bilaal bin Rabaah (*Razi Allahu 'anhum*).

Hazrat 'Ammaar first stayed at Quba where Hazrat Mubashshir bin 'Abdul Manzar (*Razi Allahu 'anhumaa*) played his host. When the Holy Prophet entered Quba, he laid the foundation of the Quba Mosque and started its construction personally participating along with his noble Companions. According to Imam Haakim, author of Mustadrak, most of the stones for the mosque were collected by Hazrat 'Ammaar. When the Holy Prophet moved from Quba to Madinah, Hazrat 'Ammaar, too, accompanied him. While at Madinah, the Holy Prophet undertook fraternization among the Ansar (local helpers) and the Muhajireen (emigrants) Hazrat 'Ammaar was made brother-in-Islam of Hazrat Huzaifah bin Al-Yamaan (*Razi Allahu 'anhum*).

CONSTRUCTION OF THE PROPHET'S MOSQUE

At Madinah, the Holy Prophet and his noble Companions began constructing the Prophet's Mosque with great zeal The Holy Prophet himself prepared the mud and fetched stones for building the mosque despite persistent request of the Companions to leave that work to them. At that time Hazrat 'Ammaar brought heavy stones singing:

"We are Muslims, we build mosques."

Hazrat Aboo Sa'eed Khudri (*Razi Allahu 'anhu*) has stated —

"We were picking one stone each whereas 'Ammaar was picking two The Holy Prophet (*Sallallahu 'alaihi wa sallam*) saw him. He removed the dust from his body and said:

"Alas, 'Ammaar! He will be killed by a rebellious group." (Bukhari).

On another occasion someone loaded so much burden upon Hazrat 'Ammaar that people cried out· "This load will kill 'Ammaar." The Holy Prophet heard it and advancing towards him relieved him of his entire burden saying·

"Alas Ibn Sumaiyyah! You will be killed by a rebellious group." (Agreed).

—To be continued

Babakhanov Resigns

President of the Muslim Board of Central Asia and Kazakhistan (USSR) has accepted the resignation of Mufti Shamsuddin Babakhanov from the Chairmanship of the Board.

The Muslim Board Presidium attended by the Deputy Chairman, the Qazis of Kazakhistan, Kirghizia and Tajikistan, the Imams of all Tashkent mosques, endorsed Mohummad Sadyk Mamayusupov, Rector of the Tashkent Al-Bukhari Islamic Institute, as Acting Chairman of the Muslim Board.

AL-HADIS: Hazrat Abdullah-b-Amr (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: The world, the whole of it, is a commodity, and the best of the commodities of the world is a virtuous wife.

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

HEROES OF ISLAM

HAZRAT 'AMMAR BIN YAASIR

(Razi Allahu 'anhumaa)

By Syed Mahmood Akhtar

(I)

About forty-five years before the commencement of Apostleship of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* a man, Yaasir bin 'Aamir and his two brothers, Maalik and Haaris, entered Makkah in search of a missing brother of theirs. They all belonged to Cactanic ancestry of Yemen. When they could not find the missing brother, Maalik and Haaris returned to Yemen whereas Yaasir bin 'Aamir established friendly relations with one Aboo Huzaifah bin Al-Mughirah Makhzoomi. Aboo Huzaifah married his slave-girl, Sumaiyyah bint Khayaat to Yaasir bin 'Aamir. From her Yaasir bin 'Aamir had two sons, namely, 'Ammaar and 'Abdullah. Aboo Huzaifah patronised this family with great affection. The genealogy of Hazrat 'Ammaar ran as under:—

'Ammaar bin Yaasir bin Maalik bin Kanaanah bin Qays bin Al-Hissin bin Lozaym bin 'Auf bin 'Aamir Al-Akbar bin Yaam bin 'Anas

After the death of Aboo Huzaifah when the Holy Prophet declared his Apostleship and invited people to embrace Islam, all the four persons, that is Yaasir, Sumaiyyah and their sons 'Ammaar and 'Abdullah readily accepted Islam, *(Razi Allahu 'anhum).* There are different opinions about the exact period when they embraced Islam. Some writers say they accepted it sometime during the first three years of its inception; the Sahih Bukhari it is stated that Hazrat 'Ammaar saw only five slaves and two women with the Holy Prophet, besides Hazrat Aboo Bakr *(Razi Allahu 'anhu)* after accepting the new religion. Hafiz Ibn Hajar and 'Allamah Ibn Aseer say that by the time Hazrat 'Ammaar embraced Islam more than thirty persons had entered its fold but they concealed their identity for fear of the infidels. It is, however, certain that Hazrat 'Ammaar embraced Islam at the time when the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was staying in the house of Hazrat Arqam bin Abi Arqam *(Razi Allahu 'anhu).*

Ibn S'ad reports that Aboo Huzaifah had manumitted Hazrat 'Ammaar while he was still a child but he retained his mother Hazrat Sumaiyyah in his bondage. After the death of Aboo Huzaifah, she was transferred in inheritance to Aboo Jahl of Banoo Makhzoom tribe.

For the Muslims it was a very critical period. Anyone who professed Islam became the target of the infidels' wrath. The polytheists' cruelty did not spare even their near and dear ones. The family consisting of Hazrat Yaasir, Sumaiyyah, 'Ammaar and 'Abdullah *(Razi Allahu 'anhum)* were subjected to all sorts of physical and mental torture But they remained steadfast in their Faith. Hazrat 'Ammaar and Hazrat 'Abdullah clad in steel armour were dragged on the burning sands of the desert and their backs branded with hot iron. According to Bilazuri *(Rahmatullah 'alaihi)*, one day the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* passed by the place of their torment and expressed grief over their miserable condition, saying:

"Be patient, O children of Yaasir! Paradise is promise for you."

Old and feeble Yaasir *(Razi Allahu 'anhu)* had already breathed his last because of these torments. One day Aboo Jahl, in a fit of violent rage against the increasing number of the Muslims, struck his spear in the private parts of Hazrat Sumaiyyah *(Razi Allahu 'anhaa)*. She succumbed to the attack then and there. Hers was the First Martyrdom in Islam. His rage still unabated, Aboo Jahl shot an arrow towards Hazrat 'Abdullah and martyred him too.

On the pathetic death of his mother, Hazrat 'Ammaar was much aggrieved Weepingly did he appear before the Holy Prophet and said:

"O Prophet of Allah! Cruelty has reached its climax now."

The Holy Prophet, advising him to bear the shock with fortitude, prayed:

"O Allah! Save the family of Yaasir from the hell."

Even after the martyrdom of his parents and a brother, Hazrat 'Ammaar continued to remain a target of the infidels. Ibn S'ad states that one day a man saw Hazrat 'Ammaar putting off his shirt. He saw his back bedaubed with scars and asked him the reasons of such condition. Hazrat 'Ammaar told him how he used to be dragged on the burning sands of Makkah causing those brands on his back.

Once the infidels made Hazrat 'Ammaar lie down on burning embers. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, when he knew of it, came to Hazrat 'Ammaar and put his hand affectionately on the latter's head, and said:

"O fire! Cool down on 'Ammaar as you did cool down upon Hazrat Ibraheem *('Alaihis salaam)*."

sector in the selection of priorities in scientific research; and the inability of science to tackle some of the world's most pressing problems such as mass poverty and over population." (Dickson, D BSSRS literature 1971).

Dickson suggests that as a remedy three types of consciousness should be integrated into science education: 'Social' consciousness incorporating an awareness of the relationships between science and community; 'environmental' consciousness concerned with the impact of science on the natural environment and ecological systems, and 'global' consciousness introducing an awareness of the problems of world development, the situation faced by the world's under developed countries, and the part played by science and technology in creating poblems.

I agree with Dickson but he forgot the fourth type of consciousness that is central of these three types of consciousness. The three main topic areas mainly science and the community, science and the environment, and science and world development, cannot be developed happily unless the basic attitude required by man towards the community, environment and world as a whole is properly developed. And this can be developed successfully through religious consciousness a consciousness of man's inherent responsibility towards community, environment and the world as a whole.

All these three areas have to be studied concurrently as integrated parts of the science curriculum but religious consciousness alone can instil into these studies an approach to society, environment and the world which is beneficial for mankind. It is from religion that educational planners must learn how the knowledge that science imparts should be organised so that man may acquire power for the benefit and peace and happiness of mankind, how man can grow up and behave as the Vicegerent of God on Earth.

Whatever I have said implies that though theories formulated by scientists cannot be ignored in framing the science curricula for schools and in programming science research, the teaching of scientific theories and planning of science activities must be subservient to the overall question how far do they contribute to the fulfilment of the purpose of human existence. This may slow down the speed with which science is progressing. If that is so, let it be.

In the last analysis the goal of science teaching and science activity including technology must be moral goal, as I have stated at the very outset. Where science touches upon peoples' lives, values pertain And no scientist can say that its findings and activities do not touch human life in some form or other

Society cannot be without values and Islam provides mankind with the highest concept of man as God's Vicegerent on Earth. Therefore science education has to be geared to this system and must draw upon such a central scheme of values. Where there is a confusion of values, scientists will work at cross purposes.

The great disparity that we notice today between technological achievement on the one hand and ethical behaviour on the other can only be removed if science education is controlled and directed towards findings and activity ultimately beneficial for mankind and for human environment. Only then can this education help us to strike a balance between intellectual activity and moral progress and we become fully conscious of the fact that the scientists must not in their absorption with the means forget the ends and make man forget what all the gadgets are for. Only then can science education become true education.

IQBAL

Mu'tamid's Cry in Prison

(Rendered from Urdu)

(Mu'tamid was once King of Seville and an Arabic poet. He was defeated by a ruler of Spain and put into prison. Mu'tamid's poems have been translated into English and published in "Wisdom of East" series).

A lone cry without spark —
Remains in the heart;
Gone is the flaming passion,
Gone is also its sensation;
This day the freedom-fighter is in prison,
With neither his lance nor his sword.

Disgraced am I,
Humbled is my striving;
By impulse my heart —
Is attracted towards my chain;
Maybe, my sword was forged from the same steel!
What was once my double-edged weapon —
Is now my chain;
How gleesome and indifferent —
Is the Scribe of Destiny!

— *M. M. ANSARI*

AL-HADIS: Hazrat Abu Darda'a (*Razi Allahu 'anhu*) reported: The worst of men in rank in the sight of Allah on the Resurrection Day will be the learned man who did not drive benefit from his learning. (Darimi).

and the religious concept of 'creation' by God and manifestation of God's Will, Power and qualities through this creation was generated in the nineteenth century and is still raging in the world today because of two reasons.

The first is the claim of the scientists to have discovered the final truth about the biological origin of species.

The second is their claim that nature is an entity having its own laws and it has no awareness of human joy or misery and, as such, there is no direct link between human suffering caused by natural calamity and man's moral action. The Darwinian attitude was modified by other scientists such as Lamark. Even then it still remains a problem because the operation of God's Will is denied and nobody asks how Nature came into being. The Qur'an does not deny evolution altogether but it ties up creation with a purpose and separates the creation of one species from the other

RELIGION

It is this idea of purpose in 'the creation' that the scientists cannot find out by the means employed by them. It is here that the second cause of trouble must be sought.

Nature appears to have its own laws but science never considers that man and his joys and miseries have anything to do with Nature.

Religion teaches us that man is the master of the universe and that God's attributes of creation, destruction, preservation and maintenance of life, all these are manifested through creation.

If we believe that God has created earth for man, then we have to believe and find out how that love operates on this earth.

Modern science does not want to speak of the Will of God or the attributes of God. It avoids discussing the 'creation' of the universe and posits several hypotheses about its origin and operation. Thus the moral principles that religion finds operative in the creation, maintenance, sustenance, growth and decay of the universe, the principles of love, creation and destruction, justice and injustice, intimately manifested in birth, growth and death of life on this earth are completely ignored by science. But it cannot avoid metaphysics, and instead of the religious principles, it posits its own ideas.

Such a principle is the Darwinian concept of the survival of the fittest, a principle that makes the principle of selfishness and cruelty the operative principle in Nature Thus the values that religious knowledge teaches pupils as operative in the universe are forgotten or opposed by the education in the Sciences.

Students come to believe that neither in human nature nor in external nature are there ingrained the basic spiritual principles. There are certain non-moral physical biological laws. Similarly, they also learn that Nature and human beings are living without any mutual relationship and understanding.

Religion teaches us that the universe, in fact, the entire creation, is for man and God wants man to behave as His representative on Earth. Nature is not a blind force evolving mindlessly on its own, irrespective of whatever may happen to man, and man must go on having confrontation with Nature.

We are also taught that Natural calamities are not just the result of blind forces operating without any idea of what may happen to man. But they are manifestation of God's warnings to man. Otherwise we shall have to believe that man is living in a strange world where there is no justice. It is this feeling that science education generates because it eliminates the religious concept. As a result the attitude that is built up is one of enmity and confrontation rather than of love, understanding and justice. It is this attitude that led many governments to ruin environment.

Only recently it has dawned on scientists and technologists that destroying natural environment right and left does harm to human beings, that God has set a pattern in this creation which is good for man. Man has to use it carefully and control and guide it and not ruin it.

Scientists and technologists have to learn from religion the purpose of existence and the relationship between external nature and man, and organise their activity accordingly.

The authors of the science curricula should develop courses around this central theme of an inherent good relationship between man and Nature. Only from religion can the scientist get the concept of purpose which he can verify.

CONTROL OF SCIENCE

The other crucial problem is the control of science. Dickson has very correctly pointed out that "as a result of current educational policy, as well as the organisation and control of scientific activity, science is facing a growing number of problems. These include the increasing number of detrimental effects which scientific and technological developments appear to be having on society; the growing use of science and technology to strengthen the position of economic, industrial or political power elites; the unemployment caused by automation and the introduction of high capital, rather than labour-intensive technologies; the export to developing countries of technologies totally inappropriated to their economic and social environment; the disproportionate weight of the industrial

tion of the twentieth century, it is all the more necessary to teach definite moral values and not deaden the spiritual faculty.

If the aim of education is to make man more and more aware of his nature as a human being and his destiny or goal as a vicegerent of God on the earth so that he may acquire and use his knowledge for creating a world of peace and happiness, it is necessary for him to learn this wisdom given him by religion.

SCIENCE EDUCATION

Does science education contribute at all to this goal or is it entirely neutral or does it make man uncertain, and skeptical about his nature and destiny and therefore turns him into a pragmatical opportunist?

Does science education produce only specialists who are interested only in "pure science" and not in the integral relationship of science education with education as a whole? How successful is the attempt since the nineteenth century to establish this relationship, governed by the notion that only the philosophy of science based on hypotheses and experiments can provide man with a system of concepts and laws, within which science, philosophy and the humanities can fit?

However justified from a purist's point of view may be the logical, mathematical and syntactic structure of the physical sciences which are being used as paradigm of the exact or deductive science, is it not necessary to understand the constraints on these theories imposed by the metaphysical principles of man and the universe inherent in the religious approach to life and to appreciate the role that these religious-cum-metaphysical principles should have in directing scientific inquiry?

In what way and to what extent should the science curriculum in school be designed to include theories? Have biological and physical sciences experience to offer which can foster intellectual and emotional growth compatible with and sustaining the religious approach to life? Are there concepts or methods of teaching the science which reinforce rather than reject the religious attitude to Nature and Life, to physical and biological phenomena, to man's emotional needs, intellectual needs and social needs?

It is obvious that these questions assume the importance of the spiritual dimension of man's personality and the individually and socially beneficial aspect of the implicit recognition of the dominance of human spirit and hence of faith and ethical principles based on faith. Because of the historical example of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and the highly emotionally, intellectually and socially beneficial impact of his personality and hence of Islam on the entire world, Muslims of the world have never asked for any more justification.

As the concept of the good man that Islam states only reinforces and re-establishes the long-established tradition of humanity to which human nature responds favourable. I do not have to justify here the effectiveness and value of those assumptions. Nor do I intend to lead the discussion into the philosophy of the aims and objectives of education. I have asked the above questions not to generate a discussion about the aims of education but to find out how far education in science fulfil the purpose of education stated earlier.

If the growth of man as the Vicegerent of God on earth is the essence of human existence, if education has to help man in trying to achieve that end, it is obvious that man needs Knowledge of the world and all creatures and he must understand how he can use his knowledge for the betterment of man, society, the environment, and the universe.

Science is that branch of knowledge which investigates the physical and biological world. It is a speculative enterprise. It develops a series of inter-connected concepts which result in conceptual schemes that lead man through observation and experimentation into deeper and wider knowledge of physical reality. It is both creative and critical.

It is creative in so far as the scientist gets ideas almost intuitively and tries to test his ideas or hypotheses through experiments and observation. At the same time it builds upon existing theories a structure which it does not overthrow without testing its validity from a new premise.

The history of science indicates the growth of these ideas and structures through the ages. This development has become accelerated in the last three hundred years and the concept of a mechanistic universe has been replaced by the concept of an evolutionary world which has got further transformed into a world of relative certainty.

Though it may be considered very difficult to establish a school curriculum on theories which may be proved to be false or which may require modification at a later stage, I think it is desirable, more appropriate and truthful to create in students the attitude that all theories may be refutable. This attitude will not create in students an antipathy to the concept of 'creation' and an unfailing devotion to the concept of 'evolution'.

The conflict between the scientific attitude to natural evolution

Science Education and Religious Values: An Islamic Approach

By Abdullah Omar Nasseef
Secretary-General, Rabitah Al-Alam Al-Islami

Speaking at the Institute of Education, University of London on the "Role of Faith and Islamic Ethics in the teaching of Natural and Applied Sciences", I stressed that the basic consideration of all educational planners is to determine first what education is for, and no one can decide that adequately without having a concept of human nature, its growth and development, and the purpose of human existence I also said that the uniqueness of science education cannot be ignored just as we cannot ignore the uniqueness of literary education or education in social sciences. But the uniqueness and the autonomy of various disciplines do not free them from the overall sovereignty of the final aim of education.

Claims for the teaching of "pure science" can be entertained only if this teaching does not ignore the interrelationship of all disciplines and does not make scientists lose the concept of humanity and external nature on which all acquisition and application of knowledge have their deepest impact.

The principle of the interrelationship of the total balanced growth of human personality is the aim of education—the aim which was stated at the First World Conference on Muslim Education in the following words; "Education should aim the balance growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection."

The assumptions about human nature that prompted these definitions provide the basic framework for the interrelationship of different disciplines This interrlationship and these assumptions provide an educationist with a method of translating the nature of science and science teaching into educational goals, and of interpreting them in terms of behavioural descriptions for different educational attainment.

RELIGIOUS HYPOTHESIS

This discussion can become fruitful if we start at first with the religious hypothesis about human nature and its development. As Islam claims to be not a new religion but the final and most complete and comprehensive manifestation of religion, it asserts the basic concept of human nature which believers in other religions share with the Muslims.

Like other religions Islam emphasizes the supremacy of the spiritual aspect of human nature which is termed in some religions as its divine aspect or the divinity or Godliness in man.

Islam says that man can become the Vicegerent of God on earth by cultivating within himself the characteristics that pertain to this Godliness.

The attributes of God provide man with absolute norms of Justice. Knowledge, Charity, Mercy. Love. and other qualities. These absolutes can be understood by man only because he possesses within himself that faculty which helps him to feel and understand the absolutes and become attracted towards them.

The more man cultivates then the more is he attracted towarc them, affected by them, and becom aware of their impact on his who being. One attribute leads him t another and an internal process generated that creates within hir an aversion to lying, cheating, dishonesty, pride, cruelty, injustic selfishness, backbiting, greed, an such other habits of man whic society has always recognised : evil.

Faith generates within man tl love of God which automaticall generates the love of the "good" an an aversion to the "bad". It is th spiritual faculty in man that brin about that state of consciousness.

Man's rational faculty help him to justify that consciousness, o explain to his own self and to th world at large the need for suc experience, but it is not the generato of that love. Religious values cannot thus be separated from faith anc moral action. As religious experience deepens, faith gets stronge and man becomes more and more conscious both of the ever wide and deeper ranges of objectiv principles and rules based on the absolutes and of the ever subtle and more comprehensive implications of motives, intentions, feelings, stresses, relationships, and circumstances.

The life and activities of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) provide him with a comprehensive example of the human realisation of the absolutes and thus a human norm to compare himself with, fall back upon and draw upon for personal and communal assessment and for guidance in his own personal choice. It saves him from the free-wheeling philarism that some educators preach without any grain to get hold of. Because of the present-day condi-

A PROPHECY OF THE HOLY QUR'AN

By Maulana Syed Abul Hasan 'Ali Nadvi.

The most astounding, incredible, yet manifestly fulfilled prophecy was that about the victory of the Byzantians over the Persians, which was made in no uncertain words in the first seven verses of the *Surat-ur-Rum.*

"ALIF, Lam Mim. — The Romans have been defeated. In the nearer land, and they, after their defeat will be victorious. Within ten years — Allah's is the command in the former case and in the later — and in that day believers will rejoice. In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful. It is a promise of Allah. Allah faileth not His promise, but most of mankind know not. They knew only some appearance of the life of the world, and are heedless of the Hereafter." (30: 1-7).

The chronology of this Surah, as also the unequivocal terms in which the prediction has been made, are significant. Both are clear enough to indicate that the prophecy was made to testify the Divine origin of the Qur'an and the prophethood of Muhammad *(Sallallahu 'alaihi wa sallam).* The Surah mentions twice the defeat of the Byzantians to emphasise that they would gain the victory only through Divine Succour, and at a time when it would appear to be outside the bounds of human possibility.

Then, the Qur'an also lays down a time-limit; it asserts that the Byzantians will be victorious within nine years, although the period was much too short for a nation, defeated and despaired, to overcome its conqueror. The Surah then goes on to underline the fact that the prediction would be fulfilled in a way contrary to the usual, predictable course against all expectations. "Allah's is the command in the former case and in the latter" clearly alludes to the fact that Allah, the All-Powerful, can do whatever He likes in no time. He can make the victorious and defeated change their places or can resurrect a dead object, for everything is within His power.

In truth and reality, He creates the cause and circumstances which appear to be the reasons for giving birth to accidents and events, and therefore He can do whatever He likes contrary to the normal course of nature.

The Byzantians were, therefore, to regain success simply on account of the Divine Succour.

Courtesy: — Radiance

(Contd. from Page 3, Col. 3)

such progeny which brings a calamity upon me, and I seek refuge in You, from such wealth which puts me in affliction." (Munaajaat Maqbool).

In the end we quote below a prayer from Qur'an Majeed on the subject which every Muslim should recite:

"...... Our Lord! Grant unto us wives and children who will be the comfort of our eyes and give us (the grace) to lead the righteous." (25:74).

AL-HADIS: Hazrat Abdullah-b-Amr *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Circulate from me though (it be) a sentence, and narrate about the children of Israel and there is no harm. And whoso fabricates falsehood against me intentionally, let him seek his abode in the fire. (Bukhari).

Governor stresses need for sincere preaching

Sindh Governor Justice (Rtd) Qadeeruddin Ahmed has said that the present government is taking all possible steps for the enforcement of Islamic laws and Islamic principles.

He was talking to a delegation of a Salat Committee at the Governor House.

The Governor pointed out that there was need for sincere preaching, and not government instructions, to attract the people to prayers. In this regard the members of Salat committees could effectively play their role through their courteous attitude and efforts.

He said that Tableegh-i-Deen was a major worship which is rewarded by Allah not only in this world but also in the Hereafter.

The Governor emphasised that strict adherence to offering prayers, played an important role in rooting out social evils. Regular prayers create humbleness, submissiveness and brotherhood, and also makes the people observe punctuality.

These qualities greatly help the establishment of a clean and healthy society, the Governor observed.

Arafat Appointed President of Palestinian State

The top executive body of the Palestine Liberation Organisation has named PLO Chairman Yasser Arafat as President of the independent Palestinian State.

The decision, taken by the PLO's Executive Committee has been unanimously approved by the organisation's Central Council.

Mr. Arafat would carry out the functions of a Head of State until free and democratic Presidential elections are held in the State of Palestine, after the ending of the Israeli occupation.

AL-QUR'AN

SOME OF OUR ENEMIES
(WIFE, CHILDREN, WEALTH)

By Syed Mahmood Akhtar

Qur'an Majeed, today, is the only surviving divinely revealed book on earth. It contains things of wisdom, knowledge and learning. It also prescribes injunctions and inhibitions. It is a book of manifest guidance for the whole mankind from the One Who created man and the entire universe. In it is the following very thought-provoking verse:

> "O you who believe! Truly among your wives and children are (some that are) enemies to yourselves. So beware of them . ." (64:14).

In continuity is another verse

> "Your riches and your children may be but a trial: but in the presence of Allah is the highest Reward." (64·15).

We propose to deal here with the question of children in the main.

Fortunate, in a sense are those who have no children, because they do not receive impudence, disloyalty, treachery and ingratitude from them in return for the efforts they put in for their children's nourishment, support, education, et cetera.

It is therefore prudent not to pray Allah for more children but for only good children.

Good children are a source of happiness, honour and help to the parents in this world and of even salvation in the Hereafter, otherwise they become very distressing, disgraceful and unavoidable burden upon them

To rearing up a child properly is the heart's desire of every parent. In modern time a child is sent to kindergartens for education through object-lessons at a very tender age. He learns English modes and manners there besides the English language. The time which is spent by the child there, was formerly devoted by him at home or in a *madrasah* in learning a primary book which could ultimately help him in recitation of Qur'an Majeed. Simultaneously, he silently learnt oriental manners too, such as—

> "Obey your parents,"
> "Respect your teacher,"
> "Baa Adab Baa Naseeb, Be Adab Be Naseeb"
> (Fortunate is he who respects others; unfortunate is he who does not respect others).

These and such other maxims are unknown to modern boys and girls. For them they are old and hackneyed cliches having lost their values in the maze of time. The result is that they become, more often than not, insolent and intractable. The Father is helpless to reprimand the child, especially so when the mother stands in the way. She shields the wayward child unnecessarily. Such spoilt children are not only a headache to their own household but they become a nuisance to the society as well.

Qur'an Majeed says about the unbelievers in the context of the Day of Judgment:

> "And they would say: Our Lord! We obeyed our chief and our great ones (father and mother first), and they misled us as to the (right) path. Our Lord! Give them double Penalty and curse them with a very great Curse!" 33: 67-68).

We need take a warning from this and bring up our children in the right way for Allah will ask us about them. The Holy Prophet said that every child is born in nature, that is Islam It is the parents who make him a Jew, Christian, or a Magian.

It is a tragedy of the modern age that the present generation is often disloyal and insolent to the parents. In the Ahadith relating to the Doomsday, a disloyal child is described as "behaving good with friend but oppressing his father."

Every Muslim should, therefore, pray to Allah to protect him from the evils of mischievous children. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has taught to his Ummah the following prayers·

> *"O Allah! I seek refuge in You from such woman who makes me old before time, and I seek refuge in You from*

(Contd. on Page 4 Col. 1)

(Contd. from Page 2 Col. 3)

any shadow of doubt. Thus will open up before us the Path of Peace. Thus will man discover an Eden of Bliss on God's good earth.

May Almighty Allah guide all of us to the Right Path. May He, in His infinite mercy, deliver us from the human conflict of power and constant fear of war of destruction. May He show us the Path of Peace. Amen!

We are looking forward to our thirty-eighth milepost and many more mileposts beyond. Our road of service to God and His creatures is long; but by His Grace, it is smooth and lighted. We need His help to move on and on and on, with the indomitable courage of our conviction.

admitted. Firstly, that voluntary actions of His creatures spring out of the power of God. Just as one's surroundings appear to be lit up by a mirror on which the rays of the sun or the moon are falling, in actual fact they are lit up by the light of the sun or the moon Similarly, the power and authority of the creatures are derived from the power and authority of their Creator and whatever action is taken by them is in reality the manifestation of the power and authority of God Secondly, it will also have to be admitted that the power of bestowing favours or inflicting punishment rests with God. The reason for this statement would be clear from the following illustration. Sun is the source of the sunshine and not the earth although sunshine is near to the earth and distant from the sun. It is, as a matter of fact, nearest to the earth while the distance of the sun from the earth is of thousands of miles. But in spite of this nearness, the sunshine comes with the sun and disappears with it. The earth cannot snatch away and keep the sunshine to itself and let the sun disappear The reason for it is nothing more than the fact that the light of the earth is derived from the sun. If this is so, then the very existence of the creatures and their perfection are also derived from the existence and perfection of God This is exactly the relation between God and His creatures. The existence of the creatures is, no doubt, very close to them and (seemingly) far away from God but in spite of this distance, the creatures do not wield so much power and authority thereon as God does. From this it is evident that the 'existence' of the creatures is not their property but of God. *Life is like a borrowed dress, though close to the body of the borrower, it remains the* property of the lender because of the fact of lending, although the dress may be at a distance from the lender. Similarly, the 'existence' of the Universe must be regarded as the property of God on account of His power to bestow and to deny, to do good and to do harm Besides the powers of helping or harming, it is admitted on all hands, that all the excellent qualities are attributable to God alone. Any good quality, found anywhere, must therefore be regarded as a reflection of the Divine Quality." (Yaqeen. 7 7 53)

To continue the theme, we have to search within ourselves whether we are conscious of the absolute Power of God; or is it that we have carved out for ourselves idols of power and authority ? Today, man thinks of wealth as the fount of power. He regards the neuclear power as the only force to reckon with. From the Light of Faith that God spread for him, he has relapsed into the Darkness of Ignorance As a result, the world is in a state of unending turmoil Men are out to cut each others throat to establish their supremacy. Savants and sages of the day are in search of peace for mankind, but peace has been eluding them like a will-o'-the-wisp What is the remedy? It is very simple. It needs no capital outlay at all. It requires no expensive infrastructure. Peep into your hearts sincerely and you will see the ray of hope. Call God for His help, and you will receive a signal response from the Lord. To find the Path of Peace, Faith with sincerity is the only pre-condition.

We have therefore to smash first all the idols, — idols of stocks and stones, of gold and greed, of despotism and selfishness. When we *have broken these physical and mental idols, God will show us the* Path of Peace, — peace within and peace without. But first be on the quest for the true God. Discard the idols and search Him as Prophet Abraham did, described thus in Qur'an Majeed·

> "Lo! Abraham said to his father Azar· 'Do you take idols for gods? For I see you and your people in manifest error.' So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. When the night covered him over, he saw a star. He said: 'This is my Lord' But when it set, he said: 'I love not those that set.' When he saw the moon rising in splendour, he said 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guide me, I shall surely be among those who go astray.' When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest (of all).' But when the sun set, he said: 'O my people! I am indeed free from your (guilt) of giving partners to God For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to God'" (6:74-79)

After we have broken all our idols to pieces and, instead, discovered God, as was done by Prophet Abraham, peace be upon him, the dark clouds of war will disperse. The inter-national rivalries plaguing the world will disappear. The lust for brute power will yield place to mutual respect, co-existence, and understanding. When God, as well as His Oneness, is realised, humanity itself is bound to move together towards unity and love. This the real purpose of man and of the universe around him will be clear beyond

(Contd. on Page 3, Col. 1)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

PATH OF PEACE

PRAISE BE TO ALLAH, with this issue of Yaqeen International, we are entering into the thirty-eighth year of its continuous publication. Our sole aim is, as it always was, to exalt the Name and Word of God, the Traditions of His last Prophet, the lives and deeds of his noble Companions, of saints and mystics, to explore our history, and to understand Islamic jurisprudence, —that is to live by Islam. Since 1976, we have also been serializing our English translation, and Roman transliteration, of Qur'an Majeed During our incoming year, Insha' Allah, we shall be completing two-thirds of this work which we regard as our most cherished labour of love. We pray:

> O Lord! Accept this service from us, for You are the All-Hearing, All-Knowing.

The occasion of our annual anniversary inevitably reminds us of the founder of Yaqeen, the late Maulana Tufail Ahmad Farooqi *('alaihir rahmah)* It was his vision and view that, since the English language is spoken and understood most widely in the world, the Message of Islam needs to be disseminated in English so as to reach it as far and wide as possible in order to benefit the humanity at large. We pray to Almighty Allah that, in His infinite mercy, He may bless the soul of Maulana Tufail Ahmad Farooqi and ever exalt his status in the Hereafter. Amen!

By way of reminiscence, we look back and reproduce here an excerpt from Yaqeen of thirty-six years ago *dealing with the Omnipotence of the One and Only God, the All-Benevolent, the Most Merciful*

"God is the source of all power and authority. The entire Universe is transitory and nothing therein is immortal. If there were anything immortal in it, it would not be called a creation. This view would lead to the existence of another God. To prove the falsity of this notion, no further argument is necessary in view of what has been already stated. The reason being that if a thing is immortal, it cannot be regarded as a creation. To create is an action, rather the very first action. God's actions are voluntary. If they were not voluntary but compulsory, even then it will have to be agreed that there is some other Power, for compulsion implies helplessness before someone more powerful. In short, it has to be admitted that behind every action there is power whether of self or of some one else. It is also obvious that the power of invention relates to such things as are extinct. The power to create means that it either brings non-existent things into existence or keeps them non-existent just as the power to destroy means either to preserve the existence of a thing or to wipe it out of existence. Hence if we call the things of this world as the creation of God, and regard God as having the power of creating them, we will surely have to accept the world as His creation.

"When the existence and the perfection of this world are attributed to God, two things will have to be

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وَإِنَّهُ لَحَقُّ الْيَقِينِ

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Therefore the pages on which these are printed should be disposed of in the proper Islamic manner

اليقين

انترنيشنل

مجلة

دار التصنيف (برائيويت) ليميتيد

المجلد ٣٨ — ١٦ شوال ، ١٤٠٩ هـ الموافق ٢٢ مايو ، ١٩٨٩ م — العدد ٢

الايمـــان باليوم الآخر وأثره فى السلوك الانسانى :

- فقد قال ﷺ " الايمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر" . . .

- الايمان بالآخرة يجعل المؤمن يعمل لوجه الله وابتغاء مرضاته .

- الايمان باليوم الآخر يربط الدنيا بالآخرة .

الطـهــارة :

- وفى حديث " الطهارة شطر الايمان (رواه مسلم) .

- وفى حديث آخر " استنزهوا من البول " فان عامة عذاب القبر منه .

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم :
المسلم من سلم المسلمون من لسانه والمؤمن من آمنه الناس على دمائهم واموالهم
(رواه الترمذي والنسائيْ)

يذكر هذا الحديث الاذى الذي يلحق بالآخرين باللسان واليد وذلك لان الاذى في اكثر الحالات يصدر من هذه الاعضاء

الغاية من الحديث هي ان المسلم لا ينبغي له ان يسبب الاذى للناس ، سواء كان ذلك الاذى باليد او باللسان او باية طريقة اخرى . وفي حديث مماثل آخر ترد الكلمات "من سلم الناس من لسانه ويده" مما تدل على ان المسلم لا يسلم من اذاه المسلمون فحسب وانما يسلم من اذاه الناس جميعا .

من معارف الحديث

أسعار الإشتراك السنوي في اليقين إنترنيشنل لمجلد السنة الجارية :

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والله ولي التوفيق .

بسم الله الرحمن الرحيم

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اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الإيمان باليوم الآخر وأثره فى السلوك الإنسانى

من قواعد الايمان الكبرى فى الدين الاسلامى الايمان باليوم الآخر فقد قال ﷺ " الايمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر " .

وهو اليوم الذى قدره الله وأراده ليكون يوم الحساب يوم الرجاء والجزاء والثواب والعقاب بعد النشاة الثانية . حيث تبدل الأرض غير الأرض والسماوات ويبرز الجميع للواحد القهار وقد شغل كل منهم بعاقبته فلا أنساب بينهم يومئذ ولايتساءلون وانما (يفر المرأ من أخيه وأمه وأبيه وصاحبته وبنيه لكل امرئ منهم يومئذ شأن يغنية) وهناك تبلى السرائر ولايجد الانسان الا ما سعى ثم يجزاه الجزاء الأوفى .

ولعظم شأن ذلك اليوم وجلال خطره جعله الله ختام مسك صفات المتقين فى سورة البقرة فقال : وبالآخرة هم يوقنون " وسماه أسماء عديدة تجعل المؤمن الحق يحسب له كل حساب ويستعد له عظيم الاستعداد .

فسماه يوم القيامة يقول جل شانه :

كل نفس ذائقة الموت وانما توفون أجوركم يوم القيامة فمن زحزح عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا الامتاع الغرور " .
(آل عمران : ١٨٥) .

وسماه الساعة فقال :

" يا أيها الناس اتقوا ربكم ان زلزلة الساعة شي عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد .
(الحج : ١ - ٢) .

وسماه يوم الدين :

"وما أدراك ما يوم الدين، ثم ما أدراك ما يوم الدين، يوم لا تملك نفس لنفس شيئا والأمر يومئذ لله " .
(الانفطار : ١٧ - ١٩) .

وسماه يوم الجزاء فقال :

يا أيها الناس اتقوا ربكم واخشوا يوما لا يجزى والد عن ولده ولا مولود هو جاز عن والده شيئا ان وعد الله حق فلا تغرنكم الحياة الدنيا ولا يغرنكم بالله الغرور" .
(لقمان : ٣٣) .

وسماه يوم الحساب فقال يحكى بعض دعاء ابراهيم عليه السلام .

" ربنـــا اغفرلى ولوالدى وللمؤمنين يوم يقوم الحساب " .
(ابرهيم : ٤١) .

ولو أخذنا نجمع أسماء هذا اليوم وصفاته فى القرآن والسنة لطال بنا الحديث وخرج الكلام عما يناسب المقام .

ولذلك فاننا نكتفى بذكر هذا القدر من أسمائه وصفاته لننتقل الى نقطة أخرى وهى أن العقل السليم يؤدى بصاحبه الى الايمان باليوم الآخر ويؤكد ضرورة وقوعه فلا يتصور عاقل أن ينصب الله هذا الكون الفسيح المتعدد الأجناس والخلائق دون أن تكون هناك نهاية عادلة، من يعمل فيها مثقال ذرة خيرا يره ومن يعمل فيها مثقال ذرة شرا يره .

ولقد أشار القرآن الكريم الى هذا البرهان بقوله :

" افحسبتم أنما خلقناكم عبثا وانكم الينا لا ترجعون ، فتعالى الله الملك الحق لا اله الا هو رب العرش الكريم ، "
(المؤمنون ١١٥ ، ١١٦) .

فاليوم الآخر آت لا ريب فيه ، يقول جل شأنه :

" وان الساعة آتية لا ريب فيها وأن الله يبعث من فى القبور " .
(الحج : ٧) .

والايمان به ركن من أركان الايمان له مظاهره وآثاره فى سلوك الفرد والجماعة .

فهو الذى يجعل أنظار البشر وقلوبهم تتعلق بعالم آخر فلا تستبد بهم ضرورات الأرض فيستعلون على هذه الضرورات . ولا يستبد بهم القلق على تحقيق جزاء سعيهم فى عمرهم القصير المحدود فى مجال الأرض المحصور .

وهذا يجعلهم يعملون العمل لوجه الله وابتغاء مرضاته ولاينتظرون الجزاء الا من الله حيث يقدره فى الأرض أو فى الدار الآخرة .

فترى كل مؤمن يقدم على أعمال البر والخير فى طمأنينة بما عند الله وثقة فى الجزاء العادل .

فالايمان باليوم الآخر يربط الدنيا بالآخرة والمبدأ بالمصير والعمل بالجزاء فيشعر الانسان بأنه ليس لقى مهملا وانه لم يخلق عبثا ولم يترك سدى وانما العدالة المطلقة فى انتظاره ليطمئن قلبه وتستقر نفسه ويفئ الى العمل الصالح .

والايمان باليوم الآخر يؤثر فى استقامة البشرية على منهج الله وشرعه لأنه يطمئن قلوب الناس بأن جزاءهم على الأرض ليس نصيبهم الأخير وان هناك حياة أخرى أعظم من هذه الحياة تستحق أن يجاهد لها وان يضحى بكل شئ لنصرة الحق والخير اعتمادا على العوض الذى يكون فيها وصدق الله اذ يقول :

" وان الدار الآخرة لهى الحيوان لو كانوا يعلمون " .
(العنكبوت : ٦٤) .

والمؤمن باليوم الآخر يقدم في ثقة على أداء ما هو مطلوب منه في فسحة الحياة من الأعمال التي وجهته اليها آيات القرآن والسنة النبوية المطهرة حتى لو خالف ذلك مألوفه وهواه .

فيسعى بما يفيده ويفيد المجتمع من أعمال صالحات فيقوم بشئون نفسه وأهله ويصل رحمه ويحسن الى جاره ويأخذ بيد الضعيف ويسعى على الأرملة واليتيم ويهتم بأمر الجماعة التي يعيش فيها تنفيذا لقول الرسول الكريم " من لم يهتم بأمر المسلمين فليس منهم " .

ونجده في كل حال يأمر بالمعروف وينهى عن المنكر ولا يقدم على عمل حتى يعلم حكم الله فيه ودائما تلقاه ساعيا بين الناس بما يقوى الأواصر وينشر المحبة ويؤلف قلوب الأفراد والجماعات .

والمؤمن باليوم الآخر يصبر على ما أصابه في الدنيا من نصب أو وصب أو هم أو غم مستيقنا أن الله سيجعل بعد عسر يسرا ويعدهم فرجا وأنه سيجزيه في الآخرة خيرا عن كل ذلك حتى الشوكة يشاكها في قدمه .

والمؤمن باليوم الآخر لا يرائي في عمل ولا يتكالب علي الدنيا وانما يخلص ساعيا الى ما أمر الله باتقان مستوثقا أنه لن تموت نفس حتى تستوفي رزقها وأجلها ومتأكدا أن الله يعلم السر وأخفى ويعلم خائنة الأعين وما تخفى الصدور وخلاصة الأمر أن اليقين بالآخرة هو مفرق الطرق بين من يعيش في جدران الحس المغلقة وبين من يعيش في الوجود المديد الرحيب .

بين من يشعر أن حياته علي الأرض هي كل ما له هذا الوجود قائلا :

" ما هي الا حياتنا الدنيا نموت ونحيا وما يهلكنا الا الدهر" .
(الجاثية : ٢٤) .

وبين من يشعر أن الحياة على الأرض ابتلاء يمهد للجزاء حيث الحياة الحقيقية والخلود الدائم .

ولذلك لا يستوى المؤمنون بالآخرة والمنكرون لها في شعور ولا خلق ولا سلوك .

فهما صنفان مختلفان وطبيعتان متميزتان لا يلتقيان في في الأرض في عمل ولا في الآخرة في جزاء . فبينما نجد المؤمن باليوم الآخر فردا صالحا يسعى لاسعاد نفسه واسعاد المجتمع الذي يعيش فيه نجد المنكر للآخرة يسعى لا هثا وراء ملذاته وشهواته تتملكه الأنانية ويستبد به الفساد ويسول له الشيطان كل شر وسوء وكلما آمن مجتمع باليوم الآخر وجدت أفرده يعيشون في رغد وهناءة وسعة وسعادة لأن الله يقول :

" ولو أن أهل القرى آمنوا واتقوا لفتحنا عليهم بركات من السماء والأرض " .
(الأعراف : ٩٦) .

فلنسع جميعا الى تأكيد ايماننا باليوم الآخر وزيادة يقيننا به لنحظى بالسعادة ونحصل على الحسنى وزيادة لنحقق مجتمعا قويا نظيفا راقيا صالحا لا يظلم فيه ضعيف لضعفه ولايضيع فيه فقير لفقره .

وانما نكون كالبنيان يشد بعضه بعضا وتكون قلوبنا متآلفة وأرواحنا متلاقية وأعمالنا خالصة حتى يجمع الله بيننا في جنة الخلد فتسعد بما لا عين رأت ولا أذن سمعت ولا خطر علي قلب بشر .

(بشكر مجلة الداعي الهندية)

الطهارة...

عن أبي مالك الأشعري رضي الله عنه قال : قال رسول الله ﷺ : الطهور شطر الايمان " (رواه مسلم) ، واعلم أن الطهارة على أربع مراتب :

المرتبة الأولى : تطهير البدن من نجس أو حدث .

فأما طهارة الأنجاس — فمي الصحيحين من حديث ابن عباس رضي الله عنهما ، عن النبي ﷺ ، أنه مر بقبرين ، فقال : أنهما يعذبان في كبير . أما أحدهما : فكان لا يستبرئ من البول " . ومعنى الحديث الشريف أنهما لم يعذبا في أمر كان يكبر عليهما فعله ، أي يشق .

وروى الدار قطني من حديث أبي هريرة رضي الله عنه ، عن النبي أنه قال : " استنزهوا من البول ، فان عامة عذاب القبر منه " .

فأما طهارة الأحداث : ففي الصحيحين من عبد الله بن عمرو قال : تخلف عنا رسول الله ﷺ في سفرة سافرناها ، فادركنا ونحن نتوضأ ، فجعلنا نمسح على أرجلنا قال : فنادى بأعلى صوته مرتين أو ثلاثا " ويل للأعقاب من النار" .

وفي حديث ابن مسعود رضي الله عنه ، عن النبي ﷺ أنه قال " ان الله تعالى أمر بعبد من عباده يضرب مائة جلدة ، فلم ، يزل يسأل ويسال ، فصارت جلدة واحدة ، فأمتلأ قبره نارا فلما أفاق قال : لم جالدتموني ؟ قالوا : انك صليت صلاة بغير طهور ، ومررت على مظلوم فلم تنصره " .

وقد ورد في اسباغ الوضوء فضل عظيم فمن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : " اذا توضأ العبد المسلم أو المؤمن فغسل وجهه ، خرجت من وجهه كل خطيئة نظر اليها بعينيه مع الماء أو مع آخر قطر الماء ، فاذا غسل يديه خرجت من يديه كل خطيئة بطشتها يداه مع الماء ، حتى يخرج نقيا من الذنوب " رواه مسلم ، وعن عثمان بن عفان رضي الله عنه قال : قال رسول الله ﷺ : " من توضأ فأحسن الوضوء خرجت خطاياه من جسده حتى تخرج من تحت أظافره " (رواه مسلم) .

المرتبة الثانية : تطهير الجوارح من الآثام : قال الله عز وجل : (ان السمع والبصر والفؤاد كل أولئك كان عنه مسئولا) — الاسراء .
(للمقال بقية)

(بشكر مجلة الداعي الهندية)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

51	And if We had willed We would have raised up	51	*Wa lau shi'-naa la-ba-'aṣ-naa*	وَلَوْ شِئْنَا لَبَعَثْنَا
	a warner in every township		*fee kul-li qar-ya-tin-na-zee-raa.*	فِي كُلِّ قَرْيَةٍ نَّذِيرًا
52	So do not obey the unbelievers	52	*Fa-laa tu-ṭi-'il-kaa-fi-ree-na* ·	فَلَا تُطِعِ الْكٰفِرِينَ
	and wage against them with it (the Quran) a great Jihad (Holy War)		*wa jaa-hid-hum bi-hee ji-haa-dan-ka-bee-raa*	وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا
53	And it is He Who sent the two seas flowing together	53	*Wa hu-wal-la-zee ma-ra-jal-baḥ-rai-ni*	وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ
	this one sweet, fresh and that one saline, bitter		*haa-zaa 'az-bun fu-raa-tunw-wa haa-zaa mil-ḥun u-jaaj*	هٰذَا عَذْبٌ فُرَاتٌ وَهٰذَا مِلْحٌ أُجَاجٌ
	And He set between them a barrier and a forbidden obstruction		*Wa ja-'a-la bai-na-hu-maa bar-za-khanw-wa ḥij-ram-maḥ-joo-raa*	وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا
54	And it is He Who has created man from water	54	*Wa hu-wal-la-zee kha-la-qa mi-nal-māā-i ba-sha-ran*	وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا
	and appointed for him blood-relationship and marriage-relationship		*fa-ja-'a-la-hoo na-sa-banw-wa ṣih-raa*	فَجَعَلَهُ نَسَبًا وَصِهْرًا
	And your Lord is All-Powerful		*Wa kaa-na rab-bu-ka qa-dee-raa.*	وَكَانَ رَبُّكَ قَدِيرًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

تصحيح: وقع خطأ في كتابة الجزء "١٩- وقال الذين" على صفحات ترجمة القرآن الكريم
في عدد اليقين السابق المؤرخ في ١٩٨٩/٥/٧م. فالرجاء تصحيحه والصواب كما تقدم. وشكراً.

Part 19 *Wa Qaa-lal-la-zee-na* | Chapter 25 *Al-Fur-qaan* | ١٩-وقال الذين ٢٥-الفرقان

	Then We have made the sun a guide of it		*Ṣum-ma ja-'al-nash-sham-sa 'a-lai-hi da-lee-laa.*	ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ۝
46	Then We withdraw it to Us in easy and gentle stages	46	*Ṣum-ma qa-bad-naa-hu i-lai-naa qab-ḍaleeny-ya-see-raa.*	ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ۝
47	And it is He Who made night a covering for you,	47	*Wa hu-wal-la-zee ja-'a-la la-ku-mul-lai-la li-baa-sanw-*	وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا
	and sleep for rest and the day to rise up (again)		*wan-nau-ma su-baa-tanw-wa ja-'a-lan-na-haa-ra nu-shoo-raa*	وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ۝
48	And it is He Who sends the winds	48	*Wa hu-wal-la-zee ar-sa-lar-ri-yaa-ḥa*	وَهُوَ الَّذِي أَرْسَلَ الرِّيٰحَ
	as bearers of good news in advance of His mercy		*bush-ram-bai-na ya-dai raḥ-ma-tih.*	بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ
	And We send down purifying water from the sky,		*Wa an-zal-naa mi-nas-sa-māā-i māā-an ṭa-hoo-ral-*	وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝
49	That We may revive thereby a dead land	49	*li-nuḥ-yi-ya bi-hee bal-da-tam-mai-tanw-*	لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا
	and give it for drink to many beasts and men that We have created		*wa nus-qi-ya-hoo mim-maa kha-laq-naa an-'aa-manw-wa a-na-sieey-ya ka-ṣee-raa*	وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ۝
50	And indeed We distribute it (i.e. the water) in various ways so that they may take heed,	50	*Wa la-qad ṣar-raf-naa-hu bai-na-hum li-yaz-zak-ka-roo*	وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا ۖ
	yet most people persist only in showing ingratitude.		*fa-a-bāa ak-ṣa-run-naa-si il-laa ku-foo-raa.*	فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝

	English		Transliteration	Arabic
	Is he the one whom Allah has sent as a Messenger?		*A-haa-zal-la-zee ba-'a-ṣal-laa-hu ra-soo-laa.*	أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا
42	Indeed, he would have almost led us astray from our deities,	42	*In kaa-dạ la-yu-ḍil-lu-naa 'an aa-li-ha-ti-naa*	إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا
	had we not been steadfast (in our devotion) to them		*lau lāa an ṣa-bar-naa 'a-lai-haa*	لَوْلَآ أَن صَبَرْنَا عَلَيْهَا
	They shall soon know when they see the chastisement		*Wa sau-fa ya'-la-moo-na ḥee-na ya-rau-nal-'a-zaa-ba*	وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ
	who is more strayed from the path		*man a-ḍal-lu sa-bee-laa*	مَنْ أَضَلُّ سَبِيلًا
43	Do you see him who has taken for a god his own passion?	43	*A-ra-ai-ta ma-nit-ta-kha-za i-laa-ha-hoo ha-waah.*	أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ
	Will you then be a guardian over him?		*A-fa-an-ta ta-koo-nu 'a-lai-hi wa-kee-laa*	أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا
44	Or do you think that most of them hear or understand?	44	*Am taḥ-sa-bu an-na ak-ṣa-ra-hum yas-ma-'oo-na au ya'-qi-loon*	أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ
	They are but like the cattle, nay they are even more strayed from the path.		*In hum il-laa kal-an-'aa-mi bal hum a-ḍal-lu sa-bee-laa*	إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ سَبِيلًا
	SECTION 5		*RU-KOO' 5*	ركوع ٥
45	Have you not seen how your Lord lengthens the shadow?	45	*A-lam ta-ra i-laa rab-bi-ka kai-fa mad-daẓ-ẓill.*	أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ
	And if He had willed He would have made it stationary		*Wa lau shāa-a la-ja-'a-la-hoo saa-ki-naa.*	وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=ẕ	س=ṣ	ض=ḏ	ط=t	ظ=ẕ	ع='	ٴ=ٴ (Jerk)	
Bold	Madd	آ=āā	ؤ=ōō	ىٓ=ēē	Fine	Madd	آ=āa	ؤ=ōo	ىٓ=ēe

Part 19 *Wa Qaa-lal-la-zee-na*	*Chapter* 25 *Al-Fur-qaan*	١٩ - وقال الذين ٢٥ - الفرقان
SECTION 4 *(Contd.)*	*RU-KOO'* 4 *(Contd.)*	ركوع ٤ (متبع)
38 And Aad and Thamud and the people of Ar-Rass	38 *wa 'aa-danw-wa ṣa-moo-da wa aṣ-ḥaa-bar-ras-si*	وعادا وثمودا واصحب الرس
and many generations in between them	*wa qu-roo-nam-bai-na zaa-li-ka ka-ṣee-raa.*	وقرونا بين ذلك كثيرا ۝
39 And for every one of them We set forth examples (to warn them)	39 *Wa kul-lan ḏa-rab-naa la-hul-am-ṣaa-la*	وكلا ضربنا له الامثال
and We ruined every one utterly	*wa kul-lan tab-bar-naa tat-bee-raa*	وكلا تبرنا تتبيرا ۝
40 And indeed they have passed by the township on which had been rained the evil rain.	40 *Wa la-qad a-tau 'a-lal-qar-ya-til-la-tee um-ṭi-rat ma-ṭa-ras-sau'*	ولقد اتوا على القرية التي امطرت مطر السوء
Have they not seen it?	*A-fa-lam ya-koo-noo ya-rau-na-haa*	افلم يكونوا يرونها
No, but they do not hope for a Resurrection	*Bal kaa-noo laa yar-joo-na nu-shoo-raa*	بل كانوا لا يرجون نشورا ۝
41. And when they see you they take you only for an object of ridicule, (saying):	41 *Wa i-zaa ra-au-ka ieeny-yat-ta-khi-zoo-na-ka il-laa hu-zu-waa.*	واذا راوك ان يتخذونك الا هزوا

these lines, are perhaps able to see the situation and its requirements more clearly than many other Muslims. Please believe me when I say with all my might:

THE PROPER ISLAMIC EDUCATION OF THE MUSLIM YOUTH IS THE MOST URGENT TASK OF OUR AGE.

Islam can only be revived and brought to flourish again in the near future if the youth, who by the very nature are more idealistic and capable of enthusiastic sacrifice, get proper Islamic education and imbibe real teachings of Islam. Then alone *shall be awakened the true burning* spirit of Islam which will create great leaders resembling in their moral and spiritual greatness the very companions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. Mere indulgence with the eulogy of our glorious past will lead us nowhere.

(*Courtesy*: QURANULHUDA)

ISLAMIC LITERATURE

A list of Books on Islam appears on the inner side of Title cover.

SAYING OF HAZRAT 'ALI (Karram Allahu waj-ha-hu)

"Seek Allah's shelter from the torpor of material wealth, for it is such an overwhelming ecstacy that none except death can obliterate its effects"."

Any person who possesses even two gold coins is filled with pride and begins to boast of his own self. He will talk of his wealth always If he did not possess these two coins, he should have been less-talkative and humble. We, therefore, see that wealth makes a man proud and boastful It infuses in him the spriit of oratory and eloquence if he intends to be a lover of delivering speeches. It becomes his fighting weapon if his intention leads him to some fight.

But, let ye not be beguiled by this wrong conception that the wealth of matter can fully meet your requirements, because:

Wealth can enable us to purchase spectacles but not sight;
Wealth can enable us to buy cosy and comfortable cushions but not a sound and sweet sleep;
Wealth can enable us to procure books but not knowledge;
Wealth can enable us to win favours and flattery but not love and affection;
Wealth can enable us to buy precious ornaments but not beauty;
Wealth can enable us to secure medicine but not health;
Wealth can enable us to have material comforts and consolation but not real happiness and pleasure;
Wealth can enable us to possess the virtue of alms and charity but not Allah's worship.

Wealth has wings, but poverty remains clinging at the door. Once poverty enters a house, it becomes a problem to get rid of it. So, in order to keep the wealth chained in a house, successive and strenuous efforts shall have to be exerted

IQBAL

WOMAN

(1)

Creation of woman has added—
Colour to the Universe,
Her melody keeps life's
inner fire burning.
Her handful dust's dignity —
Excels Pleiades' heights;
Every excellence is like
a pearl —
Hidden within her shell.
Though she composed
not Plato's Dialogues,
Plato shot out like a spark —
From her blazing flame!

(2)

No verdict dare I pass —
In this debate,
Albeit. I can tell candy
from poison.
Why do I anger more —
The children of civilizaiton?
They are already in rage
against me.
Let woman's own sagacity
unravel the riddle,
For men of wisdom are
helpless:
What excels in value and
adore:
Woman's liberty,
Or a necklace bejewelled!

— *M. M. ANSARI*

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been conceived merely as a teaching institution. It has a major role to play in the fields of research, training, and publications.

The Islamic Research Institute must provide the nucleus and necessary support for organizing meaningful research on socially relevant issues currently facing the Muslim Ummah. Its publications should not only serve as reliable source material for scholars, but also as dependable guidelines for policy makers and administrators

Also, the University's training programmes should simultaneously aim at inculcating a deep commitment to Islamic values and at arming the participants with practical knowledge and expertise for enforcing the Shariah.

Earlier, in the beginning the meeting offered Fatayah for the late President and founder Chancellor of International Islamic University, Gen Mohammad Zia-ul-Haq.

ADDRESS OF WELCOME. Dr Abdullah Omer Naseef Pro-Chancellor of the International Islamic University, presenting the welcome address, said:

"This University is an embodiment of the aspirations of the entire Muslim Ummah to have an institution of higher learning which combines and integrates the best in the scholarship of the West that of the Islamic precepts, values, and knowledge.

We hope to produce in this University a select band of scholars

The University is also a link with and window to the Muslim world. The faculty and students of the University are drawn from a cross section of the Muslim communities. It will, thus, contribute to better understanding and brotherly relations between Pakistan and the Muslim world.

Religious Education and the Muslim Youth

By Dr. Allauddin Abdullah Shallaby

When we consider the deplorable condition in which the world of Islam is plunged now-a-days morally, materially, socially and spiritually, we find that it is the outcome of our negligence in imparting proper Islamic education to our youth. Left unguided they are exposed to misguidance and are bound to go astray. In their present state of ignorance they may fall an easy prey to the shallow and negatively materialistic values of the modern era of the scientific and technical progress This fact is as much applicable in Pakistan as elsewhere in the Muslim world at large But it is most deplorable in Pakistan because it is the only country in the world which came into being for Muslims to enable them to live an Islamic life unhindered by anything non-Islamic It is, however, gratifying to note that a beginning has recently been made to introduce Islamic education in the educational institutes to higher levels in Pakistan Though much time has already been lost, it may be hoped that this beginning will prove fruitful in the long run. But with regard to other Muslim countries, the importance attached to religious education is not convincingly impressing on account of the greater importance which is attached to nationalism and local politics.

A Muslim with sufficient enlightenment knows that genuine Islam is the absolute truth and this fact has its ultimate implications. As Islam means a complete way of life and it covers all aspects of human life, the implication therefrom is that all actions and even innermost thoughts and desires of a Muslim should be in harmony with the tenets of Islam and in agreement with the example presented by the Holy Prophet (*Sallallahu 'alaihi wa sallam*), in his life. Muslims have the unique and infalliable guidance of God in the form of the Holy Qur'an but if the Muslim youth is deprived of this guidance the outcome will be disastrous to the Muslim society from all aspects Here I would like to quote the Islamic martyr. Sayyed Qutb, out of his famous book "The Milestone" as follows·

"Our age is an age of ignorance similar to that before Islam, if not darker and worse. Everything around us belongs to this ignorance; all the different visions, beliefs, traditions, habits, culture, and its sources literature, arts, systems laws and even much of what is thought to be Islamic culture and thought All these belong, in fact, to this ignorance This is why we do not understand fully the Islamic values and this is why the Islamic vision is not clear in our minds. This is the reason why a generation, similar to that of the Prophet's companions does not come."

If this picture presented by the martyr is true, there naturally follows the question how this miserable situation can be changed and bettered? I am of the opinion that every attempt to improve the situation is doomed to failure if the work does not start with the Islamic education of the youth and children. Sizeable communities of true and practising Muslims are currently very rare and genuine Islamic personalities or leaders are very scarce, and they have, therefore, to be created anew from the very beginning and in large numbers. Foreign converts to Islam, like the writer of

Formally *'Maqaddımah'* ıs an ıtroduction to *Kıtab al-'Ibar*, but transcends ıts ordınary meanıng be the monumental 'Introduc-on' to the very discıpline of Hıs-ıry. It is "presented as an encyclo-aedic synthesıs of the methodolo-:al and cultural knowledge neces-ıry to enable the hıstorıan to pro-uce a truly scıentific work" (E.I).

start wıth, Ibn Khaldun was ıainly concerned with episte-ıology, but as he meditated "on ıe method and the matter of his-ıry, he was led ın full conscıous-ess of what he was doıng, to :eate what he refers to as hıs 'new :ıence' (*'ılm mustanbat al-Nash'a*), 'hich itself turned out to contain ıore or less implıcıtly the startıng oints of several avenues of research :ading to the philosophy of history, ociology, economics and yet other ısciplınes" (E.I.).

'Muqaddimah' deals wıth the escription and discussıon of human ıciety in its various aspects (such nomadıc and sedentary life, ıeans of livelihood, sciences and rts, and social causes and results). ı ıs divided into six sections, the ontents of which are briefly as ıllows:

(i) On civılization, geography and anthropology, commu-nications with the invısible world insured by seers and prophets, psychology of divination, etc.

(ii) Discussion of nomadıc cul-ture and its contrast with sedentary culture. Socıolo-gical and historical cultures and consequences of the conflict arising continually from the fundamental opposition.

(iii) Dynasties, kingdom, cali-phate, and order of digni-ties in a Sultanate. Princi-ples of government and administration, various institutions

(iv) Observations concerning life in villages and towns.

(v) Means of livelihood, pro-fessions, arts and trades, busıness, agriculture expor-tatıon, building, carpentary, weaving, taılorıng, obstet-rıcs, medicine, secretarial work, singing, etc

(vi) Varıous kinds of sciences, psychology of learnıng and teaching, classification of sciences.

The 1st edition the *Muqadda-mah* was publıshed by Etienna Quatrmiere (3 vols. Notıces etex-traits, Paris 1858). There are many orıental editions: (Cairo 456p and Beırut 588 p, and reprints 1879, 1886, 1900). English Trans. by F. Rosenthal Urdu Trans. by M. Abdur Rahman of Allahabad.

(Courtesy· Pakistan Hijra News).

President Ishaq pledges support to Islamic University

President Ghulam Ishaq Khan has assured his keen commitment and support to the International Islamic University, in carrying out ıts objectives and programmes

The President, who ıs also the Chancellor of the University, held out the assurance on March 9 while addressing the third meetıng of the Board of Trustees of the University ın Islamabad.

He said that the Government wıll do everything withın ıts re-sources to help the Universıty grow and develop.

The President said he would try his best to further its programmes and solve ıts problems, enabling the unıversity to attain ıts cherıshed goals and objectives.

He expressed his sorrow on the sad demise of the first Chancellor of this University, the late Presi-dent General Mohammad Zia-ul-Haq He said "hıs commitment to Islamic cause in general and to this Unıversıty in particular ıs well-known His death is indeed a great loss for this University."

President Ghulam Ishaq Khan said "The Unıversıty already comprıses three facultıes, three institutes, two academies and a centre Its Instıtute of Islamic Re-search is already well establıshed, and the International Institute of Islamic Economics too, although re-latively new, has made a mark. The Shari'ah Academy has signıfı-cantly contributed to the promotıon of knowledge of Islamıc Law and Jurisprudence amongst the judiciary ın Pakıstan

Similarly, the Da'wah Academy has made a good start and ıts pro-grammes for training of Muslim communıty leaders from the Muslım minority countries have in partıcular made a favourable impact. Thıs Academy has a vast canvas before ıt to work upon and holds a great promise for the future.

Continuing the Presıdent saıd:

"The Unıversıty, as of now, has the problems of additional space and resources confronting it. Pen-ding the solution of these problems, it may be advisable to concentrate on improving and consolidating the existing programmes The faculties of Shariah and Law, *Usuluddin* and Islamic Economics should make concerted efforts to establish high standards of scholary excellence.

Similarly, he said the qualıty of research, training and publications needs to be raised to international standards. This University has not

Islamic Political Prisoners Association

It has been announced that the Soviet Union intends to free all those considered by the West to be political prisoners, but it is also believed that this would mean the release of mostly Jewish prisoners. There has been no mention of the many Muslim prisoners of conscience as the Muslim world has ignored and neglected them.

We recently wrote to the Soviet Ambassador in London asking information on their intention to release all Muslim political prisoners in the USSR, including for example, Abdullah Nuriddinovich Saidov of Tajikstan imprisoned in August 1986 for espousing his religious beliefs or the more than 100 Kazak prisoners arrested following the Alma Ata protest demonstrations of December 1986. We also expect the new Soviet leadership to advise its East bloc 'allies' to free their Muslim and other religious prisoners whose numbers would run into several hundred.

It is time the Muslim world awoke to its moral responsibility towards Muslim prisoners in the Communist bloc.

(*Courtesy*: IMPACT)

Rare Manuscript of Holy Qur'an at Display

The National Museum of Pakistan displayed a rare manuscript copy of the Holy Qur'an as "Object of the Month" for April, 1989, which was transcribed by Jalal al-Din Yaquet al-Mustasimi, the court calligrapher of 'Abbasid Caliph Mustasim Billah in 7th century Hijrah.

The text is calligraphed on gold-sprinkled background. The first, the middle and the last lines are written with gold in bold letters of Suls character within ornamental floral designs. The remaining lines are in Naskh. All the letters are fully vocalised.

The title of the *Surahs* are in gold, within illuminated cartouches. The verses are separated by gold rosettes. Marginal ornaments are employed to mark the division of each *Juz* and their sections.

The colophon gives the name of scribe as Yaquet al-Mustasimi, the third greatest classical master of Qur'anic calligraphy after Ibn al-Muqlah and Ibn al-Bawwab Several copies of the Holy Qur'an transcribed by him are kept as prized treasures in various museums of the world.

The present manuscript is a remarkable specimen of his penmanship.

EMINENT MUSLIMS

IBN KHALDUN

Ibn Khaldun's ancestor Khalid, also called Khaldun, who first settled in Seville in Spain originally hailed from Hadarmawt in Yeman. Later the family migrated to Tunis, where Ibn Khaldun was born on the 1st of Ramadan 732 A.H. (27 May 1332 CE). Because of this family background, Ibn Khaldun was *al-Hadarmi* (Hadarmawti first, and then *al-Ishbili* (Sevillian). As a historian, he was particular to underline his original *nisba*, i.e., *al-Hadarami* which appears in his own handwritings

Ibn Khaldun was brought up and educated in Tunis. He studied Holy Qur'an, Arabic, Hadith, Fiqh, and Philosophy. At the age of 17, he migrated to Fez and then to Granada and Talmisan in Spain. There he held high positions before he returned to Tunis. He then went to Egypt and was honoured and appointed to the high position of the Chief Malikite Judge. He died in Tunis in 832 A.H. (1406 CE).

Ibn Khaldun had acquired a broad liberal education and was a widely read man of his times, besides his rich life experience of the most satisfying as well as challenging situations. He was strong in Jurisprudence, Logic, Literature, and Philosophy. During the period 752-65 A.H. (1351-64 CE), he authored a commentary on Busiri's *Burda*; a treatise on logic, another one on arithmatic, digests of some works of Ibn Rushd, and a commentary on a poem of Ibn al-Khatib. These earlier works show his bent of mind as an educator and a man of letters. Professionally he had been a jurisprudent and a judge, a minister and a plenipotentiary. However, it was because of his authorship of *'Muqaddimah'* that Ibn Khaldun was destined to gain world wide fame. In this great work, he simultaneously became the founder of the Science of History and the Science of Sociology.

It was by about 1374 CE. that he withdrew to the *Qala'at* ibn Salama (*Ta'ughzut*, in the Mina mountains of the province of Oran) and remained there for four years working on his history entitled *Kitab al-'Ibar*: "Instructive Examples And Composition about Origin and Elaboration of the History of the Arabs, Persians and Berbers and their Great Contemporary Rulers". This compilation in itself is one of the greatest monuments of Arabic literature. It begins with a preface and introduction explaining the value of historical work in general, the plan of this particular work and its main sources, the methods to be followed, and errors to be avoided.

in favour of Hazrat 'Ali. Hazrat 'Ammaar said·

"O people! I know that Ummul Mu'mineen Hazrat 'Aayeshah *(Razi Allahu 'anhaa)* is the honoured consort of the Holy Prophet in this world as well as in the Hereafter, but at this moment Allah is testing you whether you obey Him or Hazrat 'Aayeshah."

An influential person of Kufah, Hazrat Hujr bin 'Adi *(Razi Allahu 'anhu)* was much impressed by the speeches of Hazrat Hasan and Hazrat 'Ammaar and he vehemently supported them. In no time volunteers, numbering as many as ten thousand stalwarts, assembled round Hazrat 'Ammaar.

When the battle of Jamal started Hazrat 'Ali gave the command of the left wing of his army to Hazrat 'Ammaar, who displayed remarkable valour in the fight because he did believe that Hazrat 'Ali was right in his stand. Hazrat 'Ali won the battle. It was the month of Jamadi-ul-Ukhra, 36 A H.

After the end of the battle of Jamal, arose sharp differences between Hazrat 'Ali and Hazrat Ameer Mu'awiyyah *(Razi Allahu 'anhumaa)*. Again, Hazrat 'Ammaar took the side of Hazrat 'Ali. Ibn S'ad *(Rahmatullah 'alaihi)* states—

"When Hazrat 'Ammaar was going to the battle-field for the cause of Hazrat 'Ali, he was invoking Allah's help, saying: O Allah! Had I known that Your Pleasure can be won by falling myself from the top of the hill, or by drowning myself in the water, or by burning myself in the fire, then surely I would have done that to please You. Now that I am going to fight in the battle-field, in that too I seek Your Pleasure. I hope in that too You will not fail me."

At that time his age was ninety-three.

One evening when the sun was setting and the fighting was at its fiercest, Hazrat 'Ammaar took a few draughts of milk and said:

"The Holy Prophet *(Sallallahu 'alaihi wa sallam)* once said about me that the last draught which I shall drink will be of milk."

So saying Hazrat 'Ammaar grasped his sword and sprang like a lion upon his opponents. However, very soon he fell a victim to a Syrian soldier who took him on his spear, and another soldier severed his head from the neck.

Ibn Aseer writes in his *Usudul Ghaabah* that, on that occasion, the two persons were quarrelling with each other as to who killed Hazrat 'Ammaar. Each one claimed to be his killer and demanded the prize for himself. They appeared before Hazrat 'Amr bin Al-'Aas, the Standard Bearer of the army of Hazrat Ameer Mu'awiyyah *(Razi Allahu 'anhu)* for the prize. Hazrat 'Amr bin Al-'Aas said: "By Allah! Both of these claimants are fighting for the Hell. By Allah! I wish I were dead twenty years earlier."

Hazrat 'Ali led his funeral prayer and he was buried in Kufah.

Hazrat 'Ammaar remained for a very long time with the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* He loved the Holy Prophet above every thing. He was regular in prayer. According to Hazrat 'Abdullah bin 'Abbas *(Razi Allahu 'anhumaa)*, the following Qur'anic verse was revealed in defence of Hazrat 'Ammaar:

"Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter and who places his hope in the Mercy of his Lord (like one who does not)? . . ." (39:9).

The Holy Prophet gave him the epithet of *Taiyyab Al-Mutaiyyab* (neat and pure).

During the battle of Badr when Aboo Jahl was killed, the Holy Prophet called for Hazrat 'Ammaar and said:

"Allah has killed the killer of your mother."

Once a man objected to his sermon *(Khutbah)* being too short. Hazrat 'Ammaar replied that he had heard the Holy Prophet say:

"Lengthening the prayer *(Salaat)* and shortening the sermon *(Khutbah)* are the signs of man's comprehension."

—*(Concluded)*

AL-HADIS Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Dispute about the Qur'an is infidelity. (Ahmad — Abu Daud).

OIC will not admit MNLF as Member

The 46-member Organisation of Islamic Conference (OIC) will not admit the Moro National Liberation Front (MNLF), a Muslim group fighting for self-rules in the southern Philippines, as its new member, according to the Foreign Affairs Department.

Pacifico Castro, Director-General of the Middle East and African Affairs Office of the Foreign Affairs Department, told reporters in an interview that the application of the MNLF for membership of the OIC will not become a major issue at the OIC meeting in Riyadh, Saudi Arabia

According to *Mistadrak Haakim*, Hazrat Khalid bin Waleed said that, that day was very hard upon him. He requested the Holy Prophet to pray to Allah for his forgiveness, and he asked pardon from Hazrat 'Ammaar also.

After the passing away of the Holy Prophet to his Lord, Hazrat Aboo Bakr became the first Caliph of Islam. At that time some of the Arabs fell from the Faith. They particularly refused to pay Zakaat With a firm determination, however, the Caliph tackled and overcame the situation. Several battles were fought to curb and crush the rebels. Hazrat 'Ammaar took part in all these battles. In the battle of Yamaamah, too, he fought heroically against Musailmah, the Liar, who had falsely proclaimed the status of prophethood for himself.

Hazrat 'Abdullah bin 'Umar (*Razi Allahu 'anhum*) narrated that in the battle of Yamaamah one ear of Hazrat 'Ammaar was severed. The martyred ear fell fluttering on the ground. Hazrat 'Ammaar was, however, quite unaware of what had happened to his ear. He was energetically busy in killing the men of the enemy. On one occasion it so happened that the Muslims had to stage a retreat due to a mighty push of the enemy. Hazrat 'Ammaar immediately climbed up a mound and standing there he cried:

> "O Muslims! Are you running away from the Paradise? Look, I am 'Ammaar bin Yaasir. Come to me."

Hearing this spirited call of Hazrat 'Ammaar, the soldiers of Islam, recovering from their retreat, assembled round Hazrat 'Ammaar and defeated the apostates (11 A.H). At that time, Hazrat 'Ammaar had reached the advanced age of sixty-five, yet in bravery he far surpassed the youths.

During the Caliphate of Hazrat 'Umar (*Razi Allahu 'anhu*) one day some leaders of the Quraysh, including Hazrat Aboo Sufyan bin Harb, Hazrat Haaris bin Hishaam, and Hazrat Suhayl bin 'Amr, came to visit the Caliph. At the same time Hazrat 'Ammaar, Hazrat Bilaal and Hazrat Suhayb reached there to see the Caliph. Both these parties were waiting when the Caliph first called in Hazrat 'Ammaar and his party. The leaders of the Quraysh were called in afterwards. Hazrat Sufyan felt it agonizing. He complained to the Caliph that he summoned the slaves first and gave no precedence to them who were respectable personages of the Quraysh. The Leader of the Faithful replied that they had better ask this from their own conscience. Islam had made a call simultaneously to everyone of them, but it were the others who preceded them in accepting it as their Faith, Hence the preference was given to the others over them.

During 20th Hijrah, Hazrat 'Umar (*Razi Allahu 'anhu*) appointed Hazrat 'Ammaar as Governor of Kufah. The battle of Nahavand took place while he was Kufah's Governor. On the orders of the Caliph, Hazrat 'Ammaar reached Nahavand with his reinforcements. But by the time he reached there the battle was over. The Muslims had won it already.

According to the narratives of Imam Baihaqi and Imam Sarkhasi (*Rahmatullahi 'alaihimaa*), Hazrat 'Ammaar demanded a share of the war-booty for his troops. Some people from the victorious army were enraged to hear this. A Beduin soldier even used vulgar language against Hazrat 'Ammaar, saying: "O earless slave! You want a share out of our booty?" Hazrat 'Ammaar did not give any reply to him but wrote to the Caliph about it. The Caliph replied: "Of course, booty is for those only who actually fight in the battle."

At the same time someone found in a cleft grave a corpse wrapped in brocade and with a large amount of money heaped near it. The man brought the brocade coffin and the money before Hazrat 'Ammaar, the Governor. He wrote a letter to the Caliph asking him if those things be deposited in the public treasury. The Caliph replied that those items be returned to the finder and that they should not be demanded from him.

When Hazrat 'Usman bin 'Affan (*Razi Allahu 'anhu*) became the third Caliph of Islam, there arose severe disturbances in the country. Egypt was the centre of such disturbances The Caliph appointed a committee (35 A H.) to enquire into their causes Hazrat 'Ammaar was a member of that committee. The committee proceeded to Egypt. Other members of the committee returned soon but Hazrat 'Ammaar overstayed there. When he returned he became a proponent of some of the demands pressed for by the revolutionaries. For this reason some slaves of Hazrat 'Usman beat him severely (Al-Isti 'aab).

After the martyrdom of Hazrat 'Usman (*Razi Allahu 'anhu*) when Hazrat 'Ali (*Karramallahu wajhahu*) became the fourth Caliph of Islam, Hazrat 'Ammaar was one of his staunch supporters. Prior to the battle of Jamal, Hazrat 'Ali deputed Hazrat 'Ammaar together with Hazrat Hasan (*Razi Allahu 'anhum*) to Kufah in order to convince the people of his righteousness. The Governor of Kufah at that time was Hazrat Aboo Moosa Ash'ari (*Razi Allahu 'anhu*) who stood neutral in the affair. In the central mosque of Kufah, Hazrat Hasan and Hazrat 'Ammaar delivered forceful speeches.

of contact among members of the different groups.

There are also differences among the Muslim groups in their applied forms of Islamic practices and institutions. Groups, who were exposed to Islam earlier in history, tend to believe that their forms of practice are more sophisticated or more orthodox than those of other groups. Perhaps as a reflection of this, adherence to tradtional pactices and rituals of Islam is more evident in the larger towns than in rural areas. And as a result of the earlier Islamic influence on the groups that settled near large population centres, their established *adat* changed sooner, becoming less pervasive in their daily lives. On the other hand, the *adat* of more rural groups were preserved longer. The degree of influence of the *adat* varies among the groups even today.

But, regardless of their differences, Muslims in the Philippines all consider themselves Muslims and identify with each other. They are constantly aware that their religion is distinct from the religions of other Filipinos. They are not fall apart by remarks some foreign Muslim visitors make that certain practices, among them are not truly Islamic. Nonetheless, their religious leaders, especially those who have studied abroad in Arab countries continually, instruct the faithful to adhere to those other practices which these leaders have learned as more orthodox or truer to Islam.

All Muslim Filipinos recognize each other as members of a wider religious community that transcends linguistic, racial, tribal, and national boundaries. They all pray together, within or outside their communities. Regardless of the degree of their participation in national or civic affairs, or in other institutions and associations, the major source of their identity is Islam.

It is an identity that has been shaped by historical forces of the last four or five centuries and that has been endangered but reinforced by the dramatic events, the tragic turmoil and fighting, of the last two or three decades.

(Courtesy: RADIANCE)

HEROES OF ISLAM

HAZRAT 'AMMAAR BIN YAASIR

(Razi Allahu 'anhumaa)

By Syed Mahmood Akhtar

(II)

Hazrat 'Ammaar (*Razi Allahu 'anhu)* was a brave soldier of Islam. His love for the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam)* was exuberant to the extent of infatuation. He participated with him in every battle from Badr to Tabook, besides taking part in other minor battles. The Holy Prophet too acknowledged his services and treated him with respect.

When the Holy Prophet deputed Hazrat Khalid bin Waleed (*Razi Allahu 'anhu*) to head a contingent against a tribe, Hazrat 'Ammaar was included in it. The strategy was to attack the enemy before the dawn. The tribe somehow saw through it and they fled away by night except one man and his family members. This family had already embraced Islam and as such they hoped to be spared by the assailants. With this plea the man met Hazrat 'Ammaar and asked him "O Abul Yaqzaan! My family members and I have embraced Islam. Will not this fact benefit us? My tribe fled away on hearing your arrival" Hazrat 'Ammaar readily granted him peace and so the man and his family members returned to their settlement When, at the stipulated time, the Muslims launched the attack, they found that the entire population had evacuated the settlement and only one family was staying back. The soldiers apprehended them. Hazrat 'Ammaar, thereupon, approached Hazrat Khalid bin Waleed and pleaded that they should be spared because they were Muslims. Hazrat Khalid questioned the authority of Hazrat 'Ammaar to spare and give protection to them, without his prior consent as he (Hazrat Khalid) was the Ameer (Commander of the contingent).

On return of the contingent to Madinah, the matter was brought to the notice of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Hazrat 'Ammaar narrated the whole story to him. The Holy Prophet upheld the plea of Hazrat 'Ammaar but directed that in future no one should grant protection to anyone without the approval or consultation of the commander. After that Hazrat Khalid uttered some harsh words against Hazrat 'Ammaar in the presence of the Holy Prophet. Upon that the Holy Prophet said:

> "Khalid! Stop speaking against 'Ammaar. Who so looks upon 'Ammaar badly, Allah looks upon him badly. Whoso harbours a rancour against 'Ammaar, Allah harbours a rancour against him, and whoso hates 'Ammaar, Allah hates him."

Then Hazrat 'Ammaar left the place. Hazrat Khalid bin Waleed ran after him, got hold of his shirt, and propitiated 'Ammaar till the latter became pleased with Hazrat Khalid bin Waleed (Ibn Asaakir).

Muslim first rather than separate ethnolinguistic groups within a nation of Southeast Asia Indeed, they ought to ask it of themselves and of each other: What do we want as Muslims? This, because ultimately their common goals and aspirations, as determined by Islamic ideals, have shaped and will continue to shape their history, both their historic past and the history they are making now

MUSLIMS

Muslims constitute the second largest religious community in the Philippines, a predominantly Catholic country. There were at least 3 million Muslim Filipinos in 1975, or 7 per cent of the country's total population of 42,070,600.

The vast majority of Muslims, however, lives in southern Philippines, that is, on the island of Mindanao and in the Sulu Archipelago The Maguindanao, the largest group, are concentrated most in the Cotabato region of Mindanao. The Maranao live in the two Lanao provinces, mostly in the Lake Lanao region. Their close kin, the Iranum, or Illanun, inhabit the Lanao region around Illana Bay and the northern Cotabato region.

The Tausug and Samal live in the Sulu Archipelago, whereas others of them have settled on Basilan Island and in Zamboanga del Sur. The Jama Mapun live on the Island of Cagayan de Sulu: the Yakan, on Basilan. The Sangil live in Davao as well as on the Sarangani Islands and parts of Cotabato. The Kalagan live along the shores of the Davao Gulf. The Kolibugan are concentrated mostly in Zamboanga del Sur. The Palawani live in southern Palawan Island; the Molbog, or Melebuganon, on nearby Balabac Island, which is just off the northern coast of Borneo.

Many of the Muslim dialects share similarities. For example, both the Maguindanao and Marano languages can be spoken and understood by both the groups. But some languages and dialects spoken by Muslims are more akin to Christian ones. The closely related Samal, Jama Mapun, and Badjao are yet quite different from Tausug, which resembles the Tagalog and Visayan, spoken mostly by the Christians. Nonetheless, the various languages and dialects of Christians and Muslim Filipinos are all derived from the same linguistic family, according to modern linguistics, and share many similarities. After all, both Muslim and Christian Filipinos belong to the Malay race

The Muslim groups also differ in their occupations. The Maguindanao are an agricultural people who cultivate wet rice. The Maranao cultivate upland rice and corn. They are also famous for their brasswork and weaving. Spirited traders, they can be found selling their wares almost in any place in the Philippines Most of the Iranun are farmers, but some are fishermen.

Those Tausug who live inland on Jolo Island are farmers, whereas the coastal Tausug and Samal are fishermen and barter traders. The Yakan of Basilan Island cultivate upland rice and root crops but rarely fish, whereas the Samal living on the Island's coast are fishermen. The Kalagan are both traders and fishermen. Tagalog Muslims, on the other hand, are highly urbanized; some are professionals, some office workers, some factory workers. Factory workers are rare, however, in the predominantly Muslim areas because there is little, if any, manufacturing or similar industry.

The Muslim groups differ markedly in the practice of their cultural traditions and customary laws *(adat)*, some of which were established before the advent of Islam. In general, however, the groups share a similar social structure. Throughout their history, this social, as well as political, structure has been based on the Datu system, which has also, like the *adat*, a pre-Islamic institution. The Datu was a local or petty ruler, or princeling, with executive and military powers. One might inherit such status or acquire it through military prowess, wealth, or astuteness.

With the advent of Islam, a few powerful Datus eventually assumed the title of Sultan, but there was always tension between Sultans and less powerful Datus. To solidify their power and establish their rule as ostensibly legitimate, Sultans claimed descent from Prophet Muhammad. *(Sallallahu 'alaihi wa sallam)* Today there are still Datus among Muslims Filipinos, although many of their former powers have been diminished.

BACKGROUND

In past centuries, single Muslim groups constituted independent political units, or some of them combined to form political aggregations. Sometimes, there was fighting, as well as economic rivalry among them. But when in common danger from external threats, they usually cooperated in a military defence.

There was also frequent intermarriage between their ruling families, for economic and political purposes. Today, however, intermarriage between the groups is increasing among the other social classes as well because modern technology has made transportation and communication easier and has greatly reduced the relative isolation of the groups. Previously, as the educational centre and capital of the country, Manila, was often the sole source

comfort or in misery; and three, to desist from Satanic temptations and evil desires

6. Khushoo' (Humiliation) — 'Allamah Zamakhshari writes that *Khaashi'* (humble) is one who humbly throws his body and soul before Allah. In this context Imam Raazi points out that when a man attains perfection and also helps others to achieve the same, at times it creates in him a sense of pride, but humble servants *(khaashi')* of Allah are free from such a weakness.

7. Sadaqah (Charity, e g feeding the poor) — It implies that the Believers *(M'umineen)* do not love wealth for wealth's sake. On the other hand, they spend their substance in the way of Allah. Hafiz Ibn Kaseer states —

> "*Sadaqah* is the name of doing good to the needy and aged persons who can neither earn themselves nor have they any earner to support them. The virtuous servants of Allah seek His Pleasure by spending their surplus wealth on such needy persons, with a feeling of doing good *(Ihsaan)* upon His creatures."

8. Saum (Fasting) — After *Sadaqah* comes the Saum or fasting. To keep fast is obligatory *(Farz)* during Ramadaan and supererogatory *(Nafl)* on other permissible days. It means that a Believer is not a pamperer of his belly. Gluttonising oneself is not the object of his life. While fasting, he abstains from food and drink as well as sexual appetite, for the sake of winning the Pleasures of Allah As Imam Raazi has put it "the demands of the belly do not keep him oblivious to the prayers of Allah."

9. Hifz-i-Furooj (Guarding from sex abuse) — It points out that a Believer does not become a victim of wanton sex instincts. He guards himself strictly against sex perversions. According to Imam Raazi, sexual emotions do not preclude a Believer from Allah's prayers.

10. Zikr-i-Kaseer (Excessive Praise of Allah) — A Believer, according to Hazrat Mujahid, engages himself in praising Allah in standing, sitting and lying postures. This is what Qur'an Majeed has advocated.

In short, these are the ten attributes which Islam desires to be present in a Believer, man and woman both

History of Muslims in the Philippines

BY CESAR ABID MAJUL

A certain type of social reform movement appears again and again in the history of Muslim peoples throughout the world These movements have been characterized by at least three common signs: an increased awareness of Islam — a reawakening — among the Muslims; their commitment to reshape the social, cultural and political structures of their communities to reflect better the Islamic ideal; and their vigorous efforts to eliminate any forces — both internal and external — that have disrupted or threatened their society and the Islamic ideal,

The fundamental purpose behind all these movements, then, has been to preserve the integrity of the Ummah, or the Islamic community. But each such movement has been manifested in a different way. Each has been determined by its own distinct historical, political, and geographical circumstances. To understand the current social movement among the Muslim Filipinos — in which they are seeking autonomy, self-definition as Muslims, and recognition throughout the country as a group of citizenry separate from but equal to other Filipinos — we must consider their Philippino as well as their Islamic heritage

HISTORY

We must know not only something about the ideology of Islam and its general religious and social precepts and institutions, but also something about the particular history of the Muslim Filipino group and how it has interwoven itself with the national history of the Philippines, about ethnolinguistic similarities and differences among the groups, and about their social and cultural institutions Further, we must know something about their relationship not only with Muslims elsewhere in the world but also with the non-Muslim majority in their own country, who outnumber them by far.

What is often referred to broadly as the "Muslim movement in the Philippines" in truth comprises several movements. These various factions—including traditional Muslim leaders and old-style politicians, Muslim national associations, "moderates", the Moro National Liberation Front (the MNLF), and the separate factions even within it — differ from each other in leadership styles and strategies for achieving their goals Some believe only in negotiating with the Philippines government, others believe that stronger pressure is needed But their ultimate goals are very much alike.

In examining this current movement and the strife in which it has embroild the Muslim Filipinos, we ought to ask what it is that they truly want for themselves as Muslims rather than as Filipinos, as members of communities that are

All those qualities which Islam wants to see in a man, shine exuberantly in a Believer (Mu'min) Islam has fully dwelt upon these *Mu'minaa-nah Sifaat* (attributes of a Believer) in Qur'an Majeed as well as in the Traditions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* For example, Allah says in Qur'an Majeed:

> "Allah has purchased of the Believers their persons and their goods, for theirs (in return) is the Garden (of Paradise). They fight in His Cause and slay and are slain. " (9 111)

At another place, Allah commends the merits of a Believer as follows

> "Those that turn (to Allah) in repentance, that serve Him, and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice) So proclaim the glad tidings to the Believers." (9:112).

These qualities are as imperative upon man as they are upon a woman. For instance, while urging the wives of the Holy Prophet for his obedience, Allah warned them that, in the event of disobedience, He would replace them with better wives having the desirable attributes:

> "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins." (66:5).

Qur'an Majeed addresses not only men but also women. Those excellent traits whose lack or absence does not make up a complete human being, must be found in men and women both. This fact has been explicitly described in Qur'an majeed

> "For Muslim men and women, for believing men and believing women, for devout men and devout women, for true men and true women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who gurd their chastity, for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward" (33·35)

It is narrated in Musnad Ahmad and elsewhere that *Ummul Mu'mineen* Hazrat Umm-i-Salmah *(Razi Allahu 'anhaa)* once asked the Holy Prophet as to why men were so frequently mentioned in Qur'an Majeed but women were not? Did women not deserve that privilege? The above cited verse was revealed for a reply

In this verse ten attributes are set to be essentially desirable in a Believing Man and a Believing Woman alike. They are —

1 Islam
2. Faith (Eemaan)
3 Qunoot (Devoutness)
4. Sidq (Truth)
5. Sabr (Patience)
6. Khushoo' (Humiliation)
7. Sadaqah (Charity)
8 Saum (Fasting)
9 Hifz-i-Furooj (Chastity)
10 Zikr Kaseer (Much praise of Allah).

1 Islam — According to 'Allamah Zamakhshari a Muslim is one who confers all his affairs to Almighty Allah and puts his reliance on Him

2. **Eemaan (Faith)** — It implies that whatever injunction came from Allah must be accepted in toto and acted upon fully. In fact Qur'an Majeed advocates that every man and woman should have Islam and Faith in them. They should not only obey the commands of Allah but their heart also should feel contented as to their truthfulness *(Haqqaa-niyat)*.

3 Qunoot — It signifies obedience to Allah with steadfastness. After the status of *Eemaan* (Faith), comes the status of *Qunoot* (obedience to Allah with steadfastness), which is the ultimate aim fo Islam and Faith

4 Sidq (Truth, or Veracity) — It is a very comprehensive merit. 'Allamah Zamakhshari writes that *Sadiq* is one who is true in his intention, in his expression, and in his action Imam Raazi (*Rahmatullah 'alaihi*) has elaborated it by saying that by Faith *(Eemaan)* and good deeds *(a'-maal saleh)*, the personality of a man or a woman reaches perfection After that he or she attempts to bring to perfection the personality of others by enjoining what is just *(amr ma'-roof)* and forbidding what is evil *(nahee 'anil munkar)*, as described in Qur'an Majeed:

> "The Believers, men and women, are protectors, one of another. They enjoin what is just and forbid what is evil.." (9.71).

5 Sabr (Patience and constancy) — It denotes steadfastness in the face of adversity. According to religious scholars there are three aspects of *Sabr* — one is to show patience in the wake of trials and tribulations, instead of grumbling or making hue and cry; two, to observe regular prayer whether one is in

an obligation, or a reciprocal duty. As the late Justice M R Kayani said in the context of freedom of press, "such of the natural rights as are more fundamental in character are on a higher level than mere legal rights; they are called fundamental rights and are guaranteed by the constitutions of various countries ....Now one reason why I think that speech is more than a law of nature is that a law of nature is immutable and does not carry with it any obligations. This is not so with a human right or a natural right. We are told by jurists that where there is a right, there is a duty also. As a matter of fact, it is not a duty: it is a similar right in the opposite party" (The Whole Truth, p. 207). This is how a social quid pro quo is established and men come to respect each others sentiments. In it lies the common well-being of the society as a whole.

The exponent of Four Freedoms, President Roosevelt, himself once said, "How many bogies are conjured up by invoking that greatly overworked phrase (the freedom of the press)." It is therefore the higher ethical norms that determine, or should determine, the quantum of freedom of expression and draw a line between liberty and licence It is due to this view that institutions of well-intentioned censorship can be justified. Audio-visual media have an educative value, but they can be abused by perverse freedom of expression, such as scenes that encourage moral debasement, sex abuse, terrorism, and juvenile crime. The same equally applies to literature, particularly the fiction. There can be no denying the fact that pornographic and pernicious literature is a dangerous evil. It has a demoralising effect on its readers, especially the youth. The authors must therefore exercise a proper sense of their responsibility to the society Morality ought to be as well supported by law and not allowed to go by the board under the garb of permissive society or the plea of freedom of expression. The beauty of all creative arts lies in the expression of truth, not in the propagation the lewd and libidinous The worst madness surely is when God, or God's Prophets, their pious escorts, and noble companions are maligned, or ridiculed, or lampooned, or insulted. It is here that innocent and tender-most human sentiments are injured, bad blood is created, and the insult stings man to the quick.

CONCLUSION: It is in this background that one should dispassionately judge the latest outrages, namely, Martin Scorcese's film: *The Last Temptation of Christ*, and Salman Rushdie's novel: *The Satanic Verses.* As is usual on such occasions, the west is raising the hullabaloo of freedom of expression guaranteed by their constitutions. It is time that the highest law courts in the countries concerned are moved to define precisely the scope of freedom of expression in order to distinguish it from a licence for libel Care must be shown particularly when Prophets of any religion are concerned Besides, the issue should be raised in the United Nations, seeking to incorporate in its Charter an article to protect the honour of the Prophets and the sanctity of the Scriptures or Sacred Books, and to ban totally sacrilege and hate literature. Jefferson, too has advocated freedom of Reason to correct any lapses of unbridled freedom of speech and expression. It needs to be so particularly when deliberate violations are committed for the sake of commercial purposes, material gains, and prejudices to suppress the truth and to exalt falsehood, rabidity and bigotry.

Islam teaches us that the *Pen* is a God-given trust The Lord taught man by the use of the *Pen* (Al-Qur'an 96:4). He proclaims the truth, swearing "by the *Pen*" (ibid 68:1). The pen must therefore be used only to propagate truth and in the cause of justice. Thus far the freedom of expression is desirable, and essential. Away from truth and justice, it is a vice that needs to be controlled and checked by all social and legal means.

AL-QUR'AN

Ten Attributes of a Believer

By Syed Mahmood Akhtar

Man is the best of Allah's entire creation. He endowed him with all those qualities which no other animate object can ever possess. However, these qualities have good as well as bad potentials. In other words man is an admixture of good and evil tendencies or aptitudes Almighty Allah has equipped him with the volition to draw on good or evil elements as and when he desires He will, however, be accountable to his Creator for his deeds and shall receive award or punishment according to his doings, as Allah has said in Qur'an Majeed:

> "We have indeed created man in the best of moulds, then do We have him (to be) the lowest of the low, except such as believe and do righteous deeds. For they shall have a reward unfailing. Then what can, after this, contradict you, as to the Judgement (to come)? Is not Allah the wiest of Judges?" (95:4-8)

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

FREEDOM OF EXPRESSION

MANY western thinkers and statesmen have championed with great passion the cause of human liberty, and that of freedom of expression that goes with it. Rousseau lamented, "Man was born free, and everywhere he is in chains" Voltaire proclaimed, "I disapprove of what you say, but I will defend to the death your right to say it." In our own times, when Franklin D Roosevelt propounded his four essential freedoms, he said, "The first is freedom of speech and expression —everywhere in the world." A question arises whether by freedom of expression is meant, by any means, total independence in all circumstances, without any brakes on. Thomas Jefferson drew a distinction between truth and falsehood and recognised the possibility of error. He said, "It is better to have no ideas than false ones" And, "Error of opinion may be tolerated where reason is left free to combat it." John Stuart Mill stressed, "The liberty of the individual must be thus far limited; he must not make himself a nuisance for other people." And someone aggrieved even went to decry, "O liberty, liberty, what crimes are committed in your name!"

We may ask. Can the civilized world give freedom to the expression of falsehood or to indulgence in blasphemy? Let us turn for a while to the Gospels, as they are given out today Saint Matthew has it, "The blasphemy against the Holy Ghost shall not be forgiven unto men." (12:31). Saint John says, "The truth shall make you free." (8·32). Thus blasphemy needs to be ruled out from the scope of freedom of speech and expression, and truth that makes one free, be prescribed as the essential prerequisite of such freedom. Anything said or written with bad intent should also not qualify for freedom. Coventry Patmore has so beautifully summed up the situation in his following lines·

For want of me the world's
  courage will not fail:
When all its work is done,
  the lie shall rot;
The truth is great,
  and shall prevail.

IN ISLAM: Islam itself is the greatest exponent of freedom of expression, but on the condition that it must be related to truth and justice. It preaches to bear witness to the truth at all cost, and in all circumstances. To witness involves freedom of expression on the part of him who bears witness. Qur'an Majeed lays down:

> "O you who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor for God can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily God is well-acquainted with all that you do."
> (4:135).

Islam does not teach that freedom of expression which lacks truth and justice, or propagates falsehood and inflicts injustice. Herein lies the difference between the Islamic concept and the western cliche of freedom of expression.

RIGHT AND DUTY: In human society every right is qualified by

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الدولية

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فضل الحضارة الاسلامية على الحضارة الاوربية :

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— حصارة العرب لا ترى فى انطلاقها الا المادة وسلة رعاية . .

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— ولن ينال العبد المرتبة العالية حتى يطهر الجوارح عن المناهى و يعمرها بالطاعات . . .

بسم الله الرحمن الرحيم

عن انس (رضي الله عنه) قال قلما خطبنا رسول الله صلى الله عليه وسلم الاقال: لا ايمان لمن لا امانة له ولادين لمن لاعهد له .
(رواه البيهقي في شعب الايمان)

معى الحديث انه من حلا من الامانة والعهد ، خلا من روح وحقيقة الايمان وهدا الحلو دليل على تعسه وبؤسه ، دلك لان الامانة والعهد هما من مستلزمات الايمان والاسلام . لا يعى الحديث ان متل هذا الرحل يحرح من دائرة الاسلام ويدحل دائرة الكفر . بل يعنى الحديث ان الرحل حال من نور الايمان الحقيقي .

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فضل الحضارة الاسلامية على الحضارة الأوربية

بقلم محمد إبراهيم الجيوشى

فضل الحضـــارة الاسلامية

الاســـلام جاء لسعادة البشرية على الاطلاق ، وجاءت تعاليمه لخير الانسان ، ومن هنا كان صحابة رسول الله ﷺ وهم تلامذة رسول الله كانوا سعداء باتباع شرع الله واسعدوا من حولهم فنشروا الحضارة على أوسع أبوابها فى جميع ارجاء المعمورة فاستفاد منها المسلم وغير المسلم .

وعـن فضل الحضـارة يحـدثنا الدكتور محمـد ابرهيم الجيوشى فيقول :

الفكر الانسانى فى حاجة إلى ضوابط تحكمه حتى لا يجمح فى انطلاقه فيعود بالخراب والدمار على صاحبه وبنى جنسه ، ومن هنا كانت الحاجة الماسة إلى وحى السماء تهدى خطى العقل فلايضل ، وترسم له الطريق فلا يتجاوز مداه ، وهذا هو السر فيما نامسه على مر العصور من أن نتاج الفكر الاسلامى كان دائما صورة حية للرحمة الشاملة والرغبة الصادقة فى إرساء قواعد السعادة والأمن لبنى البشر جميعا ؛ لأنه فكر اهتدى بضياء الوحى ، ورحمة السماء فانعكس أثر ذلك على ما أنتجه من علم وفن واختراع وحكم وسياسة .

أما حينما ينطلق العقل من قيود الايمان ، وتغيب رقابة الضمير الدينى عن تسديد خطاه ، فإنه ينطلق مغترا معتزا بما لديه من علم ناسيا أن ما علمه ليس شيئا فى جانب الأسرار التى يموج بها الكون ، والله سبحانه يقول « وما اوتيتم من العلم إلا قليلا » حينما ينطلق العقل بعيدا عن الرقيب الدينى يكون نتاجه وبالا على الإنسانية ، ونكبات لا يدري مداها إلا الله والدليل على ذلك ماثل بين أعيننا فيما اتجهت إليه حضارة الغرب ، فقد اطرحت القيم الروحية جانبا ، وانطلقت بعيدا فى ركاب المادة ، فجفت ينابيع الرحمة من قلوب مفكريها ، وأخلدوا

يتسابقون في الأخذ من متع الحياة قدر الامكان حتى علت الأنانية وحب الذات على سلوك الانسان ، وكأنما ساروا في الطريق الذي وصفه القرآن الكريم لأقوام مضوا ستعبدتهم المادة فقالوا : « ماهي إلا حياتنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر ، وما هم بذلك من علم إن هم إلا يظنون » ونتيجة لهذا الفقر الروحي تعرض العالم للدمار وتسابق من أيديهم الاختراع في التفنن في وسائل الهلاك والفناء ، وأصبح العالم يعيش في جو من القلق النفسي ، والخواء الروحي ، وافتقد السعادة والطمأنينة على الرغم من تمكنه من كل وسائل الحياة المادية ، وهذه هي النتيجة الحتمية لحضارة لا ترى في انطلاقها إلا المادة وسيلة وغاية.

وحينما أخذت أوروبا وسائل المعرفة والعلم عن المسلمين أعماها الحقد عن الجانب الأخلاقي والروحي في الاسلام فوصلت إلى تلك النتيجة التي لا يعلم مداها — الذي تنتهي إليه — إلا الله ولعلها لو تمادت في طريقها بعيدا عن وحي السماء تصل إلى النهاية التي صورها القرآن الكريم حين يقول : « حتى إذا اخذت الأرض زخرفها وازينت وظن اهلها أنهم قادرون عليها أتاها امرنا ليلا أو نهارا ، فجعلناها حصيدا كان لم تغن بالأمس » .

وجمهور الغربيين ينكرون تكبرا وعنادا أن يكون لحضارة الاسلام فضل عليهم ، أو مشاركة في نقلهم من الجهالة إلى المعرفة ، ومن الوحشية إلى المدنية ، ولكن المنصفين من الباحثين الغربيين من يقرر بصراحة لا مواربة فيها أن النهضة الأوروبية الحديثة قد اعتمد في بنائها وقيامها على الفكر العربي المسلم ، وجهود العلماء المسلمين في الشرق والغرب على السواء وأن الأوربيين قد أتيحت لهم الفرصة للوقوف على الحضارة الاسلامية وعلى فكر المسلمين واكتشافاتهم في العلوم المختلفة على مراكز ثلاثة .

المركز الأول : بلاد الشام حيث جاء الصليبيون إلى هذه البلاد بقصد الاستيلاء على الأرض المقدسة ، يدفعهم تعصب ديني غير واع وحب أناني في السيطرة على بلاد الشرق وإخضاعها لسلطانهم ، وكان ذلك بتأثير من رجال الكنيسة ومحاولاتهم إذكاء روح التعصب في نفوس الأوربيين بدعوى الحرص على تحرير بيت المقدس من أيدي المتعصبين المسلمين وتخليص الأرض التي شهدت مولد المسيح ، وإدخالها تحت السيطرة المسيحية ، وكانوا في سبيل تأجيج روح التعصب في نفوسهم وإثارة حقدهم على المسلمين يصورونهم لهم بصورة المتوحشين القساة ، الغلاظ القلوب ، الذين لا يعرفون سموا في الأخلاق ، ولا تهذيبا في السلوك ولا نصيبا من المعارف والعلوم ، ولكن القادمين إلى فلسطين فوجئوا بأقوام هم حضارة قد هذبت طباعهم وعدلت سلوكهم وأثرت معارفهم ، وجعلت منهم نماذج إنسانية رفيعة تمتاز بالتسامح وسعة الأفق ، ورحابة الصدر وسمو العقيدة ونبل المروءة ورقي السلوك .

أما المركز الثاني . فكان في صقلية حيث ظلت عدة قرون تحت حكم المسلمين نمت فيها العلوم ، وازدهرت الحضارة . وقام المسلمون بدور نشط في البحث والدرس والتهذيب ، واتسعت دائرة المعارف حتى شملت المسلمين وغير المسلمين على السواء ، ولما انحسر الحكم الاسلامي عن صقلية ، وقام فيها حكام مسيحيون كانوا قد تأثروا بروح الاسلام السمح ، فشجعوا الحركة العلمية ، واغدقوا على العلماء حتى يستمروا في متابعة عطائهم ، وكان أغلبهم من المسلمين وفي مقدمة هؤلاء العالم الجغرافي الشهير «الشريف الادريسي » الذي أهدى كتابه لملك صقلية المسيحي .

أما المركز الثالث : فكان في الأندلس حيث طلب

كثيرون من رجالات أوروبا العلم فى مساجد الأندلس ، وعلى أيدى شيوخها وعلمائها ، ونهلوا من رحيق الاسلام السمح ، وحضارته التى لاتكف عن العطاء ولكن الحكام المسيحيين الذين اجتاحوا بلاد الأندلس بعد ما أزالوا عنها سلطان المسلمين قد تركوا الحبل على الغارب للمتعصبين حتى أدى ذلك إلى أن واجه الناس أسوأ فترة من التعصب، والحقد لم يشهد لها التاريخ مثيلا فى القديم ، ولا أظن أنه سيشهد مثلها فى الحديث ، وحسبك لتدرك مدى بشاعتها أن تعرف أن محاكم التفتش كانت مظهرا من مظاهرها الدامية .

وقد خرج الباحثون من استعراض هذه الحقبة التاريخية من تفاعل الحضارات والشعوب بحقيقتين على جانب كبير من الأهمية . الأولى الأثر البين للعرب فى حضارة العرب المعاصرة والثانية روح التسامح التى تميز بها الاسلام وسار عليها المسلمون فى كل بلد حلوا فيه ، وأرض اظلوها بسلطانهم ، وقامت فيها حضارتهم وحسبك دليلا على ما أشرت إليه أن تقرا معى ما كتبه العالم الايطالى « لكادوبيلى » فى كتابه « العلم عند العرب وأثره فى تطور العلم العالمى » حيث يقول : « أما فى شبه جزيرة الأندلس فقد كانت حركة نقل العلم العربى إلى العالم المسيحى أعمق تغلغلا وأشد قوة ، ودامت مدة أطول عهدا من كل مكان آخر ، كما تحقق هناك التطور الحاسم الذى كان لابد أن يعتمد عليه تجديد العلم الأوربى وبالاضافة إلى الرحلات البحرية العظيمة التى أدت إلى الكشف عن القارتين العظيمتين بعد ازدهار العلم العربى ونقله إلى العلم المسيحى أسمى آيات المجد والفخار لأسبانيا وقطالونيا والبرتغال .

ويمتد التأثير إلى الشعر والقصص حتى أدى ذلك إلى أن تكتب اللغة القشتالية بالحروف العربية مما أدى إلى قيام نهضة باهرة فى الآداب والفنون » ويشير إلى التسامح الاسلامى فيقول : « والتسامح العظيم الذى تحلى به الخلفاء الأمويون وملوك الطوائف والموحدون فى آخر أيامهم لم يكن فقط للشعوب والعلماء المسلمين ، بل بسط ظله على العلماء المسيحيين الذين أقبلوا مهطعين من أبعد الأقطار لتلقى العلوم فى المدن المزهرة التى لاتحصى فى ذلك القطر الساحر الآخذ بمجامع القلوب .

من آداب السنة

عن أبى هريرة رضي الله عنه قال :

قال رسول الله ﷺ : « لاتحاسدوا ، ولا تناجشوا ولا تباغضوا ، ولا تدابروا ، ولايبع بعضكم على بيع بعض ، وكونوا عباد الله اخوانا ، فالمسلم أخو المسلم لايظلمه ، ولا يخذله ولا يكذبه ولا يحقره ، التقوى ها هنا ، ويشير إلى صدره ثلاث مرات بحسب أمرىء من الشر أن يحقر أخاه المسلم ، كل المسلم على المسلم حرام دمه وماله وعرضه » [illegible] رواه مسلم

الطهـارة ...

(متبع من العدد السابق)

المرتبة الثالثة : تطهير القلب عن الأخلاق المذمومة . من الحرص والحقد ، والحسد ، والكبر ، وغير ذلك . فكم من متعبد يبالغ في كثرة الصلاة والصوم ، ولا يعاني صلاح القلب ، وقد يكون عنده الكبر والرياء ، والنفاق ، والجهل بالعلم ولا يحس بذلك ، وانما تنفع العبادة وتظهر آثارها ، وتبين لذتها مع اصلاح أمراض القلب .

المرتبة الرابعة : تطهير القلب عما سوى الله تعالى : وهي طهارة الأنبياء صلوات الله عليهم والصديقين وهذه المرتبة العليا لا لن تحصل الا لمن تحلت له أوصاف الحبيب ، فتحل في دائرة المحبة .

قال أحمد بن أبي الحواري سئل عمرو ابو سليمان وأنا حاضر : ما أقرب ما يتقرب به الى الله عز وجل ؟ فبكى أبو سليمان ثم قال : أقرب ما يتقرب به اليه ، أن يطلع على قلبك ، وأنت لا تريد من الدنيا والآخرة الا هو . .

ومن نظر الى الله عز وجل قريبا منه ، بعد عن قلبه كل شئ سوى الله تعالى ، ومن طلب مرضاته أرضاه الله عز وجل ، ومن اسلم قلبه ، تولى الله جوارحه ولذلك قال الله تعالى : (قل الله ثم ذرهم في خوضهم يلعبون) .

قال سهل بن عبد الله : ما من عبد الا والله عز وجل مطلع على قلبه ، فأى قلب رأى فيه غيره سلط الله عليه ابليس . وقال الله عز وجل : (ومن يعش عن ذكر الرحمن نقيض له شيطانا فهو له قرين) — الزخرف : ٣٦ .

ولن ينال العبد المرتبة العالية ما لم يفرغ من طهارة القلب عن الخلق المذمومة ، وعمارته بالخلق المحمودة ، ولن يصل الى ذلك حتى يطهر الجوارح عن المناهي ويعمرها بالطاعات قال الله تعالى : يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون) المائدة : ٥ .

من آداب السنة

* عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : « المؤمن القوى خير وأحب الى الله من المؤمن الضعيف وفي كل خير ، احرص على ما ينفعك ، واستعن بالله ولا تعجز ، وان أصابك شيء فلا تقل لو اني فعلت كذا ، ولكن قل قدر الله وما شاء فعل ، فان لو تفتح عمل الشيطان » .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا ... على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته ... لكل هول من الأهوال مقتحم

68	And those who do not invoke any other god with Allah.	68 *Wal-la-zee-na laa yad-'oo-na ma-'al-laa-hi i-laa-han aa-kha-ra*	وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ
	and do not kill the soul which Allah has forbidden (to be killed),	*wa laa yaq-tu-loo-nan-naf-sal-la-tee har-ra-mal-laa-hu*	وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
	except for a just cause, and do not fornicate	*il-laa bil-haq-qi wa laa yaz-noo-na*	إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
	and he who does that shall take the consequences of his sin,	*wa maieeny-yaf-'al zaa-li-ka yal-qa a-saa-maieeny-*	وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا
69	The punishment for him shall be doubled on the Day of Resurrection	69 *yu-daa-'af la-hul-'a-zaa-bu yau-mal-qi-yaa-ma-ti*	يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ
	and he shall remain in it disgraced for ever	*wa yakh-lud fee-hi mu-haa-naa.*	وَيَخْلُدْ فِيهِ مُهَانًا
70	Except for him who repents and believes and does good deed,	70 *Il-laa man taa-ba wa aa-ma-na wa 'a-mi-la 'a-ma-lan saa-li-han*	إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
	for them Allah will change their evil deeds into good deeds,	*fa-u-laa-i-ka yu-bad-di-lul-laa-hu saiee-yi-aa-ti-him ha-sa-naat*	فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
	And Allah is Ever-Forgiving Most Merciful	*Wa kaa-nal-laa-hu gha-foo-rar-ra-hee-maa*	وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

62	And it is He Who made the night and the day alternating each other	62.	*Wa hu-wal-la-zee ja-'a-lal-lai-la wan-na-haa-ra khil-fa-tal-*	وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً
	for (the benefit of) him who desires to reflect or desires to be thankful		*li-man a-raa-da aiee-ny-yaz-zak-ka-ra au a-raa-da shu-koo-raa*	لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ۝
63	The servants of the All-Compassionate are those who walk upon the earth modestly	63	*Wa 'i-baa-dur-rah-maa-nil-la-zee-na yam-shoo-na 'a-lal-ar-di hau-nanw-*	وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا
	and when the ignorant accost them, they say: Peace		*wa i-zaa khaa-ta-ba-hu-mul-jaa-hi-loo-na qaa-loo sa-laa-maa*	وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝
64	And those who pass the night in prostration and standing up (in prayer) before their Lord;	64	*Wal-la-zee-na ya-bee-too-na li-rab-bi-him suj-ja-danw-wa qi-yaa-maa*	وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝
65	And those who say O our Lord, turn away from us the chastisement of Hell.	65	*Wal-la-zee-na ya-qoo-loo-na rab-ba-nas-rif 'an-naa 'a-zaa-ba ja-han-nam*	وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
	surely its chastisement is unrelenting		*In-na 'a-zaa-ba-haa kaa-na gha-raa-maa*	إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝
66	It is indeed an evil abode and resting-place	66	*In-na-haa saa-at mus-ta-qar-ranw-wa mu-qaa-maa*	إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝
67	And those who, when they spend, are neither prodigal nor miserly	67	*Wal-la-zee-na i-zaa an-fa-qoo lam yus-ri-foo wa lam yaq-tu-roo*	وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا
	but there is a just mean between the two (which they adopt)		*wa kaa-na bai-na zaa-li-ka qa-waa-maa.*	وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ۝

	And He is well Aware of the sins of His servants;	*Wa ka-faa bi-hee bi-zu-noo-bi 'i-baa-di-hee kha-bee-ra-nil-*	وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًا
59	Who created the heavens and the earth and whatever there is in between them in six days,	59 *la-zee kha-la-qas-sa-maa-waa-ti wal-ar-da wa maa bai-na-hu-maa fee sit-ta-ti aiey-yaa-min*	الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ
	then ascended the Arsh (the Divine Throne of Supreme Authority)·	*sum-mas-ta-wa 'a-lal-arsh.*	ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
	the All-Compassionate! So ask concerning Him one who is aware (of Him).	*Ar-rah-maa-nu fas-al bi hee kha-bee-raa*	اَلرَّحْمٰنُ فَسْئَلْ بِهٖ خَبِيْرًا
60	And when it is said to them: Prostrate yourselves before the All-Compassionate,	60 *Wa i-zaa qee-la la-hu-mus-ju-doo lir-rah-maa-ni*	وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ
	They say: And who is the All-Compassionate?	*qaa-loo Wa mar-rah-maa-nu*	قَالُوْا وَمَا الرَّحْمٰنُ
	Shall we bow down to whatever you bid us?	*a nas-ju-du li-maa ta'-mu-ru-naa*	اَنَسْجُدُ لِمَا تَاْمُرُنَا
	And it only increases their, aversion. (PROSTRATION DUE HERE)	*wa zaa-da-hum nu-foo-raa (ÀS-SAJ-DAH)*	وَزَادَهُمْ نُفُوْرًا
	SECTION 6	*RU-KOO' 6*	رکوع ٦
61.	Blessed be He Who set constellations in the heaven	61. *Ta-baa-ra-kal-la-zee ja-'a-la fis-sa-māā-i bu-roo-janw-*	تَبٰرَكَ الَّذِيْ جَعَلَ فِي السَّمَآءِ بُرُوْجًا
	and set among them a lamp (the sun) and an illuminating moon.	*wa ja-'a-la fee-haa si-raa-janw-wa qa-ma-ram-mu-nee-raa*	وَّجَعَلَ فِيْهَا سِرٰجًا وَّقَمَرًا مُّنِيْرًا

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ب=ḇ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ـّ=ـ (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	يٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	يٓ=ēe

Part 19 *Wa Qaa-lal-la-zee-na*	*Chapter 25 Al-Fur-qaan*	١٩ - وقال الذين ٢٥ - الفرقان
SECTION 5 *(Contd.)*	*RU-KOO' 5 (Contd.)*	ركوع ٥ (متبع)
55 And instead of Allah they worship that	55 ***Wa ya'-bu-doo-na min doo-nil-laa-hi***	وَيَعْبُدُونَ مِن دُونِ اللَّهِ
which can neither benefit them nor harm them	*maa laa yan-fa-'u-hum wa laa ya-ḍur-ru hum*	مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ
The unbeliever is ever an aider (of others) against his Lord	*Wa kaa-nal-kaa-fi-ru 'a-laa rab-bi-hee ẓa-hee-raa.*	وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا
56 And We have not sent you (O Prophet) but as a bearer of good news and as a warner	56 *Wa māa ar-sal-naa-ka il-laa mu-bash-shi-ranw-wa na-zee-raa.*	وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا
57 Say I do not ask of you any return for it	57 *Qul māa as-a-lu-kum 'a-lai-hi min aj-rin*	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
except that he who will may take a way to his Lord	*il-laa man shāā-a aieeny-yat-ta-khi-za i-laa rab-bi-hee sa-bee-laa.*	إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا
58 And put your trust in the Ever-Living Who	58 *Wa ta-wak-kal 'a-lal-ḥaieey-yil-la-zee*	وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي
dies not, and celebrate His praise	*laa ya-moo-tu wa sub-biḥ bi-ḥam-dih.*	لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ

PERSONALITY OF THE PROPHET

(Sallallahu 'alaihi wa sallam)

"There is something so tender and womanly, and without so heroic, about the man, that one is in peril of finding the judgement unconsciously blinded by the feeling of reverence and well-nigh love that such a nature inspires. He who, standing alone braved for years the hatred of his people, is the same who was never the first to withdaw his hand from another's clasp; the beloved of children, who never passed a group of little ones without a smile from his wonderful eyes and a kind word for them, sounding all the kinder in that sweet toned voice. The frank friendship, the noble generosity, the dauntless courage and hope of the man, all tend to melt criticism into admiration".

"He was an enthusiast in that noblest sense when enthusiasm becomes the salt of the earth, the one thing that keeps man from rotting whilst they live. Enthusiasm is often used despitefully, because it is joined to an unworthy cause, or falls upon barren ground and bears no fruit. So was it not with Muhammad *(Sallallahu 'alaihi wa sallam)* He was an enthusiast when enthusiasm was one thing needed to set the world aflame, and his enthusiasm was noble for a noble cause. He was one of those happy few who have attained the supreme joy of making one great truth their very life-spring. He was the messenger of the one God; and never to his life's end did he forget who he was, or the message which was the marrow of his being. He brought his tidings to his people with a grand dignity sprung from the consciousness of his high office, together with a most sweet humility, whose roots lay in the knowledge of his own weakness"

(STANLEY LANE-POOLE)

TUNISIAN ENVOY LAUDS TIES

Tunisia has profusely welcomed the democratic process in Pakistan, and the Tunisian leaders regard it as a mode for the Islamic countries.

This was stated by the Ambassador of the Republic of Tunisia Mr. Mohammad Trabelsi on the occasion of the 33rd anniversary of independence of that Arab, Muslim, African and Mediterranean country.

He said as a mark of consideration and great esteem for the brotherly people of Pakistan, the Prime Minister of Tunisia Mr. Hedi Baccouche also visited this country to congratulate its leaders — President Ghulam Ishaq Khan, Prime Minister Benazir Bhutto and others on the new era of democracy as well as to explore ways and means for the promotion of cooperation between the two brotherly Muslim countries.

The Ambassador said "I am very delighted to say that the two brotherly countries entertain excellent relations. The fact that both of them belong to the Islamic ummah, their adoption of the same pragmatic approach for development and democracy and their opening to the external world constitute so many elements contributing to convergence of approaches on the major political issues of the hour".

Referring to the Afghanistan issue the Tunisian envoy expressed satisfaction over the Soviet troops pull out from that country and also expressed sympathy on behalf of the people of Tunisia to the brotherly people of Afghanistan for their courageous struggle to defend their independence and sovereignty.

Concluding the Tunisian envoy said "I wish the Pakistani people further prosperity and progress under the wise leadership of President Ghulam Ishaq Khan and the elected democratic government of Prime Minister Benazir Bhutto".

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

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by the Council for Religious Affairs of the Council of Ministers of the USSR. Although it is believed that the Directorates are a way of controlling the Muslims and weeding out trouble-makers, they also point out that they (the Directorates) give Islam a permanence and institutional guarantee.

About 90 per cent of the Soviet Muslims are Sunni, mostly of the Hanafi school, and the rest are Shia', including mostly the Kurds and the Azerbaijanis, now seen opposite the rioting Armenians in Nargorno Karabakh There are smaller numbers of Isma'ilis, followers of the Paris-based Aga Khan, and Sunnis of the Shafi'i school

There is, as yet, little indication of how Soviet leader Mikhail Gorbachev's *glasnost* will affect the Directorate system, which is based on a geographical division and has functioned satisfactorily, publishing the Qur'an, versions of the Ahadees, and religious journals and books

Experts are also awaiting the outcome of community efforts to collect greater donations to build or repair mosques Most mosques currently are maintained by communities, and some new ones have been built in the 1980's, but the Soviet authorities still remain sensitive to queries about the number of mosques in the USSR, the number open or their locations.

The Soviet official attitude towards Islam or religion in general, before Mikhail Gorbachev, was marked by duplicity. Not only did the State publish the Qur'an but also (far more numerous) books and pamphlets in Russian and Islamic languages denouncing religion There was also a tendency to publish more useful works in Arabic script, which many of the young could not read.

The Tajik and the Uzbek communities grew by nearly 36 per cent in a decade, according to Soviet Census reports This was a period marked by an average growth rate of 0 9 per cent a year in Soviet population.

Although differences between the Islamic communities are legion and religion often is the only bond, other than Soviet citizenship, that *bond is not to be underrated* But, *instead of looking to the Soviet Muslims as latent Islamic revolutionaires*, it may be possible to see them merely as individual groups who are likely to seek recognition on a nationalistic level, just as the Armenians are doing.

(Courtesy: RADIANCE)

DUTY TO PARENTS

The Quran declares· And do good to your parents. If either or both of them reach old age with you, say not to them (even) *uff*, nor chide them and speak to them generous words. And make yourself submissively gentle to them with compassion and say, O my Lord! have mercy on them as they brought me up when I was an infant (17.23, 24Q) Thus it is seen that a great stress has been laid by the Quran regarding obedience to parents. In Islam, next to the duty to Allah comes the duty towards parents Parents are the immediate cause of our birth and without them, we could not have seen the light of the world Where were we in our infancy, and where would we have been now had the parents not taken sincere care of us? We would have been in their absence left to the mercy of the wind, sun and rain How patiently parents bear all sorts of hardships, and how joyfully do they sacrifice their comforts in improving children They spare no pains in procuring food for them, and they acquire the vices of hoarding wealth only for their subsequent use and comforts? For all these reasons, the duty to parents has been placed by the Quran and Hadis next to the supreme duty towards Allah.

Among parents, mother's place in respect of obedience has been placed much above father (Mishkaat), as mother shares the major portion of privation for the infant child The Quran says· And We have enjoined on man the doing of good to his parents. With trouble did his mother bear him, and with trouble did she bring him up, and the bearing of him and weaning of him was 30 months (46:15Q). "And We have enjoined man in respect of his parents His mother bears him with faintings upon faintings, and his weaning takes two years —— saying: Be grateful to Me and to both your parents (31:14Q) The Prophet said that Paradise lies near the feet of a mother (Mishkaat). and the most unfortunate man is he who does not enter Paradise though he has got old parents at home (Mishkaat). No Muslim is allowed to join the battlefield without mother's permission (2 15 Mishkaat). It has been spoken of as better then jihad. Paradise becomes even unlawful for disobedience to parents ——25: 163.354W Disobediance is a great sin. Long life can be gained only by obedience to parents. (Mishkaat).

AL-HADIS: Hazrat Abu Darda'a (Razi Allahu 'anhu) reported from the Messenger of Allah (Sallallahu 'alaihi wa sallam) who said: The heaviest thing which will be placed in the balance of a believer on the Resurrection Day will be good conduct, and Allah hates the profilgate and the useless talker. — Tirmizi.

everywhere. It incites believers to obedience It should be of great interest and assistance to religious and government authorities, doctors, nurses, traditional birth attendants as well as to the general public.

"Child Care in Islam" has a meaning not only for the entire Arab world but for hundreds of millions of people in Indonesia, Bangladesh, India, Pakistan, Iran, Turkey, and much of Africa".

One of the tasks the Al-Azhar scholars assigned to themselves was to clarify the Islamic view concerning the family's responsibility for the health care and education of the girls and women.

In this connection they quote Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as declaring that "the best of your children are the girls", and "whoever catered for a girl shall go to Paradise." The Prophet went even further, claim the Al-Azhar scholars, and favoured the girl over the boy. "If somebody goes to the market," said the Prophet, "and buys a toy and gives it to his children, it is as if he brought alms to a group of deprived and needy people, and he should start with the girls first."

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is also quoted as justifying pregnant and breast-feeding mothers for breaking their fast if need be, an indication of his recognition of the special needs of mother and child during this period and the importance he attached to their well-being.

The practical follow-up to the publication took not long in coming. The Fourth World Islamic Conference on Sirah and Sunnah held recently, took up "Child Care in Islam" at a special session.

Another concrete result was the decision of the Egyptian Ministry of Religious Affairs to furnish information and quotations from the study to 10,000 of the country's most frequented mosques. Eventually all 50,000 mosques in Egypt will receive the study. — UNICEF Feature

Soviet Muslims Conscious of Unifying Power of Faith

At the height of the Armenian protests in the Soviet Asian republic of Azerbaijan, an academician gave this judgment during a graduate working session: "When the Soviet Armenians get noisy, wait for the Soviet Muslims to whisper."

The provocative, albeit predictive, quality of that judgment is supported by the stark fact of the Islamic presence in the Soviet Union. The 50 million Soviet Muslims comprise one of the largest concentrations of Muslim population outside the Arab world, China, or the rest of Asia. And yet Soviet Muslims present an exceptional kaleidoscope of ethnic, cultural and regional diversity.

NATIONWIDE

Unlike the popular belief, Soviet Muslims do not populate just the Central Asia. Rather, they inhabit areas as far west as the Polish border, as far east as the borders of China, Siberia in the north, and Transcaucasia in the south. The Soviet Muslims speak some 15 Turksih, 10 Persian, and 30 Caucasian languages, as well as Chinese, Mongol, and an obscure form of Arabic These peoples could not communicate with each other until the spread of Russian gave them a lingua franca.

Instruction in the Qur'an or the traditional Persian education in the Central Asia never reached the Muslim masses in the Soviet Union in a way that it could become the vehicle for communication Although fluency in Russian remains low among Soviet Muslims, it is the preferred language of commerce.

The Soviet Muslims' cultural and social origins similarly are disparate The Tadzhik Muslims are drawn from an ancient urban people. The Kazakhs within living memory were nomads. The Pamiris still live in isolation in their mountainous valleys. The tatars came to the Volga in the 13th century as conquerers, then stayed The Caucasians are the descendants of the aboriginal population of the Caucasus

ORIGIN

The Soviet Muslims' early experiences were not identical The oasis-dwellers of the Central Asia were among the first to convert to Islam, within 50 years of the Prophet's Hijrat in 622 C E The Arab conquest carried Islam to Transcaucasia and, by the eighth century, Daghestanis such as the Tabasarans and Kaitaks started to become Muslims. The Ottoman campaigns in the 16th and 17th centuries, coinciding with Safavid influences, reinforced Islam in the Caucasus.

At the time of the Soviet revolution in 1917, Islam was at its pinnacle, claiming 20 million adherents. In the following years, Soviet authorities sought in many ways to eradicate Islam but did not entirely succeed in the attempt Resigned to the lasting presence of the religion, the Soviet Union now has state-appointed Muslim 'Ulema who play a significant role in preserving Islam, if not the interests of individual Muslims.

The Muslims, under Soviet rule now for over 60 years, are "managed" by four spiritual directorates comprising 'Ulema answerable to Moscow. The Directorates are run

countries. He said his country offers to organise the first forum of the series at Dhaka.

He outlined other proposals for strengthening the science and technology capabilities of the Ummah which included introduction of international award system to recognise and appreciate the contributions of Muslim scholars in the field of science and technology, introduction of citation system to identify the research and training institutions (including universities) as the centres of excellence and to undertake time-bound and goal oriented joint research programmes to solve the problem of member countries.

Mr. Shahidul Islam observed that four basic components of technology, namely technoware (*e.g.* machines, equipment etc.), humanware (e.g. trained manpower), inforware (e.g. technical documents) and orgaware (e.g. appropriate institutional mechanism) were imperative for successful application of technologies (both imported and locally developed).

The minister said: "The Government of Bangladesh is proud to host one of the great OIC institutions, the Islamic Centre for Technical and Vocational Training and Research in Dhaka, working in the areas of human resources development and science and technology. It has been converted into a centre of excellence which is running its third year of operation."

He appealed to the Muslim scholars to identify the policies and strategies that helped Muslim countries in leading the world in the field of science and technology. He hoped that on the basis of policy research the Muslim scholars would draw a planning framework for the integration of science and technology for national development as well as for the Ummah.

Al-Azhar's Study on Child Care

In a pioneering study of references to children and mothers in the Holy Qur'an, the most prestigious spiritual and intelectual institution in the Islamic World, Al-Azhar University, says that child and maternal welfare has been a fundamental Muslim concern for 1,400 years.

This emerges clearly from a book "Child Care in Islam", which five leading Islamic scholars of Al-Azhar recently published. They based their findings on the first study ever made of references to children in the Qur'an and the Sunnah, that is the sayings and deeds of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

The study done by Al-Azhar in collaboration with the UNICEF office in Cairo highlights simply and eloquently the Islamic messages on the state and right of the child: nutrition and its impact; and personal and environmental hygiene.

Hundreds of thousands, perhaps millions, of children die of diarrhoea and vaccine-preventable disease every year in the developing countries of the Muslim World. So the widespread disseminating of Al-Azhar's "Child Care in Islam," thorough discussion of it at the Fourth World Islamic Conference on Sirah and Sunnah some months ago in Cairo, for example, and its subsequent distribution to thousands of mosques throughout Egypt, is expected to increase the attention given to child and maternal care by individuals, families and communities.

In the Muslim countries the book will serve as a useful reference for promoting social mobilisation and advocacy for children as it chronicles the responsibility enjoined by Islam on families and society for the care of children. UNICEF Pakistan has already approached the International Islamic University to translate the book into Urdu so that it can be widely distributed in the country. The translation is being done by the Academy of Da'wah and Training of Imams.

Explaining their conclusions, the Al-Azhar scholars declare that "Islam" whose interest in children dates back to 14 centuries, dictates to believers to seek the necessary preventive health measure for their children. God made parents responsible for the protection of their children from diseases and from the dangers that threaten their survival and development.

If medicine in our day has come to stress the necessity and the significance of breast-feeding, it is worth mentioning that Islam has emphasised this point for 1,400 years. The mother who refuses to breast-feed her child without a good reason is denying herself as well as her child a very important benefit. Breast-feeding creates in the mother an emotional upsurge and intensifies in her the feelings of motherly affection.

Sheikh Mahdi Abdel Hamid, Director of Information at Al-Azhar, points out that Al-Azhar is both a mosque and a university that was founded more than 1,000 years ago. It occupies a unique position in the Muslim world.

Some 5,000 of its students come every year from about 60 countries, while Al-Azhar sends a similar number to preach and teach abroad.

Sheikh Mahdi adds that the importance of "Child care in Islam" is that it was prepared and approved by the most respected Islamic authorities in the world, and this gives it credibility among Muslims

IQBAL

BODY AND SOUL

Once again, like a lamp,
The tulip enkindles the hillside,
And birds in the garden—
Prompt me again to sing.
Are these flowers in the woods,
Or fairies, row after row,
Attired in violet, blue, and yellow?
The morning breeze has left —
Dew-drops, like pearls, on rose petals,
And the sun's rays glitter these pearls.
If carefree Beauty prefers woods to cities —
For unveiling itself,
Which is more pleasing,
Woods or cities?
Delve deep into your own soul,
To discover traces of Life;
If you mix not with me,
Be at least you our friend.
The universe of the soul?
'Tis passion, sentiment, and elation.
And body's universe?
'Tis greed, bargain, deceit, and artifice.
When spiritual riches are gained,
They forsake you not,
But material wealth is a passing shadow,
It comes and goes.
In the domain of the soul,
I saw neither white man's rule,
Nor of any ministering priest.
I am sweated to shame,
By the Darvesh's words;
When you bow before a stranger,
Yours is neither the body,
Nor the soul!

—*M. M. ANSARI*

WOMEN IN ISLAM

HAZRAT UMM-I-DAHDAAH

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

No society can successfully move forward without the active and sincere participation of its women. Women in Islam too are not an exception. Rather their sacrifices have adorned the pages of the history of Islam. One such woman was Hazrat Umm-i-Dahdaah (*Razi Allahu 'anhaa*). This Lady of the Faith *(Sahaabiyah)* of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was married to Hazrat Abud Dahdaah Saabit bin Dahdaah Ansari (*Razi Allahu 'anhu*) who also was a celebrated Companion (*Sahaabi*) of the Holy Prophet He had a few children who died early

Hazrat 'Abdullah bin Mas'ood (*Razi Allahu 'anhu*) has narrated that when the following verses of Qur'an Majeed were revealed ——

> "Who is he that will loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit. And he will have (besides) a liberal reward " (57:11),

then Hazrat Abud Dahdaah came to the Holy Prophet to ascertain from him if Allah did really want a loan from His servants. The Holy Prophet replied in the affirmative. Thereupon Hazrat Abud Dahdaah asked the Apostle to show his hand. The Holy Prophet stretched his hand out. Grasping it firmly, he said:

> "O Messenger of Allah! I give my garden as loan to Allah."

The garden which he placed at the disposal of the Holy Prophet as a loan given to Allah contained four hundred trees of palm. In it too Hazrat Abud Dahdaah had his house in which resided his wife and children. Having made his commitment to the Apostle in that way, he returned straight to his house and addressed his wife, Hazrat Umm-i-Dahdaah, thus·

> "O mother of Dahdaah! Come out of the garden. I have given it as loan to Allah."

She replied

> "O Abud Dahdaah! What a profitable bargain have you transacted!"

So saying, she took her household effects and children out of the garden.

Other details of her life are not available except that when Hazrat Abud Dahdaah died after the Peace Treaty of Hudaibiyah, the Holy Prophet handed over his inherited property to Hazrat Abu Lubaabah Ansari who was a son of Hazrat Abud Dahdaah's sister *(Razi Allahu 'anhumaa)*. It means Hazrat Umm-i-Dahdaah too must have died earlier leaving no child of hers.

Call to strengthen S&T Capabilities of Ummah

Mr. Sheikh Shahidul Islam, Bangladesh Minister-in-Charge of Education and Science and Technology, called for developing a framework for technology-based planning to strengthen the science and technology capabilities of the Ummah

Speaking at the fourth meeting of the OIC Ministerial Committee on Scientific and Technological Cooperation (COMSTECH), the Bangladesh Minister proposed that a framework for technology-based planning be developed through organising a series of technology forum in the selected member

HEROES OF ISLAM

HAZRAT YAAMIN BIN 'UMAIR

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Yasrib was the pre-Islamic name of Madinah Manawwarah. It was populated by the Jews, besides Aws and Khazraj tribes Prior to the coming of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the Jews of Madinah had been very vociferous about the foretold advent of a prophet of God. But when the Holy Prophet declared his apostleship and emigrated to Madinah, these very Jews refuted him and played intrigues against him and his followers However, besides these intriguers and crooked persons, there were some noble souls as well who disliked totally the attitude of their co-religionists and they embraced Islam with zeal and sincerity One of such noble persons was Hazrat Yaamin bin 'Umair *(Razi Allahu 'anhu)*. He belonged to the Jewish tribe of Banu Nadhir. His genealogy ran as under:

Yaamin bin 'Umair bin K'ab bin 'Amr bin Hejaash.

His tribe applied all sorts of threats and persuations to force him abandon the new Faith, but he remained steadfast despite their nefarious biddings. In fact he became more active in love and devotion to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

One day a vicious Jew of the Banu Nadhir tribe, whose name was 'Amr bin Hajaash, cooked up a plan to invite the Holy Prophet for holding some talk by the wall of a certain house. Keeping him unaware, the Jew planned to hurl over his head a heavy rock so as to cause his instant death. But the invitee was the Prophet of Allah. He knew the design before hand. So the evil plan did not materialise. 'Amr bin Jahaash was a cousin of Hazrat Yaamin bin 'Umair *(Razi Allahu 'anhu)*. The Holy Prophet broke to him the news about the nasty plan of his cousin saying:

> "Yaamin! Did you see the wickedness of your cousin as to how he tried to kill me? But Allah informed me before hand through Gabriel."

Hazrat Yaamin was much irritated to hear about his cousin's treacherous story from the Holy Prophet himself. He, thereafter, remained on the look out for 'Amr bin Hajaash Very soon, when he got hold of him, he killed him.

In the ninth year of the Hijrah, there occurred the expedition of Tabook. That happened to be a year of severe drought also. The followers of Islam were very much short of clothing, fighting equipment as well as provision for the journey, which was considerably long and tedious too Some of the poor Companions approached the Holy Prophet and asked him to give them provision for the journey However, the Holy Prophet had nothing to provide them with. So he expressed his inability to provide anything for them These Companions were true Muslims. They did want to accompany the Holy Prophet and to participate in the battle. But because of the long journey and shortage of provisions and fighting equipment, their participation seemed impossible In sheer despair some of them started weeping. The following verse of Qur'an Majeed has their story:

> "Nor (is there blame) on those who came to you to be provided with mounts. And when you said, 'I can find no mounts for you', they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses" (9:92).

Among these indigent Muslims were such Companions as Hazrat 'Abdullah bin Mughaffal Muzni and Hazrat 'Abdur Rahman bin K'ab *(Razi Allahu 'anhumaa)* Hazrat Yaamin bin 'Umair saw them weeping. He asked them the reason for the weeping. They replied that they had requested the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for providing them with mounts and some provision for the journey but their request could not be met while they had not the means to provide for themselves. Hazrat Yaamin *(Razi Allahu 'anhu)* consoled them and gave them two animals and also some provision for the journey from his own resources No other information about Hazrat Yaamin bin 'Umair is forthcoming from any source. Even the year of his death is not known.

40 Britons Embrace Islam

Over 40 British citizens have embraced Islam during the last 18 months with the assistance of the Muslim World League office in London, the office director Hassan Mohammad al-Ahdal said.

He said 21 years ago there were only two mosques in Britain and at present the number exceeded 1,000. Daily and weekly gatherings were organised by the office during the month of Ramazan where scholars delivered lectures to enlighten Muslims on the virtues and advantages of the holy month, he added.

MAHMUD'S INDIAN CAMPAIGNS

The Indian campaigns of Mahmud have been declared by well-informed authorities as "one of the finest achievements of military genius". He fought in a strange land. He marched over large stretches of land extending from Kangra in the north to Somnath in the far south. Everytime he invaded this land fully prepared and rarely met with reverses on the battle field. His march was always swift and well-planned and he often overtook his opponents who were quite unprepared to face him. The speed with which he crossed over to Somnath without any means of communication, by travelling over a desert of more than six hundred miles, has always struck the historian with amazement. His undaunted courage and bravery repeatedly made the combined Hindu forces to suffer heavily at his hands.

MAHMUD'S VERSATILITY

The story of Mahmud's seventeen invasions of the Indo-Pak subcontinent is too well known to need recapitulation here. What strikes one most in the personality of this great soldier-king is that while for more than twenty-five years he was constantly occupied with military exploits in the neighbouring country, at home he was ever busy with enriching the seat of his government with the fuits of knowledge and culture. He was at the same time a great commander of armies and a princely patron of art, science and culture. He adorned Ghazna with a large number of architectural gems decorated with the beautiful pieces from his conquered countries. He gathered around himself a galaxy of great men of letters and science who produced world famous works of literature and science. Learning and literature, art and science, civilization and culture prospered at Ghazna as they prospered at no where in the East of that time. Poets, philosophers, historians, scientists flocked to his court for patronage and for the facilities that the Sultan's vast libraries provided for them.

FIRDAUSI

At least two of the greatest man of learning who flourished at the court of Mahmud need mention here The first of them is poet Firdausi, the renowned author of the *Shahnamah*, the great epic of ancient Iranian history, which is admittedly the greatest classical work of Persian poetry and which has immortalised for posterity the story of ancient Iran's achievements.

AL-BIRUNI

The other great luminary of the Sultan's court was Abu Raihan al-Biruni who was a great traveller, a scholar of exceptional erudition, a very keen critic — one who is considered the most original and profound scholar that Islam has produced in the domain of natural science He was a great philosopher, mathematician, astronomer, geographer, and historian. George Sarton, the great historian of Science, has called him "one of the very greatest scientists of Islam and, all considered, one of the greatest of all times " According to this historian al-Biruni's "critical spirit, toleration, love of truth and intellectual courage were almost without parallel in mediaeval times." His famous astronomical work, *al-Qanun al-Mas'udi* was named by al-Biruni after the name of Mahmud's equally illustrious son, and successor, Sultan Mas'ud.

CONCLUSION

It should be obvious to every honest student of history that a man who patronised art and culture, science and literature, who ruled over his kingdom with great efficiency, who created unrivalled monuments of great architectural beauty, who caused great works of science and literature to be composed under his distinguished patronage, who administered justice to all alike, and who conducted an enormous number of successful military campaigns in distant lands, must have been a really remarkable man of great personal courage and character and not a mere plunderer as many prejudiced historians have tried to depict him. Among the great conquerers of mediaeval history, he stands high as a great ruler not only over the bodies but also over the hearts of mankind.

COMSTECH Budget Approved

The Organisation of Islamic Conference Standing Committee on Scientific and Technological Cooperation (COMSTECH) approved dollars 3.7 million budget for the biennial 1989-1990.

The budget was presented by the COMSTECH Coordinator, Dr. M A. Qazi during deliberations of the committee.

The budget envisages 11 per cent for the COMSTECH Secretariat in Islamabad and the rest 89 per cent for various scientific programmes.

Of this, dollars 2 1 million would be spent on six thrust areas as stipulated by the last OIC summit and which include food and agriculture, health, manpower development, energy, scientific information and development of resources, he said.

One million dollars would go towards the institutional building and 1,50,000 dollars have been reserved for the Islamic Federation of Research.

found in him, it amounts to *tuhmat* (accusation)."

There is another misunderstanding in which some of the daring and impudent persons are involved. They sometimes say· Well, I am not afraid of him. I will as well say that in his face. It should be well understood that to say something maliciously behind one's back is as forbidden *(Haraam)* as saying it in his presence.

Qur'an Majeed has clearly warned the Believers not to give currency to slanders at the cost of severe punishment in the Hereafter·

> "Those who love (to see) scandal published broadcast among the Believers, will have a grievous penalty in this life and in the Hereafter· Allah knows, and you know not." (24·19)

Now the question remains as to how one should atone for his sin of commiting *gheebat* The solution lies in sincere repentance before the *gheebat* is known to the person against whom he has committed it. In that way one should hope that Allah will accept his repentance However, if the *gheebat* has come to the knowledge of the man the slanderer should at first ask forgiveness from the man concerned and then seek Allah's pardon.

AL-HADIS: Hazrat Anas *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: When my Lord took me to heaven, I passed by a people who have got nails of copper with which they were scratching their faces and breast. 'O Gabriel' asked I, 'who are these? He replied: These are the people who used to backbite men and asperse their honour. —Abu Daud

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EMINENT MUSLIMS

SULTAN MAHMUD OF GHAZNA

The Muslim period of the history of the Indo-Pakistan sub-continent has been distorted by prejudiced historians to an enormous extent. Almost every Muslim ruler or conqueror of this land has been maligned. Sultan Mahmud of Ghazna is undoubtedly the most maligned of these rulers, surpassed perhaps only by Muhyuddin Aurangzeb Alamgir, the sixth Mughal emperor.

THE TRUE PICTURE

Thanks, however, to the historians who have recorded the achievements of Sultan Mahmud, it is possible to reconstruct a true picture of that great conqueror of early Islamic history of this sub-continent This picture has since come to the notice of unprejudiced historians and it is on this very account that a Hindu historian of India has had to admit that this Ghaznavi Sultan was "one of the greatest rulers the world has ever produced."

SUBUKTAGIN

Mahmud's father, Sultan Subuktagin, a slave of Alaptagin, the ruler of Ghazna, ascended his master's throne in the year 977 C.E. During his rule Jaipal, the Hindu ruler of north-western territories of the Indo-Pakistan sub-continent, advanced towards the capital of Subuktagin but he was badly defeated and made to return to his own country greatly humiliated by Subuktagin's terms which he later refused to fulfil. Subuktagin, therefore, invaded Jaipal's kingdom in the neighbourhood and defeated a large army which consisted of Jaipal's own troops as well as those of other Hindu Rajas who had come to his rescue. As a result of the bloody battle won by Subuktagin, Peshawar and the adjacent territory fell to the followers of Islam who settled in the newly conquered country. Thus was Islam introduced into the Indo-Pakistan sub-continent from the north at the end of the 16th century of the Christian Era.

MAHMUD'S ACCESSION

Subuktagin ruled over the Kingdom of Ghazna for twenty-two years and died in the year 991 C.E. when he was succeeded by his son who was later on replaced by another of his sons named Saifuddaulah Mahmud who ascended the throne in 998 C.E. Already at his accession Mahmud was well versed in all the worth while knowledge of his day. He was fully conversant with the Holy Qur'an, Hadith and Fiqh and enjoyed great reputation as an expert soldier and administrator. He was a swordsman of much repute and a skilled shot and also possessed extensive experience as a commander of armies on the field of battle. He had wide experience of dealing with all kinds of people and knew how to handle critical situations

CLASH OF FRONTIERS

Soon after his accession Mahmud was forced to consolidate the eastern frontiers of his kingdom which touched those of the Hindu Rajas of the Indo-Pakistan sub-continent. A clash of frontiers, which had already started during the reign of Subuktagin, caused further trouble now and out of this clash arose a whole series of Mahmud's Indian raids the true nature of which has been so grossly misrepresented by later historians.

"Keep off the *Gheebat* because in it are three calamities:

1. No prayer of the man doing *Gheebat* (slander) is accepted by Allah;
2. No good deed of such a man is accepted; and
3. Heaps of sins are loaded upon him."

For a Muslim, because he believes in the continuity of his life in the Hereafter, it is necessary that he conserves his good deeds here to make use of them in his life in the next world. He should avoid uttering slanders about the people.

Women folk are generally more prone to slander others. When two or more of them sit together they so often speak slanderously about other men or women whom they do not like. Even deliberate lies are fabricated for this purpose Gossip-mongers and idling men are no exception.

Hazrat Anas (*Razi Allahu 'anhu)* has narrated that one day the Holy Prophet *(Sallallahu 'alaihi wa sallam)* ordered his followers to keep fast. He said further that as long as he did not allow, no body should break (aftaar) the fast. People kept fast accordingly. When in the evening the time of breaking the fast approached, people came to the Holy Prophet for allowing them to break their fast. The Holy Prophet gave permission to them who came to him one by one. In the end a man came to the Holy Prophet and said that two girls of his household have also kept the fast. They are shy of approaching you. They may kindly be given permission to break their fast. The Holy Prophet turned his noble face away from the man. The man repeated the same request again. The Holy Prophet turned his pious face again. The man once again repeated the same request. Thereupon the Holy Prophet said to him:

"What type of fasting girls they are when they ate peoples' flesh for the whole day. These girls did not keep fast. Go and tell the girls that if really they have kept fast, vomit it"

The man returned to his house and told everything to the girls. The girls did the vomiting The vomiting expelled blood and clots of flesh. The man went to the Holy Prophet again and stated to him what had happened. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* replied·

"By that Being Who holds the life in His possession! Had they not vomited it, the Fire would have swallowed them."

Muslim men and women should take a warning from the above incident. It should also be borne in mind that the one who hears the slander against anyone is as sinful as the one who commits it. The best course of action for a person who hears someone speaking ill of some other one is to leave the place, even at the risk of irritation and anger of the slanderer. It is better to fear the slanderer and not to stay near him than to let him spoil the hearer's Hereafter.

There is another situation quite unique and typical. Suppose someone talks ill of you and you come to know of it. What should be your reaction thereto. Imam Ghazali *(Rahmat-ullah 'alaihi)* has described in his *"Keemyaa-i-Sa'aadat"* a very delightful incident on the subject. He states that someone uttered slander about Hazrat Hasan Basri *(Rahmatullahi 'alaihi)*. When he (Hasan Basri) heard of it he sent a tray of sweet dates to his slanderer with the message saying: "I have heard that you sent your prayers as a gift to me. I desired to send you something in return of your gift. You will excuse me I did not compensate you in full."

The implication is that when anyone commits backbiting against you, all his good deeds are transferred to your account. It is, therefore, commendable that you bear his slanders patiently instead of backbiting him in retort. Because in that case both the slanderers will spoil their own Hereafter. It is relevant to quote a Tradition (Hadith) here. Aboo Nu'aim has narrated it in his *M'arafah* that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said

"On the Day of Judgement, a man will get his account book opened. In it he will find certain good entries too for the deeds which he never did perform. He will ask: O Allah! Where did they come from? I never did them. He will, thereupon, be informed: They are those which were added to your account by the people who talked slanderously against you while you did not know them."

Some people hold the notion that it is no sin to narrate before others the wickedness or the evil that is already found in a man. Such people think that it is not tantamount to *gheebat,* or slander. It is better if these people shed this misconception without any delay. There is a Tradition quoted in Sahih Bukhari on the authority of Hazrat Aboo Hurairah *(Razi Allahu 'anhu)* that the Holy Prophet said:

"Do you know what *GHEEBAT* is? People said that only Allah and His Messenger know it. The Holy Prophet said: It is *gheebat* that you say a thing about your brother hearing which he feels ill. Someone spoke out: If my brother has that badness in him? The Holy Prophet said: It is *gheebat* because what you say it exists in him. When you say of a thing which is not actually

the contrary, what we need is to resort to authentic research work and to prepare our case on authentic sources of reference to convince the parties concerned by dint of history and reason.

We also suggest to the Governments of the Islamic countries of the world, their religious and political organisations, and their Islamic research institutes, to scrutinise the host of western literature, particularly the Bibliographies, Encyclopaedias, and dictionaries, to pinpoint the errors and to seek their rectification through logical means and intellectual dialogue.

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is he on whom God Himself and His angels send blessings (Al-Qur'an 33:56). Prophet Abraham *('Alaihis Salaam)* prayed for him *(ibid* 2: 129) Prophet Moses *('Alaihis Salaam)* foretold his advent *(ibid* 46·10), even as the Old Testament has it (Deut 18.18-19) Prophet Jesus the son of Mary *('Alaihu-mas-salaam)* prophesied his coming (AQ 61:6), as the New Testament also records (St. John 14:16, 15 26, and 16:7) The cited Biblical verses also, like Al-Qur'an itself, testify that the Promised Prophet shall convey the Words of God. This goes to confirm that Al-Qur'an is the revealed Scripture, i.e. the genuine Word of God. How correct and impassioned are 'Allamah Iqbal's words:

> **Reach your self to the Chosen Prophet,**
> **For he is the religion *(deen)* all in all;**
>
> **And if you reach him not,**
> **It is all the cult of Bu Lahab.**

The Muslim states of the world should float a Joint Foundation to monitor literature about Islam pouring from the West and to publish their own correct versions of reference books in all the important languages of the world! The task is gigantic; but it is most essential, and challenging too.

AL-QUR'AN

GHEEBAT
(Slander)

By Syed Mahmood Akhtar

Gheebat is to slander or to backbite. It comprises a malicious report, spoken or written, for the sole purpose of defaming a person or injuring his feeling. *Gheebat* is generally done in its victim's absence by whispering or covertly speaking against him or her, and sometimes by writing evil so as to tarnish his or her image among friends, admirers, or general public.

The practice of *Gheebat* is unfortunately very prevalent in our society. People talk loosely of others without realising that they are not only committing a social crime but also a sin in the sight of Allah Who has condemned this practice in Qur'an Majeed:

> " And spy not on each other, nor speak ill of each other behind their backs Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. . . ." (49:12)

How abominable indeed is the act of slandering and backbiting!

It is indeed a pity for the Muslims to forget this verse and not to care to abide by it. Such evil practice of talking ill behind some one's back has now become a custom among them. There is no flavour in their conversation without *Gheebat* (slander).

It cannot be denied that if a man has the slightest iota of Faith in him, he will shudder to the core after reading the injunctions against *Gheebat* in Qur'an Majeed and the Ahadith. If comitted once, he will avoid this practice next time.

It is tragic that the negligent Muslims of today, by their words and deeds, should spoil their life to come in the Hereafter. Backbiting is one of the causes which is bound to mar their life in the Hereafter. One may do a little heartsearching as to how much effort has he put in abstaining himself from talking ill of others.

Imam Ghazali *(Rahmatullah 'alaihi)* in his celebrated book *'Mukaashifa-tul-Quloob'* has quoted a *Hadith* (Tradition) which clarifies the meaning of *Gheebat*. The Holy Prophet said· *"Gheebat* is to tell something about your brother which will annoy him whether it relates to his body, heredity, his words, deeds or faith and also to his clothes, mantle or the animal he rides upon "

He quotes a Saint also saying: "If I say that his clothes were long or short then this statement of mine will amount to *Gheebat*." Surely it will be *Gheebat* if by saying so it is intended to speak ill of any person in order to damage his reputation

Hazrat 'Aayeshah *(Razi Allahu 'anhaa)* once remarked before the Holy Prophet *(Sallallahu 'alaihi wa sallam)* about the short stature of a woman. The Holy Prophet replied: "You did her *Gheebat*."

Imam Ghazali has narrated a Hadith in this connection. He writes that the Holy Prophet said:

George Bernard Shaw has written about Muhammad *(Sallallahu 'alaihi wa sallam)*, "I have studied him, the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the Saviour of Humanity." (A Collection of Writings of Some of the Eminent Scholars, London, 1935).

Edward Gibbon has tried, in his own critical way, to see things in their true historical perspective. He writes, "During six hundred years the Gospel was the way of truth and salvation; but the Christians insensibly forgot both the laws and the example of their founder and Mahomet was instructed by the Gnostics to accuse the church, as well as the synagogue, of corrupting the integrity of the sacred text. The piety of Moses and of Christ rejoiced in the assurance of a future Prophet, more illustrious than themselves: the evangelic promise of the *Paraclete*, or Holy Ghost, was prefigured in the name, and accomplished in the person, of Mahomet, the greatest and the last of the apostles of God." (The Decline and Fall of the Roman Empire, Chapter 50).

It is only a recent occurrence that the eminent French surgeon Dr. Maurice Bucaille, Member of the French Academy of Medicines, in the light of modern scientific data and discoveries, has vouched that Al-Qur'an is a genuine, revealed book of God. To quote him, "How could a man, from being illiterate, become the most important author, in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject? — it is inconceivable for a human being living in the Seventh century A.D. to have made statements in the Qur'an on a great variety of subjects that do not belong to his period and for them to be in keeping with what was to be known only centuries later For me, there can be no human explanation to the Qur'an." (The Bible, the Qur'an and Science, American Trust Publications Indianapolis, USA)

We can go on adding to these authorities, but we hope that the above citations are sufficient as a pointer to induce the publishers of Roget's Thesaurus to do a little deeper, unbiased and objective thinking keeping in view the truth and their large Muslim clientele of the world. The following are our suggestions which are objective in their essence:

(1) If the publishers still choose to classify Al-Qur'an among what they call Pseudo-Revelation, and categorise Muhammad *(Sallallahu 'alaihi wa sallam)* as one of the alleged False Prophets, they should also specify in the same context the sources of authority, e.g Jewish, Christian, etc.

(2) They should add at the same time the Muslim point of view in order to complete the picture The Muslims all over the world believe that Muhammad *(Sallallahu 'alaihi wa sallam)* was the last and true Apostle of God, coming in a chain beginning with Adam and including among others Biblical apostles such as Soloman, David, Jacob, Joseph; Lot, Noah, Abraham, Ishmael, Issac, Aaron. Moses, and Jesus *('Alaihimus Salaam)*. Belief in all such true Prophets ending with Muhammad *(Sallallahu 'alaihi wa sallam)*, and in all genuine (not mutilated) Scriptures culminating in Al-Qur'an, is a binding and integral part of the Muslim faith

While on this subject, we also suggest to the publishers concerned to review similarly the position of others, e g Hinduism & its sacred Vedas, Buddha; and Zoraster & his sacred book Zendavesta, so that their followers' points of view are objectively reflected in a reference dictionary like Roget's Thesaurus.

We realise that old religious prejudices among ecclesiastics do not die out easily, but we do feel nevertheless that many an old bias against Islam and its Prophet has faded out a good deal over centuries as a result of elaborate studies and deep critical researches conducted by eminent scholars, including innumerable non-Muslims as well We are advocating here the principle of giving full picture of things instead of mere one-sided biased versions. This alone is worthy of a prestigeous publication like Roget's Thesaurus

We informed the Publishers accordingly on August 18, 1987, and hope that they must have by now examined the issue thoroughly and come to a definite conclusion about the course of action open to them to rectify their persisting; menacing errors. We have deliberately confined ourselves here to Western views and opinions for if we draw on Islamic literature, the Publishers might take it as one-sided or exaggerated

We cannot over-emphasise the duty of the Muslim Ummah to work coolly to present Islam in its true perspective and to protect the honour of the Holy Prophet of Islam. For this purpose, agitation is not the most effective instrument. On

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

ROGET'S THESAURUS

THESAURUS, which in Greek means 'treasure', is a storehouse of information, like a dictionary or an encyclopaedia. Roget's Thesaurus of English Words and Phrases was first published in 1852. It has since been revised and enlarged many times and published in so many editions. It is the most comprehensive dictionary of synonyms and antonyms and is as such the most widely used reference books in the class of lexicography.

We have before us Roget's Thesaurus (1984, ISBN O-517-436248), published by Messrs Chatham River Press (225, Park Avenue South, New York 10003, USA) We wish to deal here with its item No. 986-Pseudo-Revelation Therein, "the-Koran, Alcoran", i e Al-Qur'an, has been put under the caption of Pseudo-revelation, and "Mahomet", i e Muhammad *(Sallallahu 'alaihi wa sallam)*, among false prophets and religious founders.

To begin with, "Mahomet" is an altogether out-of-date spelling. The universally acceptable spelling now is "Muhammad" *(Sallallahu 'alaihi wa sallam)*.

Secondly, to treat Al-Qur'an as pseudo-revelation and to bracket Muhammad *(Sallallahu 'alaihi wa sallam)* with alleged false prophets, is in accord with the point of view of biased Elders of Jews and Christians. It wholly ignores the point of view of the Muslims The global population of Muslims is now of the order of 1 billion. A large number of intellectuals and writers among them do use the Thesaurus as a dictionary of synonyms and antonyms. It is consulted also while translating Al-Qur'an into English. In the circumstances the entry 986 goes to hurt Muslim feelings. This is, we presume, not the publishers' intention.

Islam and the Prophet of Islam have gone through severest tests of history for over fourteen centuries now. Even eminent non-Muslim luminaries, after most critical scrutiny, have spoken well of them. This goes to establish the credentials of Islam, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, and Al-Qur'an as the Divine Book.

Nearly one and a half century ago, Thomas Carlyle delivered his famous series of lectures on the subject of heroes and hero-worship. Carlyle had a very thorough Christian background, and attachment to Jesus Christ *('Alaihis Salaam)* and the Church. Yet when he came to speak of the Prophet as Hero, he selected for this purpose Muhammad *(Sallallahu 'alaihi wa sallam)*, the Prophet of Islam. (On Heroes and Hero-Worship, Oxford University Press, London, 1963).

More recently, in the late 'seventies, when Michael H. Hart addressed himself to select one hundred great persons who most influenced the history of mankind, he gave the very first place to Muhammad *(Sallallahu 'alaihi wa sallam)* (The 100, ISBN 089104-175-3, A & W Visual Library, New York, 1978). The author set aside his apprehension of attack by the Christiandom and Jewry in this connection.

There has never been in Islam any enmity against Jesus *('Alaihis salaam)*, or the Divine message as it was delivered by him. More than that, a Muslim is not Muslim unless he believes in Jesus Christ as one of the Prophets sent by God, and his Holy Scripture as originally revealed by God.

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers You are asked to ensure their sanctity. Therefore the pages on which these are printed should be disposed of in the proper Islamic manner

البعث الاسلامي

مجلة
دار التصنيف (برائيويت) ليمتد

المجلد ٣٨ — ١٧ ذى القعدة ، ١٤٠٩ هـ الموافق ٢٢ يونيو ، ١٩٨٩ م — العدد ٤

الاسلام نظام كامل للحياة ·

— كل حركة وسكون فى الاسلام عبادة وطاعة او عصيان .

— المسلم المنشود الذى يترجم الاسلام بجميع خطواتـه فى مسارات الحياة الى واقعى حى شاخص .

الاعتدال خصيصة الاسلام

— ان الخير فى التوسط والاعتدال بعدا عن الافراط والتفريط .

— ان القصد والاعتـدال همـا خصيصة الاسلام الاولى وان الغلـو والابتذال هما خصمه الالد .

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم سبعة يظلهم الله فى ظله يوم لا ظل الا ظله ، امام عادل ، وشاب نشأ فى عبادة الله ورجل قلبه معلق بالمسجد اذا خرج حتى يعود اليه ، ورجلان تحابا فى الله اجتمعا عليه وتفرقا عليه ، ورجل ذكر الله خاليا ففاضت عيناه ورجل دعته امرأة ذات حسب وجمال فقال انى اخاف الله ، ورجل تصدق بصدقة فاخفاها حتى لا تعلم شماله ما تنفق يمينه .

(متفق عليه)

ويظلل الله الكريم يوم القيامة المسئولين من الرجال والنساء عند حساب اعمالهم طائعة الرحمة العامة الشاملة التى تعمد الذين جاءوا تلك الاعمال والاخلاق الفاضلة والحب والاخلاص لله .

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هواتف .
المكتب الرئيسى: ٢٢٦٥٩٧-٩٨
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الاسلام نظام كامل للحياة...

ليس الاسلام مجموع عبادات وطقوس فقط — كما يظنها كثير منا — اذا أداها أحد صار مسلما متكاملا مطاوعا وعلى مستوى المواصفات التي حددها الكتاب والسنة للمسلم ، وانما الاسلام نظام كامل متكامل مترابط ، وكل حركة وسكون فيه عبادة وطاعة أو عصيان . . عبادة اذا كانت حركة ما أو سكونا ما وفق الأوامر والنواهي المقررة في الشريعة ، ومعصية اذا كانت على خلاف تلك الأوامر والنواهي . . اذن فان الاسلام لا ينحصر في العبادات الخمس المعروفة اذا أداها المسلم — وان كان معظمهم لا يؤديها هي الأخرى مطلقا أو لا يؤديها على الوجه الصحيح وبالقدر الصحيح — بات أتقى عباد الله الذين لهج بذكرهم كتاب رب العالمين ، ونوهت بشأنهم سنة رسول الله ﷺ . . وانما الواجب مع ذلك أن تكون سيرته وسلوكه بأمرهما مصهورين في بوتقة التعاليم الاسلامية الشاملة ، المتصلة الأجزاء ، المتراصة البنية ، المتشابكة التركيب .

فكل لحظة من لحظات حياتك عبادة أومعصية فأكلك وشربك ، ونومك ويقظتك ، وقعودك وقيامك ، ووقوفك وحركتك ، ونظرك وعلمك نظرك ، وسمعك وعدمه ، ومشيك وتوقفك ، وسفرك وحضرك ، وحتى ملاعبتك لأسنتك وأسلحتك ، ومداعبتك لحرمتك ، وضحكك وبكاؤك ، واجتماعك بأخيك بوجه طلق وخلق حسن ، ووضعك لقمة في فم امرأتك ، وخطوة تخطوها نحو أي عمل يعود بالنفع على جسمك أو على دينك أوعلى عقيدتك أو على وطنك . . كل ذلك وغيره ، عبادة وطاعة اذا جاء على السنن الشرعية ، ونفسه تكون معصية اذا خرجت عليها .

فالعبادات في الاسلام ليست فقط تلك التي ركز عليها — لكونها الأركان التي يقوم عليها — أولا وأساسا ورأسا ، من التوحيد والصلاة والصيام والزكاة والحج ، وانما هي امتداد يغطي لحظات المسلم كلها وفرض عمره جميعها منذ يبلغ التكليف حتى يلقى الله على الخير ، والمطلوب أن تنصبغ حياة المسلم بالصبغة الالهية حتى تهدو هذه الصبغة على ملامح حياته ، ومسارات نشاطاته ، ومسيرات سلوكه .

فاذا كنت مصليا ومزكيا وحاجا وصائما فكن — مع ذلك — أمينا صادقا ، برا ، وفيا ، عطوفا مواسيا ، معاونا ، جوادا ، متواضعا ، عادلا ، ملازما للاعتدال . . ولا تكن خائنا ، كاذبا ، خاذلا ، فظا ، غليظ القلب ، قاسي النفس ، بخيلا ، متكبرا ، مجحفا للحق خالدا على جادة الاعتدال . . وكذلك لا تكن متباغضا متحاسدا ،

متدابرا ، مغتابا . . ولا تكن ظالما ولا راكبا متن الشطط فى الصداقة والعداء .

فأما اذا صليت وصمت وحججت وزكيت ، وبقيت على السلبيات التى نهاك عنها دينك . وخلت عن الايجابيات التى دعاك اليها الاسلام . فمعنى ذلك أن الاسلام لم يأخذ بحجز نفسك أحدا مثمرا . ولم يخالط قلبك ، ولم يداخل سويداءه . ولم يتحكم فلك للحد المطلوب ، ولم تقبل أنت صبغته . ولم تكن " المسلم المنشود " الذى يترحم الاسلام نحميع خطواته فى مسارات الحياة الى واقعى حى شاخص

من هنا كان بعض شيوخنا الأجلاء الذى عرف بحكمته فى التربية ، كان لا يمنح المتربين عليه شهادة التخرج بمجرد الاكثار من القيام والصيام واطالة السجدة فى خلوات الليالى الهادئة ، ما لم يؤنس منهم — بجانب ذلك — التعود على صحة المعاملة والأمانة والتقيد بالسيرة الاسلامية العامة ، وبالايجاز : ما لم يرمه شخصية منسوجة على منوال التعاليم الاسلامية المتصلة بشتى جوانب الحياة والسلوك الانسانى ، وذلك أن خروج المرأة على الآداب الاسلامية المتعلقة بتربية الفرد وانشاء الانسان انشاء ايمانيا يدل بصورة مباشرة على أن تربيته لم تنضج ، واسلاميته لم تختمر ، وأن الدين لم يحكم سيطرته على حركاته وسكناته ولم يجعله يصدر فى جميع تصرفاته عن قرار العقيدة والشريعة ، ضاربا عرض الحائط قرار الهوى والغرض العاجلة والمصلحة واللذة الآنية .

فمخدوع أنت اذا لم يمنعك صلاتك وصيامك — وقد ظننت أنك على المستوى المطلوب من التدين — عن أن تخون أخاك ، وتظلمه وتؤذيه بقولك وفعلك وأسلوب تعاملك ، وتغتابه وتحسده ، وتسد فى طريقه الأبواب ، وتحاول أن تدعه يموت حيا أو يعيش ميتا ، وتشف حركاتك فى شئون الحياة عن أنك تؤمن بالأسباب أكثر مما تؤمن بالله ، وبالمادة أكثر مما تؤمن بالروح والقلب . . ومغرور أنت اذا لم تحملك سجدتك على المواساة والعطف والبر بالفقراء والمساكين ، ومسح دمعة البائسين والمنكوبين ، وعلى انكار الذات والتواضع . والاقلاع عن الكبر والخيلاء ، والبخل ، وعلى التزام العدل مع الأصدقاء والأعداء . . فليس العدل فقط هو ما تصنعه من مواقف الانصاف والحق مع صديقك وانما مقياس تقيدك بالعدل هو موقفك مع عدوك . وهذا هو مدار أصل الايمان وصميم التقوى ، وذلك أن الصديق يعامل صديقه دائما بطيب الأخلاق ، والاسلام يأمر تلازم ذلك فى المعاملة مع العدو . ويعتبره محك التقوى التى تضبط السلوك الانسانى ضبطا تاما ، وتخلق من المرأ الخام رجلا قرآنيا صحيح السلوك مائة فى المائة ومن هنا قال عز من قائل " ولا يجرمنكم شنآن قوم على أن لا تعدلوا ، اعدلوا هو أقرب للتقوى " . (المائدة . ٨)

فاذا صليت فى جانب ، وغششت — اذا كنت تاجرا مثلا — أخاك فى جانب ، وصليت فى جانب وآذيت جارك فى جانب ، أوخنت زميلك أوغبت أخاك أو نلت من عرضه ، أو ظلمته فى شئ من الدين والدنيا ، أو أسرفت فى الانتقام منه ، أو خذلته حين كان يحتاج الى نصرتك ، فمعنى ذلك أنك فى حاجة الى " التأديب الاسلامى " لوقت طويل وأنك فج فى الدين ، ورقيق الحاشية فى التربية الدينية ، وتحتاج الى التدريب الايمانى من جديد . . فهل فهمت ؟ ! . .

(بشكر مجلة الداعى الهندية)

الاعتدال خصيصة الاسلام...

يقول الله سبحانه « وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا » .

الحقائق المعنوية المواثل للأذهان مثل الحقائق المادية الثوابت فى العيان ، كلاهما له طرف أبعد ، وطرف ادنى ، وطرف وسط بين الطرفين .

والناس فى خضوعهم لحكم الفطرة ، او مسايرتهم لوصايا الدين ، على ثلاثة اصناف ، فمهم صنف تذهب به طبيعته ، أويذهب به دينه ومذهبه الى أبعد الأطراف فهو غال شديد الغلو ، ومنهم صنف ثان تذهب به طبيعته او يذهب به دينه ومذهبه الى ادنى الأطراف ، فهو مترخص شديد الترخص ، ومنهم صنف ثالث تذهب به طبيعته ، او يذهب به دينه ومذهبه الى منزلة وسطى بين المنزلتين ، فلا هو الى العلو ، ولا الى الترخص ولكنه على احسن ما يكون من نشدان اوساط الأمور ، والأخذ فى طرائق الاعتدال .

والفضيلة الخلقية فى اعتبار اهل النظر هى وسط بين طرفين كل منها رذيلة ، فالشجاعة — وهى صفة محمودة وخلق كريم فى كل الاعراف وعند جميع الأمم والشعوب — ان هى الا وسط بين طرفين ، فان هى جاوزت منزلتها هذه فبلغت الطرف الاعلى كانت تهورا ، أو بلغت الطرف الأدنى كانت جبناً ، وكلا الأمرين ، الجبن والتهور رذيلة .

والجود — وهو من أجل الأخلاق واكرمها على الله وعلى الناس — أن هو الا وسط بين طرفين ، فان هو جاوز حده اللائق به ذاهبا الى أعلا ، فهو سرف ، وان هو جاوز هذا الحد الى أسفل ، فهو بخل ، والسرف والبخل كلاهما رذيلة .

والعرب تستعمل كلمة وسط استعمالا حقيقيا لتدل بها على مكان الشيء بين الشيئين ، فهم يقولون « جلس فلان وسط الدار » ويقولون « توسطت الشمس السماء » ، ويقولون « واسطة العقد » ، للجوهرة التى تمتاز فى العقد من سائر أخواتها عن يمين وشمال ، وربما قال اهل البصر بمعانى القرآن فى كلمة « الوسطى » من قول الله تعالى « حافظوا على الصلوات والصلاة الوسطى » ، انها هى صلاة العصر ، من حيث كانت صلاة العصر وسطا بين الصلاتين اللتين يقبل بهما النهار فى الصبح والظهر ، وبين الصلاتين اللتين يقبل بهما الليل فى المغرب والعشاء .

وهذا الاستعمال الحقيقى لكلمة وسط ، وما يشتق منها يقارنه فى اللغة استعمال الكلمة استعمالا مجازيا . . واذا كان المعنى الحقيقى لها دالا على وجود الشيء بين شيئين ، فان المعنى المجازى يدل على الخيرية والسبق الى الفضل ، ومن هنا نراهم حين يمدحون يقولون « فلان وسط فى قومه ، وهم وسط وأوساط » يعنون انهم خيار ، ويقولون « هو أوسط قومه حسبا » يعنون انه فى قومه كريم ، وفسر بصير فقيه الصلاة الوسطى بأنها هى الصلاة التى يزامل فيها خشوع القلب حركات الجوارح .

وهذا التقارن بين المعنى الحقيقى والمعنى المجازى للكلمات « وسط » ، و « أوساط » ، و « وسطى » يدل على

أن الخير فى التوسط والاعتدال بعيدا عن الافراط والتفريط ، ويؤيد الذهاب ألى هذا المعنى ما يروى من أدبنا المأثور عن النبى صلوات الله عليه «خيار الأمور أوساطها» ، وما يروى عنه عليه الصلاة والسلام «أحبب حبيبك هونا ما عسى أن يكون بغيضك يوما ما ، وأبغض بغيضك هونا ما عسى أن يكون حبيبك يوما ما» .

وهكذا تكون كلمة «وسطا» فى الآية الكريمة «وكذلك جعلناكم أمة وسطا» صالحة للمعنيين جميعا ، المعنى الحقيقى والمعنى المجازى على أن يكون معنى الآية هو أن الله تعالى جعل الأمة العربية الاسلامية أمة خيرة ، عريقة فى الخير ، وبهذا التفسير تلتقى مع الآية الأخرى «كنتم خير أمة أخرجت للناس» ، وذلك بالنظر الى المعنى المجازى ، وعلى أن يكون معناها الحقيقى هو أن الله تعالى جعل هذه الأمة فى منزلة وسطى بين المنزلتين فلا هى الى الغلو المفرط ، ولا هى الى التهاون المفرط كما هو شأن غيرها من الأمم الأخرى . . ومن أجل هذا كانت هذه الأمة الخيرة ، بما معها من المعانى الكبيرة والمبادىء الرفيعة والغايات العظيمة شهيدة على غيرها من الأمم ، وكان المنتسبون اليها شهداء على الناس يبينون لهم طريق الخير كلما جهلوه ، ويعملون على ردهم اليه كلما انحرفوا عنه .

أن القصد والاعتدال هو خصيصة الاسلام الأولى ، وأن الغلو والابتذال هما حصمه الألد ، والذين يتناولون عقائد الاسلام وشرائعه تناول الواعى الفقيه يتبين لهم ذلك تبينا لا يشوبه غموض ، ولن تستطيع الأمة العربية الاسلامية أن تظفر بالمنزلة الكريمة التى هياها الله تعالى لها الا اذا عاذت بربها ولجأت اله ، والا اذا القت الى العدالة الاجتماعية مقاليد سلوكها فى الحياة وتصرفها على الأرض كما يقول الله تعالى «يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على انفسكم أو الوالدين والأقربين» عند ذلك فقط تكون هذه الأمة أمة وسطا شهداء على الناس كما أحب الله لها أن تكون ، ودون ذلك لن ينفعها المرج باسم الاسلام ولو انفقت كنوز الأرض ، ولوتحدث المراجون فيها عن الاسلام حتى يبلغ حديثهم أبعد مما تبلغ محطات الاذاعة .

والله وحده هو ولى التوفيق .

والسلام عليكم ورحمة الله .

« . . وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان . . المآئده : ٢ »

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

6	So they have indeed denied (the truth),	6.	*Fa qad kaz-za-boo*	فَقَدْ كَذَّبُوا
	so now the news of what they used to mock at will soon come to them		*fa-sa-ya'-tee-him am-bāā-u maa kaa-noo bi-hee yas-tah-zi-oon.*	فَسَيَأْتِيهِمْ أَنْبَٰٓؤُا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝
7.	Do they not see the earth	7	*A-wa lam ya-rau i-lal-ar-ḍi*	أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ
	how many kinds of every valuable vegetation We have caused to grow in it?		*kam am-bat-naa fee-haa min kul-li zau-jin ka-reem.*	كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ۝
8	Surely, in this there is a sign;	8	*In-na fee zaa-li-ka la-aa-yah*	إِنَّ فِي ذَٰلِكَ لَآيَةً
	yet most of them do not believe		*Wa maa kaa-na ak-s̱a-ru-hum-mu'-mi-neen*	وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝
9	And surely your Lord is the Mighty, the Most Merciful	9	*Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-ḥeem*	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝
	SECTION 2		*RU-KOO'* 2	ركوع ٢
10	And when your Lord called to Moses (saying);	10	*Wa iz naa-daa rab-bu-ka moo-sāā*	وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ
	Go to the wrong doing people —		*a-ni'-til-qau-maz-zaa-li-mee-na*	أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ۝
11.	The people of Pharaoh. Will they not fear (Allah)?	11.	*qau-ma fir-'aun A-laa yat-ta-qoon*	قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Revealed at Makkah,	*Mak-kiee-yah*	سورة الشعراء مكية
11 Sections, 227 Verses	*Ru-koo-'aa-tu-haa* 11 *Aa-yaa-tu-haa* 227	
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem.*	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
SECTION 1	*RU-KOO' 1*	رکوع ١
1 Taa Seen Meem	1 *Taa-sēēn-mēēm*	طسٓمٓ ۝
2 These are the verses of the Manifest Book	2 *Til-ka aa-yaa-tul-ki-taa-bil-mu-been.*	تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝
3 You will perhaps fret yourself to death,	3 *La-'al-la-ka baa-khi-'un-naf-sa-ka*	لَعَلَّكَ بَاخِعٌ نَفْسَكَ
because they do not believe	*al-laa ya-koo-noo mu'-mi-neen*	أَلَّا يَكُونُوا مُؤْمِنِينَ ۝
4 If We please, We can send down on them a sign from the heaven,	4 *In-na-sha' nu-naz-zil 'a-lai-him-mi-nas-sa-māā-i aa-ya-tan*	إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً
then their necks would remain bowed down before it.	*fa-zal-lat a'-naa-qu-hum la-haa khaa-di-'een.*	فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ۝
5 And never comes to them any fresh reminder from the All-Compassionate,	5 *Wa maa ya'-tee-him-min zik-rim-mi-nar-rah-maa-ni muh-da-sin*	وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَٰنِ مُحْدَثٍ
but they turn away from it.	*il-laa kaa-noo 'an-hu mu'-ri-deen.*	إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ۝

	and make us leaders of the pious;	*waj-'al-naa lil-mut-ta-qee-na i-maa-maa*	وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝
75.	These will be rewarded with high apartments (in Paradise),	75 *U-lāā-i-ka yuj-zau-nal-ghur-fa-ta*	أُولَٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ
	because they remained patient, and shall be received therein	*bi-maa ṣa-ba-roo wa yu-laq-qau-na fee-haa*	بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا
	with greeting and salutation (of peace)	*ta-ḥiyy-ya-tanw-wa sa-laa-maa*	تَحِيَّةً وَسَلَامًا ۝
76	They shall live there for ever — an excellent abode and resting-place	76 *Khaa-li-dee-na fee-haa Ḥa-su-nat mus-ta-qar-ranw-wa mu-qaa-maa*	خَالِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ۝
77	Say: My Lord would not worry about you,	77 *Qul maa ya'-ba-u bi-kum rab-bee*	قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي
	were it not for your invoking (Him).	*lau laa du-'āā-u-kum*	لَوْلَا دُعَاؤُكُمْ
	And you have indeed denied (His revelations), so now the consequences will be inevitable	*Fa-qad kaz-zab-tum fa-sau-fa ya-koo-nu li-zaa-maa.*	فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ۝

CHAPTER 25 AL-FUR-QAAN AND MANZIL 4
BOTH END HERE

تم هذا السورة ٢٥ - الفرقان و المنزل ٤ كلاهما بحمد الله .

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝
الٓمّٓ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ ج هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ
يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ
يُنْفِقُوْنَ ۝ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ مَآ اُنْزِلَ
مِنْ قَبْلِكَ وَ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝ (صَدَقَ اللّٰهُ الْعَظِيْمُ)

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṯ=ث	ḥ=ح	ẓ=ز	ṣ=ص	ḍ=ض	t=ط	ẓ=ظ	'=ع	ـ=ء (Jerk)	
Bold	Madd	آ=āā	ōō=وٓ	ēē=یٓ	Fine	Madd	ا=āa	ōo=و	ēe=ی

Part 19 ***Wa Qaa-lal-la-zee-na*** | *Chapter* 25 ***Al-Fur-qaan*** | ١٩- وقال الذين ٢٥- الفرقان

SECTION 6 *(Contd)* | *RU-KOO'* 6 *(Contd)* | ركوع ٦ (متبع)

71	And he who repents and does good,	71	*Wa man taa-ba wa 'a-mi-la saa-li-han*	وَمَنْ تَابَ وَعَمِلَ صَالِحًا
	then indeed he turns repentant to Allah		*fa-in-na-hoo ya-too-bu i-lal-laa-hi ma-taa-baa*	فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۝
72	And those who do not bear false witness	72	*Wal-la-zee-na laa yash-ha-doo-naz-zoo-ra*	وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ
	and when they pass by what is vain, they pass with dignity;		*wa i-zaa mar-roo bil-lagh-wi mar-roo ki-raa-maa.*	وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۝
73	And those who, when they are reminded of the revelations of their Lord,	73	*Wal-la-zee-na i-zaa zuk-ki-roo bi-aa-yaa-ti rab-bi-him*	وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ
	do not fall down on it (as if they were) deaf and blind;		*lam ya-khir-roo 'a-lai-haa sum-manw-wa 'um-yaa-naa*	لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۝
74	**And those who say· O our Lord, grant us the joy of our eyes from our wives and our offspring**	74.	*Wal-la-zee-na ya-qoo-loo-na rab-ba-naa hab la-naa min az-waa ji-naa wa zur-rieey-yaa-ti-naa qur-ra-ta a'-yu-ninw-*	وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

wak, and Borneo were British protectorates.

In 1941, during the Second World War, Japan invaded the island of Malaya and expelled the British from the islands of the East Indies.

In 1946, following the surrender of Japan, Britain grouped Malacca, Penang, and the other nine states of Malaya into a federation under the British crown. Singapore, Sarawak, and Sabah became British colonies.

In 1957, Malaya achieved independence within the Common Wealth of Nations.

Between 1962 and 1963, Malaya and Britain agreed to form a new federation comprised of Malaya. Sarawak, Sabah, the Protectorate of Borneo, and Singapore Borneo withdrew from the federation at the last moment, and Malaysia was formed of the rest of the islands.

In 1965, Singapore seceded from the federation, and in 1966, conflicts were resolved between Malaysia and Indonesia. The parties agreed to the concept of peaceful co-existence.

There is a special and growing interest in Islamic studies in Malaysia. There are many Islamic schools in the various states. These schools are supervised by the federal government through the religious council of every state.

LOVE FOR ISLAM

In addition to the five Malaysian universities, an Islamic univrsity was also established there. This university facilitates the affairs of Muslim students coming from adjacent regions. Those wishing to study science and technology within an Islamic framework can do so at the Islamic University.

The University has schools of law, the Shari'a, Economics and Business Administration. Other schools are expected to be established as part of a ten year plan to expand the University.

Around 60 per cent of the people of Malaysia are Muslims. In 1965, following the independence of Malaysia, Islam became the state religion. The Muslims of Malaysia are distinguished by their strong attachment to Islam. They are also deeply involved in calling to and spreading, the teachings of Islam. The Malaysian Muslims devote great efforts and capabilities to Islamic work in all the states of Malaysia in order to confront the growing Crusader menance. Education and teaching are the fields in which the Islamic Call and the Muslim callers excell. Many educational programmes have been established to explain Islamic values to both Muslim and non-Muslim students of all educational levels. In addition to strengthening the Islamic religion among Muslims, these programmes also explain the merits of Islam to non-Muslims to encourage them to adopt it as a religion of salvation.

The 'River of Clay' is the Arabic translation of Kuala Lumpur, the capital of Malaysia. The name is derived from its location at the intersection of the Klang and Gumabak rivers. At all earlier times, this region was secluded, and surrounded by forests and clay swamps. Miners began their excavations in search of tin there. Slowly, the region was transformed into the capital Kuala Lumpur, which was built according to modern architectural standards.

THE MOSQUE

There is no doubt that the most beautiful building in the capital is the wonderful mosque that was built at the intersection of the two rivers, the same place where the first miners arrived. This mosque was established in the midst of a beautiful garden, extending over an area of 13 acres. Its construction was financed by the contributions of the Malaysian people of all sects, an act that served as a symbol of national unity. The mosque has holding capacity of ten thousand people.

It includes a prayer section for women, a number of halls for celebrations and religious meetings, a library, a common room for important visitors, and facilities to shelter foreigners. The completion of the mosque took five years It was opened in 1965, to become the pride of the Malaysians and the most striking monument in Kuala Lumpur.

The Muslim people of Malaysia are engaged in learning and reciting the Book of Allah. Many among them are very famous in this field. They have won a substantial share of world competitions conducted in and outside Malaysia.

A big religious festival is being held since 1984 onward as part of the Malaysian people's tradition of honouring the readers and reciters of the Qur'an. The celebration of 1984 marked the twenty-fifth anniversary of the first world competition for learning, reading and reciting the glorious Qur'an. It was held in Malaysia. They are usually attended by delegations and competitors from different Islamic countries.

Source: RADIANCE

Islam-Loving Muslims in Malaysia

Geographically, Malaysia is located at the intersection of the equator with the longitudinal line of 120 in the China Sea. It is made up of a number of islands, the most important among them being Malaya (Western Malaysia), Sabah and Sarawak (Eastern Malaysia).

Malaysia has an area of 128, 308 sq km. and a population of 13,435,588, according to the census of 1980 Malaysia is known for its huge natural forests that cover around 80 per cent of its area There is also a chain of rugged mountains

Many rivers flow across the islands of Malaysia, most important among them being the Parak and Pahang Rivers in Malaya, the Rajang River in Sarawak and the Kinabatangan River in Sabah

Historically, Malaysia is the current name of the federation of the islands of Malaya, Sarawak, and Sabah. The name of the federation was derived from Malaya, which is the name of the main island and its original inhabitants. The addition of Sia to the name, refers to the rest of the islands and their inhabitants, who emigrated there from regions on the peripheries of Western Asia including China Japan, and India

THE NAME

Thus, the name of Malaysia is the verbal expression of this heterogeneous population that lives today in this federation As a result of the heterogeneous make-up of the population, Malaysia has various languages and religions. Chinese, Cantonese, Hindi, Tamil, Japanese, and Urdu are the original languages of the inhabitants. English and Arabic are also widely spoken, but these are acquired and not original languages. These languages are all used in addition to Malay, which is the official language Malay is sometimes written using the Arabic alphabet, in which case it is called Jawi, and sometimes written using the Latin alphabet Similarly, Malaysia has various religions. They include Islam, Christianity, Buddhism, Hinduism, Confuscianism, and various pagan and nature-worshipping cults

Historical sources indicate that Islam found its way to the islands of Southeast Asia, beginning sometime around 880 C E., through the Arab merchants coming from Hadhramaut. The islands of Sumatra and Java knew an active Islamic presence starting in the early 12th century; as a result of the prosperous commercial relations between Southeast Asia and the Arab and Islamic countries

The Muslim Arabs brought with their commercial transactions, the first seeds of the Islamic Call. This Call was greatly welcomed by the inhabitants of those islands, who were mostly pagans.

Malacca's history begins in the early 15th century, when it was established by Baramazedar, a Hindu prince. Baramazedar emigrated from the island of Java to western Malaysia, where he settled in Malacca With time, Malacca became the commercial centre of the region having relations and contacts with other islands and regions.

ADVENT OF ISLAM

The story of the arrival of Islam in Malacca is related in the following historical narrative. "The Sultan of Malacca dreamt of three men coming from the east. They told him that Islam was the religion of truth. The Sultan was astonished when three men arrived the next day on the shores of Malacca. He observed them with interest as they performed their prayers, and then offered them his hospitality. The three men took this opportunity to explain Islam to the Sultan and then asked him to adopt this religion. Allah enlightened the Sultan; so he, his wife, and later on all the people of Malacca, adopted Islam." Malacca soon became one of the most important centres of Islam in Southeast Asia. From Malacca, Islam spread to Singapore, Johore, Borneo, and to the southern islands of the Philippines.

The development of commerce in these islands invigorated the commercial ports. The search for rubber and metals began At the same time, sea piracy started to threaten these Islands The first pirates made their appearance off the islands at the beginning of the 16th century. Shortly after that, conflicts broke out between the Portuguese, Dutch, and English sea pirates Each gang tried to secure all the riches for itself. Thus, under the pretext of commercial protection, these islands came under occupation.

In 1511, the Portuguese occupied Malacca on the Western coast of Malaya.

In 1592, the British established the East India Company on the island of Penang.

In 1867, Britain declared that Penang, Malacca, and Singapore were British colonies.

In 1888, Britain declared that North Borneo (now Sabah), Sara-

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AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Whoso acquires a learning other than that wherein the pleasure of Allah is sought, does not learn it but for gaining therewith the frailties of the world. He will not find on the Resurrection Day the fragrance of Paradise, meaning its air. —Ahmad, Abu Daud, Ibn Majah.

HEROES OF ISLAM

Hazrat Haraam bin Milhaan Ansari

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* bid farewell to the soil of his hometown Makkah and established his seat at Madinah, some of his Madinite Companions *(Ansar)* started learning and reciting Qur'an Majeed direct from the Apostle, with great zeal. In turn they taught it to others. Among these Ansar there was a graceful youngman also whose name was Hazrat Haraam bin Milhaan Ansari *(Razi Allahu 'anhu)*. His genealogy was as under:

> Haraam bin Milhaan bin Khalid bin Zaid bin Haraam bin Jundub bin 'Aamir bin Ghanam bin 'Adi bin Najjar bin S'albah bin 'Amr bin Khazraj

The celebrated Ladies of the Faith *(Sahaabiyaat)* Hazrat Umm-i-Sulaym and Hazrat Umm-i-Haraam *(Razi Allahu 'anhumaa)* were his sisters. They were distantly related to the Holy Prophet as his maternal aunt. Hazrat Haraam bin Milhaan was the Apostle's maternal uncle He embraced Islam along with his sisters before the Emigration As such he was counted as one of the Vanguards of Islam. Since he read Qur'an Majeed direct from the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, he very soon became a good reciter *(Qari)* of Qur'an Majeed. By night he taught the Qur'an to others. For this reason he was known as *Qari* among them. After imparting lessons in Qur'an Majeed, he stood in prayer. During the day he either remained in the Prophet's Mosque or served the People of Suffah. It is described in Sahih Muslim that he first fetched water for use in the Mosque. Then he would collect fire-wood from the jungle and after selling it purchase daily provisions for the People of Suffah. For his noble attributes Hazrat Haraam bin Milhaan had won great affection of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*

During 2 A.H. when there occurred the first physical clash between the infidels of Makkah and the followers of Islam, Hazrat Haraam was there with the Faithful. In this way he was one among the People of Badr *(Ashaab-i-Badr)* also. Some of the historians say that he participated in the battle of Uhud (3 A.H.) as well.

In the month of Safar 4 A.H., one Aboo Baraa' 'Aamir bin Maalik, chief of the Banu Kilaab tribe, came from Najd to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and requested him to send with him some of his followers to teach Islam to his tribesmen The Apostle hesitated to concede to his request, because only a few days earlier the chief of Banu 'Aamir tribe named 'Aamir bin Tufail, who was related to Aboo Baraa' had sent a message to the Apostle to the effect that the Apostle should make him ('Aamir) his successor, or else he would attack Madinah with thousands of his stalwarts. But Aboo Baraa' repeatedly requested the Holy Prophet that he should send some of the Muslims with him and said that he stood surety for their life. According to Sahih Bukhari, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* deputed seventy persons to accompany aboo Baraa' on his assurances. Hazrat Haraam bin Milhaan was one of them. These people set out from Madinah and stayed at Beer Ma'unah. Among these Muslims, Ansar were in majority and the rest were People of Suffah who had memorised Qur'an Majeed and for that reason they were called *Qurraa*. Through them the Apostle had sent a letter in the name of 'Aamir bin Tufail. Beer Ma'unah was a spring of water situated between the territories of Banu Sulaim and Banu 'Aamir.

From Beer Ma'unah, Hazrat Haraam bin Milhaan *(Razi Allahu 'anhu)* himself carried the letter of the Apostle in order to deliver it to 'Aamir bin Tufail personally 'Aamir bin Tufail did not even take the trouble of reading it. On the other hand, he winked to someone, who pierced a spear into the back of Hazrat Haraam from behind, which went across his chest. A stream of blood sprouted from his chest A handful of this blood he rubbed on his face and the head shouting aloud: "By the Lord of the K'abah! I have succeeded." Then he fell down and expired as a martyr. The man who pierced the spear was one Jabbar bin Salmah Kilaabi Jabbar asked the people what Hazrat Haraam meant when he said: "By the Lord of the K'abah! I have succeeded." People told him that he meant that he had succeeded to win for himself the Paradise. Hearing that Jabbar replied: "By Allah! He spoke the truth" Then he embraced Islam.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* always remembered Hazrat Haraam bin Milhaan and felt pity on Hazrat Umm-i-Haraam and Umm-i-Sulaim on the martyrdom of their brother, Hazrat Haraam *(Razi Allahu 'anhum)*.

OBITUARY
IMAM KHOMEINI
END OF A LONG DAY

**When a government does not perform its duty, it becomes oppressive.*
**Since Islamic government is a government of law, knowledge of the law is necessary for the ruler.*
**Creating a new culture based on Islam in the world entails hardship, hunger, and martyrdom.*

Thus spake Imam Khomeini, the spiritual leader of Iran, who passed away in Tehran on June 4, 1989, at the age of nearly ninety years His long day was done The end has cast a thick cloud of gloom over Iran and has also been deeply felt-all over the world.

Born at the advent of the century in the small central town of Khomein in a deeply religious family, he started his conventional education in his hometown. From there he moved to the newly upgraded school of nearby Qom. He began his career as a teacher and writer. From his very early years. under the influence of his home environments, he was attracted towards spiritual devotion. He spent almost sixty years as a scholar of theology and a teacher. He was always a vocal defender of Shi'ite fundamentalism, but he also had keen interest in ethics, mysticism, and poetry. Finally he became deeply involved in socio-political affairs of his country that had fast drifted towards secular westernisation under an imperialist rule at home and economic exploitative pressures of great magnitude from abroad. Iran's religious faith, values, and tenets were on the decline.

He was the first to confront almost singly the 48-year mighty Pahalvi rule at a time when few could dare take the highly risky challenge. That meant for him fifteen years of exile, from 1964 to 1979, which took him first to Najaf in Iraq and finally to Paris in France. During these long years of separation from his country and people, he built up a fund of energy that eventually led to a complete overthrow of the invincible second and the last Pahalvi monarch in the beginning of 1979. It was the end of what the Iranian masses, under Imam Khumeini's dynamic leadership, identified with despotism working for the elimination of Islam as a political, social, and cultural force in Iran.

Imam Khomeini was an exponent of VILAYAT-I-FAQIH, or the Rule of the Jurist. In his words, "a *Faqih* is a religious expert in the full sense of the word" He says, "In just the same way that there are laws setting forth the duties of worship for men, so too there are laws, practices, and norms for the affairs of society and comprehensive system of law"

To put it briefly, Imam Khomeini not only conceived the Iranian revolution, but he also brought it about and consolidated it The post-revolution scene was painful Hangings and externment of the dissidents and reactionaries was the order of the day. Economic activity had come to a halt. These were the inevitable pangs of birth of the new Iran under a new leadership, looking towards a new goal. But things did settle down. A new constitution was promulgated and economy began to recover.

But, unfortunately, soon after the new order, Iran got entangled in a nine-year war with Iraq, — a futile war which no one has been able to win. The late Imam Khomeini could use his unquestionable influence to bring the parties to a conference table to settle in peace the issues involved. Be that as it may, he chose otherwise We hope that his worthy and mellow spiritual successor Ali Khamenei, former President, and the proposed Presidential successor pragmatic Ali Akbar Hashemi Rafsanjani, Speaker and Commander-in-Chief, would work together to make Iran follow a policy of mutual tolerance, openness, and friendship towards Iraq, the rest of the Muslim world, and the world at large. After all disunity of thought and action goes only to weaken the *ummah* and to affect the world as a whole. Isolation is outmoded. No country can be an island unto itself. Lack of pliancy like ill-wind turns none to good.

When the history of this century comes to completion, Imam Khomeini's name is bound to stand out as one of those religio-political strategists who changed the face of their country and brought about colossal political impact, to bear upon the global balance of power.

We share the great national loss and grief of Iran. We wish them succour and fortitude in their hour of trial. We wish the new leadership the luck to bring about lasting peace and unity in the comity of Muslim nations. Therein lies our progress and salvation.

Death is the inevitable end of every mortal and Imam Khomeini could not be an exception. He is gone for he had to go. May Almighty Allah, in His Mercy, bless his soul and ease his after-death travail. Amen!

to Hazrat 'Usman bin 'Affan *(Razi Allahu 'anhu)*:

> "Allah may, perhaps, bless you with a shirt to put on (that is He may make you a Caliph); then if people demand of you to put it off, never do that in fulfilment of their wishes (that is you should never do away with the Caliphate)." (Tirmizi, Ibn Maajah)

On the eve of the expedition of Tabook, the resources of the followers of Islam were very stringent. There were also prevailing conditions of famine. In such circumstances, the Apostle asked his Companions to contribute whatever they could spare.

It is narrated by Hazrat 'Abdur Rahman bin Samrah *(Razi Allahu 'anhu)* that one day he saw that Hazrat 'Usman *(Razi Allahu 'anhu)* brought one thousand Dinars (gold coins) and put them at the feet of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The Apostle was much pleased to see so much Dinars and said that from to-day no sin would harm 'Usman. He said that twice. (Mishkaat)

The Holy Prophet once said:

> "The first Muslim contingent who will attack Constantinople, Allah will forgive them."

The second Tradition in this connection is:

> "What a nice army will it be and what a nice Amir will he be, who will attack the city of Heraclius (Constantinople)."

The third Tradition on the subject as described in Bukhari goes thus:

> "I have seen a vision that some people of my Ummah are embarking on the ships in the sea. It appeared to me as if they were kings sitting on thrones." (Bukhari)

'Allamah Qastalaani, commentator of Sahih Bukhari, wrote that Hazrat Amir Mu'awiyah *(Razi Allahu 'anhu)* and his army earned for themselves the prophesied forgiveness of Allah by their good deeds. The glad tidings given by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* show great virtue of Hazrat Amir Mu'awiyah.

'Allamah Ibn Taimiyah, while commenting on this Tradition, has written that it referred to the virtues of Hazrat Amir Mu'awiyah and his army because it was he who first sent his forces to Constantinople. (Fathul Bari)

The first naval attack was made in 49 A H /669 C E under the command of Yazid Bin Mu'awiyah. (Hitti)

ENEMY OF THE COMPANIONS IS ENEMY OF THE APOSTLE

Hazrat 'Abdullah bin Mughaffal has narrated that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said:

> "Fear Allah about my Companions. Fear Allah, and again fear Allah, about my Companions The one who loves them loves me. And whoever afflicted them, afflicted me and afflicted Allah; and he who afflicted Allah, Allah will catch him." (Tirmizi)

Hazrat Jaabir *(Razi Allahu 'anhu)* has narrated that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said:

> "Fire (of Hell) will not touch that Muslim who has seen me or seen the one who has seen me." (Tirmizi)

It is narrated by Hazrat Ibn 'Umar *(Razi Allahu 'anhu)* that he heard the Holy Prophet saying:

> "When you see those people who vilify my Companions, say to them: Curse of Allah be upon your evil deeds." (Tirmizi)

NONE CAN EXCEL COMPANIONS

A Muslim, howsoever excellent he may be, cannot excel the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. For instance a man once asked Shaikh 'Abdul Qadir Gilani *(Rahmatullah 'alaihi)* about Hazrat Mu'awiyah He replied that if Hazrat Mu'awiyah's horse by the stroke of its hooves made perchance some mud stain its nose, then the mud that stained the nose of the horse was far excellent than Hazrat 'Umar bin 'Abdul 'Aziz or Hazrat Owais Qarni *(Rahmatullahi 'alaihimaa)* In short, a non-Companion whether he be a *Ghaus, Qutub, Wali* or *Abdaal*, cannot attain the heights of a Companion (Miqaalaat Himah)

In reply to a point raised by one of his disciples about Hazrat Amir Mu'awiyah, Hazrat Maulana Ashraf 'Ali Thanvi *(Rahmatullah 'alaihi)* posed: Suppose a Companion *(Sahaabi)* committed a sin, a great sin, how will you deal with him? Will you be justified in vilifying and scandalizing him? Remember! Hazrat Ma'iz Aslami *(Razi Allahu 'anhu)* had committed adultery He was already married The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* ordered him to be stoned to death and Hazrat Ma'iz was executed accordingly. But when a Companion scandalised Hazrat Ma'iz, the Holy Prophet reprimanded him strongly. (Majaalis Hakimul Ummat).

Likewise, a Saint once asked another Saint as to who was more virtuous in his opinion, Hazrat Amir Mu'awiyah or Hazrat 'Umar bin 'Abdul 'Aziz? The reply was that he did not consider anyone even equal to the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, what to say of rating him superior to them. (Muqaam-i-Sahaabah).

sterious power working in between them. The Professor seemed in consternation. It was a hair raising affair for him and he was shivering with cold, as if extremely terror-striken. He was talking of the Majesty, of the Glory, and of the Grandeur of the Creator. Then he turned to the 'Allamah, saying: "Inayatullah Khan! When I glance over the creativity of God, my very soul begins to tremble in fear of His Grandeur And when I bow my head before Him in the Church and say 'Indeed Thou art Big', then every particle of my body repeats the same words along with me and I feel maximum satisfaction and a thousand time more exhilaration than anybody could get Now, Inayatullah Khan, do you understand why I go to the Church?"

The 'Allamah replied· "Sir, I have been much impressed by your lively speech In this context, a verse from Qur'an Majeed has come to my mind. Should you permit. I may quote it He said, 'Yes,' Then I recited before him the following verse

> "....Those truly fear Allah, among His servants, who have knowledge...." (35·28).

"What? What did you say? Only those fear God who have knowledge? Wonderful! Wonderful! Who told Muhammad of this conclusion which I could draw after fifty long years of diligent study? Is there really a verse like that in your Qur'an? If there is such, then note down my evidence that Qur'an is a revealed Book. Muhammad was illiterate. He could not by himself discover this great Truth. Surely it must have been told to him by God. Well! Well!"

Maurice Bucaille, too, is surprised to find statements in Qur'an Majeed "whose meanings can only be understood through modern scientific knowledge."

Surely, Qur'an Majeer is a Divine Revelation It is recited by millions of men and women daily, not only because it is a Book of Prayer but also because it solves their social problems Apart from the above facts. it is a book of knowledge and wisdom as well It throws light on the beliefs and doings of the ancient and long forgotten people. It also throws light on things to come It is by itself a miracle of Allah It is so great a book that it should be read and re-read again and again by every Muslim and non-Muslim alike The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said about it·

> "The miracle, which I have been endowed with by Allah, is Al-Qur'an."

In short, Qur'an Majeed is not only a Revealed Book, it is also a Miracle We hope saner people, shedding their pre-conceived prejudices, will realise its worth soon.

AL-SUNNAH

VIRTUES OF SAHAABAH

(In the light of Ahaadith)

By Syed Mahmood Akhtar

The word Sahaabah is plural of Sahaabi, which means a friend or a companion in the Arabic lexicon. In the terminology of Islam, Sahaabah has a special meaning It implies the 'Companions' of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

The Sahaabah were those people only who had --

1 embraced Islam during the lifetime of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*,
2 seen him personally;
3. attended his meetings and seen him and heard him talking to his Companions, et cetera;
4. obeyed his orders;
5. died in the Faith of Islam.

The Holy Prophet said about his Companions

> "My Companions *(Sahaabah)* are like stars (in the firmament). If you follow anyone of them, you will receive guidance (from him) Mishkaat)

It is narrated by Hazrat Anas *(Razi Allahu 'anhu)* that one day the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* climbed Mount Uhud He was accompanied by Hazrat Abu Bakr, Hazrat 'Umar and Hazrat 'Usman *(Razi Allahu 'anhum)* The mount began to shiver as if in ecstasy The Apostle struck it with his foot and said·

> "Stop, O Uhud! On your back one is the Prophet, another one is Siddiq (the True), and two are martyrs" (Bukhari)

Hazrat Abu Sa'eed Khudri *(Razi Allahu 'anhu)* has stated that the Holy Prophet had once said:

> "There had not been a Prophet who had not two ministers in the sky and two on the earth. My two ministers in the sky are Gabriel and Michael *('alaihimas salaam)* and on the earth they are Abu Bakr and 'Umar *(Razi Allahu 'anhumaa)*. (Tirmizi)

It is narrated by Hazrat 'Aayeshah *(Razi Allahu 'anhaa)* that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* once said

ponsibility of protecting it from all vagaries:

> "We have without doubt sent down the Message (Qur'an) and We will assuredly guard it (from corruption)." (15 9)

Is it not, then, a miracle of Allah that He caused all previous Scriptures to disappear as they were of no further use to mankind? Qur'an Majeed, being the Last Divine Scripture, is to stay as long as there exists a single man on earth. Qur'an Majeed has replaced all previous Scriptures because it satisfies the need, not only of the modern age of science and technology, but also of the things to come, because no other Revelation and no other Prophet shall appear again

When we say that Qur'an Majeed is a 'Revelation', it implies that it was not composed by any man, or by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. On the contrary, it is the last Divine Book. Every word of it is the Word of Allah, and it is as intact, unaltered, unmodified and unchanged today as it was fourteen hundred years ago, In defence of its authorship, Allah Himself says again and again:

> "And this is the Book which We have revealed as blessing. So follow it and be righteous, that you may receive mercy" (6:155).
>
> "And this is a Book which We have sent down, bringing blessings and confirming (the revelations) which came before it...." (6:92).
>
> "And this is a blessed Message which We have sent down. Will you then reject it?" (21:50).
>
> "(Here is) a Book which We have sent down...." (38:29).

Dr. Maurice Bucaille, author of the famous treatise 'The Bible, the Qur'an and Science', is convinced that "Qur'an is the expression of the Revelation made to Muhammad by the Archangel Gabriel, which was immediately taken down, and was memorised and recited by the faithful in prayers . " (p. vi) On another occasion Dr Bucaille remarks: "The fundamental difference in the Scriptures of Christianity and Islam is the fact that Christianity does not have a text which is both revealed and written down Islam, however, has the Qur'an which fits this description " (p. vi)

Dr Bucaille is a modern living French scientist, a surgeon by profession After studying Qur'an Majeed in original Arabic, he draws his own conclusions about it He writes: "In view of the level of knowledge in Muhammad's day, it is inconceivable that many of the statements in the Qur'an which are connected with science could have been the work of a man It is, moreover, perfectly legitimate, not only to regard the Qur'an as the expression of a Revelation, but also to award it a very special place, on account of the guarantee of authenticity it provides and the presence in it of scientific statements, which when studied today, appear as a challenge to explanation in human terms." (pp. 251-2).

Qur'an Majeed is a Divine Scripture revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. It contains, *inter alia*, several scientific statements which, after years of diligent research and investigation, have been only now verified as true Who told these scientific facts to an unschooled man of the Arabian desert fourteen hundred years ago when the word 'science' itself was not heard of there? It would not be out of place to refer here an interesting incident which occurred at the Cambridge University in the year 1909 between Professor Sir James Jeans and his worthy student, Inayatullah Khan, who was later known as 'Allamah Mashriqi

It so happened that one Sunday morning when the sky was overcast and a heavy down-pour had already set in, 'Allamah Mashriqi was walking briskly on the road He was in search of a temporary shelter. Suddenly he encountered his teacher, Sir James Jeans, who was heading on his way with similar haste to the Church A copy of the Bible was in his one hand and he was holding a folded umbrella in his other hand (He was in such a state of self-oblivion, not to open the umbrella despite the rain) The 'Allamah accosted him in order to draw his attention towards him Sir James retorted, "What do you want?" Then ensued the following conversation:

> —"Two things, Sir No 1 that it is raining but how is it that you are walking wthout unfolding your umbrella?" Sir James smiled on his confoundedness and immediately stretched the umbrella over his head "No. 2 that a learned man like you was going to the Church for prayer. How is that?" On that question the Professor looked down pensively for a moment and then replied: "Will you come to me this evening? We shall then talk about it over a cup of tea."

The 'Allamah called on the Professor at his residence the same evening. Tea was already arranged on the table Sir James was deeply absorbed in his reflections On seeing him, he abruptly asked the 'Allamah as to what his question was, and without waiting for an answer the Professor started speaking about the space the planets, the axis, the rotation, the law of gravitation, et cetera; and above all of the my-

AL-QUR'AN

AL-QUR'AN: A REVEALED BOOK

By Syed Mahmood Akhtar

Man is the best of Allah's creation. He is superior to the heavens and the earth, the angels, the jinn, the sun, the moon, and to every other object created by Allah. He landed on earth as vicegerant of his Creator, Almighty Allah Allah equipped him with power, wisdom, knowledge, authority, volition, et cetera, the attributes which have not been granted to any creature besides him. In addition to all these equipage, Allah took upon Himself the responsibility of guiding mankind through revelation. Revelation is Divine communication that was addressed to man through the arch-angel Gabriel *('alaihis sallaam)*. It contains guidance and instructions for the man as to how he should live in this world peacefully and worship Allah, his Creator. Revelation was all the more necessary for man because he was created to be the representative of Allah on earth He could not know, except by means of Divine revelation, what his duties were as Allah's vicegerant, nor could he properly perceive the mode or manner of expressing his gratitude to his Creator for making him the best of His creation and conferring upon him the honour of being His vicegerant on the earth.

Revelation or communication from Almighty Allah was, therefore, the inevitable necessity for man. Short of that, he was like a blind man or a traveller trudging along his path in pitch-darkness without noticing whether there were stumbling mounds, a ditch, or a drain laid in his way. Allah did never abandon man in any such miserable state. Never was there a period when man did not receive or possess Revelation from his Creator. Who never left him in the wilderness of the world, unguided. It is another matter that, in spite of having such guidance from Allah, man did not care always to abide by the instructions contained in it so as to make his life go easy and comfortable.

Revelation was not received by every individual man or woman living on earth. It was received by those men only whom Allah Himself chose for this purpose. The recipients of the Revelation are known as the Prophets in the terminology of religion.

Divine Revelations started to descend right from the advent of the first man and Prophet, Hazrat Adam *('alaihis salaam)* It ended with the Last of the Prophets, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. He was the last man to receive the Last Revelation called Al-Qur'an, or Qur'an Majeed. No more Revelation is ever to come, nor any Prophet after him.

Prior to Qur'an Majeed, there had been revelations which were mostly oral, short and ephemeral Only some of them were written and long lasting Among the written revelations may be cited the Pentateuch or Torah containing Mosaic laws, the Psalms of David (Zaboor), and the Gospel (Injeel) of Jesus.

These revelations were short Divine discourses meant for certain limited sections of mankind, and for a limited period too. However, when the intellectual capability of man grew to maturity, the Divine teachings also changed likewise, except that the continuing theme remained Oneness of Allah, or God's unity. Qur'an Majeed is the Divine Book for mankind, revealed when man had gradually porgressed from his collective age of infancy and adolescence to full maturity It is the perfect code of human conduct and the most comprehensive guide for the mankind as a whole and for all time. It contains everything which a man shall ever need for his guidance. Allah says in Qur'an Majeed to mankind through His Prophet:

> "....This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (5.4).

All the previous Revelations stood superseded when Qur'an Majeed descended. There is not a single Divine revelation or Scripture in existence today on earth, except the Qur'an Majeed. The People of the Book (the Jews and the Christians) do not possess any Divine Book with them. The so-called divine books which they hold today are made, improvised and oft amended by man himself. There is nothing original with them. They do not even know the language in which their Books were originally revealed There is an English saying:

> "Old order changeth yielding place to new."

The maxim is very true of the religions before Islam. It is an open challenge of the followers of Islam to the People of the Book if the latter can show a single copy of their Divine Book in original and in the language in which it was revealed.

Qur'an Majeed, on the other hand, is still available in its original form and language and, being the Last Revealed Book on earth, it shall remain so till the end of the world. Allah Himself has taken the res-

lam) intervened and those who objected were silenced.

The Arab Christians had built a splendid church as a rival to the Holy Ka'bah in Makkah. They sang of this sanctuary thus:

> "Journey to the Najraan Ka'bah is a duty laid on thee, so that thou mayest whisper thy prayers at its gates, and pay a visit to Yazid, 'Abd al-Masih, and Qays who are its residents."

They had Abu Haritha as their lord-bishop. He was a venerable man of deep learning. They put several questions to the Prophet of Islam concerning certain doctrines. He gave answers as revealed to him. It is said that the first eight verses of the Qur'anic Chapter *Aal-i-'Imraan* (No. 3) were revealed during the Najraan delegation's stay at Madinah, embodying answers to the queries addressed to the Holy Prophet. The following verse extends an invitation to them to accept Islam:

> "Say: 'O People of the Book! Come to common terms as between us and you: that we worship none but Allah that we associate no partners with Him; that we erect not, from among ourselves, Lords and Patrons other than Allah.' If then they turn back, say you: 'Bear witness that we (at least) are Muslims (bowing to Allah's Will)'." (3:64).

When asked to profess Islam, they proclaimed that they were Muslims already. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* pointed out to them that they could not call themselves Muslims while they still worshipped the Cross and believed that Jesus was the son of Allah. Here they were not prepared to yield. The following revealed verse suggested *mubaahilah*:

> "If any one disputes in this matter with you, now after all knowledge has come to you say: 'Come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah on those who lie'." (3:61).

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* along with his daughter Hazrat Fatimah and her husband Hazrat 'Ali and their sons Hazrat Hasan and Hazrat Husain *(Razi Allahu 'anhum)* offered for *mubahilah*. The Holy Prophet was wearing a long cloak. He spread it so wide as to enfold the five of them who are called "the People of the Cloak" on that account. However, one of the Christian delegates opposed, fearing their ruin if the Prophet of Islam was the true Messenger of Allah. In the end they offered peace on condition of payment of a tribute annually.

CONCLUSION: We stop here because the limited space at our disposal does not allow us to deal with more deputations that called on the Holy Prophet. The episodes are *interesting and instructive*. Our readers will find it rewarding to go through them in a book of Seerat. What we wished to illustrate here was the shrewd but honest diplomacy of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, and the norms and models he set to deal with foreign delegates and powers. His instruments were decorum, mildness, hospitality, sincerity, and intelligence to size up each situation. Tempers were always cool, and countenances fully composed. With fear of Allah in the heart, reliance on His guidance, and the courage of conviction, we can always score our points over our adversaries, approaching them with courtesy, consideration, and persuation, without yielding on fundamentals or compromising on the articles of faith. Herein are guiding lessons for our preachers of Islam in particular.

CHINESE MUSLIMS HOLD RALLY AGAINST BOOK

Over 3,000 Chinese Muslims marched through the streets to protest the publication of a book which they say, insults Islam.

They were protesting the publication in March by a Shanghai company of a book on sexual behaviour which, they said, slandered Islam.

The newspaper said the demonstration had been authorized by the Government and that the Communist Party and the Beijing Municipality had banned the book, which "divided the ethnic communities."

The Chinese authorities have banned the book which they said was blasphemous against Islam and which led to big demonstrations of Chinese Muslims in Beijing.

They have also ordered the closure of the Shanghai Company which published the book

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AL-HADIS: Hazrat Ibn 'Abbas *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Whoso has been gifted with four things has been given the good of this world and the Hereafter; a grateful heart, a remembering tongue, a patient body over calamities, and a wife who does not seek breach of trust regarding herself and his property — Baihaqi.

How many tribes have
we plundered!
For excellence in glory is to
be sought after." *(ibid)*

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* asked Hazrat Hassaan bin Thaabit *(Razi Allahu 'anhu)* to reply. He recited his verses which began as follows:

"The leaders of Fahr and
their brothers —
Have shown a way of
life to be followed.
Everyone whose heart
is devout —
And does all manners
of good, approves them."
(ibid)

It is said that al-Zabriqaan had once addressed the Medinans so beautifully that the audience were left dumb-founded. On that occasion the Holy Prophet *(Sallallahu 'alaihi wa sallam)* remarked that speech has sometimes a magnetic effect. *(Isaabah)*. The Banu Tameem deputation included Aqraa' bin Haabis, originally a Magian by faith, who was a recognized arbiter of Arabs whose verdicts were invariably honoured. He was so self-conscious and conceited that when he appeared before the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, he boasted, "A word of praise from me will make a man illustrious; while the one I speak ill of, is bound to get his name tarnished for ever." *(ibid)*. He witnessed the bout of eloquence in prose as well as verse on both the sides. The deputation of Banu Tameem had at length to concede defeat and to confess the superior talents of the Holy Prophet's orator and poet. They pledged themselves to Islam.

THE THAQIF: Their deputation came just as the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had returned from Tabuk. One of their chiefs, 'Urwah bin Mas'ud, who was helpful in connection with the conclusion of the Peace Treaty of Hudaibiah (6 A.H.), had embraced Islam when the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was returning from the expedition of Taa'if He also asked for permission to invite his tribesmen to Islam, but when he declared his new Faith, he was tortured to death by his people While dying, when he was asked about his condition, he said, "It is a gift which Allah has honoured me with and a martyrdom which Allah has led me to. I am like the martyrs who were killed before the Apostle went away from you; so bury me with them" *(Ibn Ishaq)* These words most impressed the companions of Hazrat 'Urwah *(Razi Allahu 'anhu)*, and they were eventually prompted to take a delegation to the Prophet of Islam.

'Abd Yaalil, the Taa'if chief, was the leader They were lodged by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in a tent set up inside his Mosque so that they could see the devotion and discipline of the Muslims at Prayer congregations. *(Abu Daud)* The Holy Prophet *(Sallallahu 'alaihi wa sallam)* preached them They showed their willingness to come over to Islam provided they were not barred from adultery, usury, and wine The said condition was rejected off-hand Then they inquired as to what would be done to Laat, the greatest idol god at Taa'if "It must be shattered to pieces" the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said. However, he spared them the agony of smashing their god with their own hands.

They also asked for exemption from Prayer *(Salaat)*, Poor-tax *(Zakaat)*, and Holy war *(Jehaad)* Exemption from Prayer was ruled out, while respite from Poor-tax and Holy war was granted, because the tax in any case would not fall due until the end of the year and the Holy war was neither in sight for the time being nor obligatory on all. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* was sure that in due course they would willingly come round to accept all the Islamic obligations. Hazrat Abu Sufyan and Hazrat Mughira bin Shu'bah *(Razi Allahu 'anhum)* were deputed to demolish Laat. Watching the operation, bareheaded and in tears, the women folk cursed: "Woe to the men; they had not the heart to give a fight, and surrendered their god to their enemies."

In fact the Christians of Taa'if were by now convinced that they could no longer fight the Islam and their safety therefore was in embracing it in good grace. Here it is interesting to recall that when the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had to lift the futile siege and marched back from Taa'if his Companions requested him to spell a curse upon those people. Merciful as he ever was, he instead prayed "O Allah! Let Thaqif be guided and make them come to me." With Allah's Will, this prayer now stood fulfilled and what sword could not achieve before, was now brought about by the force of the truth and the Will of Allah

NAJRAAN. One of the deputations, indeed an important one, was from the Najraan Christians who now wished to enter into a mutual pact with the Prophet of Islam. They were of the Byzantine stock, living under the suzerainty and financial support of Constantinople. The delegates, who numbered sixty, were not only warmly received by the Prophet but lodged in his Mosque itself. When the time for their prayer was at hand, they were allowed to say it there in their own way, facing east as they did. Some Companions objected, but the Holy Prophet *(Sallallahu 'alaihi wa sal-*

(Sallallahu 'alaihi wa sallam) would ask his particular Companions to take some of them as their guests and brief them about Islam Great toleration and kind consideration ruled everywhere

Syed Ameer Ali writes· "The ninth year of Hijira was noted for the embassies which flocked into Madinah to render homage to the Prophet of Islam. The cloud which so long had rested over this land, with its wild chivalry, its blood-feuds, and its heathenism, is now lifted for ever. The age of barbarism is past. The conquest of Makkah decided the fate of idolatry in Arabia. The people, who still regarded with veneration those beautiful moon-goddesses, Manaat, Laat, and 'Uzzaa, and their peculiar cult, were painfully awakened by the fall of its stronghold. Among the wild denizens of the desert the moral effect of the submission of the Makkans was great. Deputations began to arrive from all sides to tender the allegiance and adherence of tribes hitherto most inimical to the Moslems *(Ibn Hisham, Ibn Athir)*. The principal companions of the Prophet. *(Sallallahu 'alaihi wa sallam)*, and the leading citizens of Madinah, at his request, received these envoys in their houses, and entertained them with the time-honoured hospitality of the Arab On departure, they always received an ample sum for the expenses of the road, with some additional presents, corresponding to their rank A written treaty, guaranteeing the privileges of the tribe, was often granted, and a teacher invariably accompanied the departing guests to instruct the newly-converted people in the duties of Islam, and to see that every remnant of idolatry was obliterated from their midst." *(The Spirit of Islam, Kar ed of* 1984 *pp.* 101-2).

GLIMPSES: The handling of the deputations contains the early lessons of upright Islamic diplomacy and benignant international relations It is not possible here to give details about each and every deputation. However, we mention a few of them and some of their glimpses to illustrate the environment and the spirit that helped the bilateral talks

BANU TAMEEM Their deputation that included their chiefs, arrived with stately grandeur, the arrogance characteristic of Arabs writ large on their faces They rudely called, "Muhammad! Come out" When he emerged from his apartment, they immediately threw a challenge for an elocution of boast and brag, to enable them to extol to the sky the superiority they were proud of The Holy Prophet *(Sallallahu 'alaihi wa sallam)* consented. They had with them 'Utaarid bin Haajib who had the distinction of having won a robe of honour from Nushirvan of Persia for demonstration of excellent eloquence He delivered a fiery harangue narrating the honours his tribe had to its so-called credit. The substance of his speech was

> "Praise belongs to Allah for His favour to make us kings, and to give us great wealth with which we are generous, and to make us the strongest people of the east, and the greatest in number, and the best equipped So, who among mankind is our equal? Are we not the princes of men and their superiors? He who would compete with us, let him enumerate what we have enumerated. I say this that you may bring forward the like or anything better." *(Ibn Ishaq)*.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* asked Thaabit bin Qays to meet the challenge. Hazrat Thaabit *(Razi Allahu 'anhu)* spoke with great poise and confidence, thus:

> "Praise belongs to Allah Who created heaven and earth and established His rule therein, and His knowledge includes His throne. Nothing exists but by His bounty By His power He made us kings and chose the best of His creation as an apostle, and honoured him with lineage, made him truthful in speech, and favoured him with reputation, and sent down to him His Book and entrusted him with it above (all) that He had created. He was Allah's choice from the worlds Then He summoned men to believe in him, and the emigrants from his people and his kinsmen believed in Allah's apostle: the most noble men in reputation, the highest in dignity, and the best in deeds The first of creatures to answer and respond to Allah when the apostle called them were ourselves We are Allah's helpers and the assistants of His apostle, and will fight men until they belive in Allah; and he who believes in Allah and His apostle has protected his life and property from us; and he who disbelieves we will fight in Allah unceasingly, and killing him will be a small matter to us These are my words and I ask Allah's pardon for myself and the believers both men and women Peace upon you" *(ibid)*

Then an exchange in verse followed. From Banu Tameem, their renowned poet al-Zibriqaan bin Badr recited a panegyric in verse, that has the following opening lines:

> "We are the nobles,
> No tribe can equal us.
> From us kings are born,
> and in our midst,
> churches are built.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

THE YEAR OF DEPUTATIONS

FOURTEEN centuries ago, in the year 9 A.H., Islam was well placed and it was rapidly gaining further ground under the apostolic leadership of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The conquest of Makkah in the preceding year was the turning point. It seemed as if the entire land had been waiting for this historic event With the fall of Makkah there was left nothing for the Arabs to tarry for. Madinah that was in the beginning only a city of refuge for the Muslims and later became their minor city-state, now suddenly turned into the capital of the domin'on of Islam. Now it was the time for the fulfilment of the Divine prediction made to the Holy Prophet, and hence for the seeking of His good pleasure·

> "When comes the Help of Allah and Victory, and you do see people enter Allah's religion in crowds, celebrate the praises of your Lord, and pray for His forgiveness. for He is Oft-Returning (in Grace and Mercy)" (110 1-3)

It was clear to the Arabs now that they could no more afford to stand in revolt against Islam. Though experience had taught them that Islam did not subscribe to compulsion for drawing people to its fold, but it was nevertheless a dynamic force that could no longer be ignored, retarded. or trifled with. It was time for the unbelievers to reassess their position *vis-a-vis* Islam and to decide their future course of action. Therefore, the Arab tribes were now vying with one another to visit Madinah and call on the Prophet of Islam to negotiate their place in the new comity of Islam and the question of payment of *jizya* (capitation-tax) with a view to living their own life as before. The Holy Prophet had received deputations earlier as well, but now they numbered more than ever in the past. It was a treat to the eye and the heart to see them coming in a row and returning in peace, — convinced and enriched by the new Faith. The hosts of Arabia came virtually flocking to enter God's religion.

THE DEPUTATIONS: Generally speaking, deputations from all over Arabia poured into Madinah. Ibn Ishaq has summed up: "When the Apostle had gained possession of Makkah, and had finished with Tabuk. and Thaqif had surrendered and paid homage, deputations from the Arabs came to him from all directions. In deciding their attitude to Islam the Arabs were only waiting to see what happened to this clan of Quraysh and the Apostle. For Quraysh were the leaders and guides of men, the people of the Sacred House, and the pure stock of Ishmael son of Abraham; and the leading Arabs did not contest this. It was Quraysh who had declared war on the Apostle and opposed him; and when Makkah was occupied and Quraysh became subject to him and he subdued it to Islam, and the Arabs knew that they could not fight the Apostle or display enmity towards him, they entered into Allah's religion 'in batches' as Allah said, coming to him from all directions." *(Translation A. Guillaume, OUP, pp 627-8)*: The deputations mostly stayed at Madinah for some time where the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and his Companions explained Islam to them. Sometime the Holy Prophet

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الحج مؤتمر عالمى اسلامى .

— فى الحج دروس اخلاقية يتعلم منها المسلم التواضع . . .

— ومن دروس الحج شعور المسلمين بالعزة والكرامة والوحدة . .

— الحج فرصة لكبح جماح النفس وايرادها حظيرة التقوى والخلق الاسلامى المستقيم .

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— للحاج جائزة ربانية وهى الجنة .

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الحج مؤتمر عالمى اسلامى

(١)

اول ما يتبادر الى الذهن فى الحج هو تلك الفوائد الجمة والمكاسب العظيمة التى ينالها المسلم الحاج فى هذا الشهر العظيم ففيه دروس اخلاقية يتعلم منها المسلم التواضع فلا فرق بين ابيض واسود واحمر واصفر الكل بلباس هو اقرب للكفن منه الى اللباس . قد خرج الواحد منهم مطلقا الدنيا مخلفا وراءه مباهجها وفتنتها وقد وقف كتفا الى كتف الغنى والفقير والكبير والصغير والعظيم والحقير وقد جأروا بالدعاء الى رب الارباب ابدا كل منهم فقره وحاجته ووضعها عند باب الكريم فتعلم فى الحج التواضع وعرف مكانته الحقيقية كمخلوق ضعيف لا حول له ولا قوة وقد وقر فى نفسه ان الله قد يغفر له بالمساكين والفقراء والضعفاء فهو فى هذا الوقت يشعر انه فى حاجة وان حاجة الدعوة مخلصة من قلب صادق حتى ولو صدرت من خادمة او سائق .

ومن دروس الحج شعور المسلمين بالعزة والكرامة والوحدة وانى لاذكر قول قائل فى سنة من السنين فى يوم من ايام عرفة عندما وقف بعد مغيب الشمس ينظر الى تلك الألوف المؤلفة من الحجاج وقد نفروا مشاة وركبانا على قلب رجل واحد يضجون بالدعاء والرجاء فهتف وهو يرى ذلك المنظر والدموع تترقرق فى عينيه ما اعظم واروع . هذا المنظر الذى لا يفوقه عظمة ولا روعة الا منظر كتائب تحرير القدس . والحج مؤتمر تداول وتباحث فى كل ما يهم المسلمين . من امور الدين والدنيا والواجب ان لا يزعم احد ان هذه هى فوائد الحج ولكن الافضل ان يقال انها امور تتحقق وتبقى فائدة الحج والحكمة من ورائه منوطة بالله سبحانه وتعالى لا يعلمها الا هو والحج ركن من اركان الاسلام واجب فى العمر مرة واحدة وهو لغة القصد وشرعا قصد مكة والمشاعر لاتمام مناسك الحج كما جاءت فى كتاب الله والسنة النبوية المطهرة .

وعند ما يقرأ القارئ قول الله تعالى « ربنا إنى أسكنت من دريتى بواد غير ذى درع عند بيتك المحرم » . لابد ان يجنح به الخيال حتى لكأنه يرى خليل الله عليه السلام وزوجته الطاهرة ورضيعها سيدنا اسماعيل عليه السلام وقد وقف عند هذا المكان القفر انفاذا لامر ربه ما اروع واجل هذه الطاعة من الاب والام وما أجل واروع هذه الثقة بالله من هذا الاب الكريم الذى قد ترك طائعا طفله الرضيع وزوجته فى هذا المكان الذى لا زرع فيه ولا ماء وانظر الى حنان الابوة الدافق الذى يخرج فى هذه الكلمات الطاهرة « فاجعل أفئدة من الناس تهوى إليهم وارزقهم من الثمرات لعلهم يشكرون » .

وقد استجاب الله لابراهيم فأصبحت مكة مهوى أفئدة المؤمنين ومقصد حجهم كل عام يتوافدون اليها

حجاجا ومعتمرين غير من اكرمهم الله بجواره فسكنوا هذا البلد الحرام وان الذكرى لتطوف بنا الى ذلك اليوم الذى عاد فيه سيدنا ابرهيم الخليل عليه السلام وقد اصبح ابنه فتا يافعا فجاءه الابتلاء الاكبر والامتحان الاعظم « فلما بلغ معه السعى قال يا بنى إنى أرى فى المنام أنى أذبحك فانظر ماذا ترى . قال يا أبت افعل ما تؤمر ستجدنى أن شاء الله من الصابرين . فلما أسلما وتله للجبين . وناديناه ان يا إبراهيم قد صدقت الرؤيا . إنا كذلك نجزى المحسنين إن هذا لهو البلاء المبين . وفديناه بذبح عظيم . وتركنا عليه فى الآخرين . سلام على إبرهيم . كذلك نجزى المحسنين » . (الصافات : ١٠٢ - ١١٠)

ولقد حاول ابليس لعنه الله الوسوسة للخليل وزوجه وابنه فكان نتجته الرجم الى يوم الدين وقد قضى الله ان يكون كل ذلك من نسك الحج

وتطوف بنا الذكرى يوم اتمام بناء الكعبة لتستكمل عقد النسك بالطواف حول البيت ويرتفع هذا البناء الشامخ اول بيت وضع للناس رمزا للهدى والرحمة ورمزا للالتصاق حول العقيدة اذ ان فى طواف الانسان حول الكعبة ايحاء له بانه يجب ان تدور كل تصرفاته وافكاره واعماله وآرائه حول العقيدة لا تنفك عنها ولا تتحول .

والناظر المتبصر فى الحج ونسكه انما يرى ذلك واكثر من ذلك وان كنا لا نزعم — كما قلت — ان تلك الامور هى الحكمة من الحج فالحكمة لا يعلمها الا الحكيم سبحانه وتعالى وكلها امور تتحقق باذن الله وحواطر ترد على قلب المؤمن وهو فى هذه الديار المقدسة .

فاسعوا ايها الحجاج الى ذكر الله واسكبوا العبرات وعجوا بالنداء العظيم الذى يزلزل كيان الباطل ويخزى الله به ابليس وجنده .

« لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك لا شريك لك لبيك » .

(٢)

تجربة (الحج) على صعيد عرفات وفى بقية المشاعر المقدسة ، تجربة فريدة من نوعها ونمطها ، بعض نواحيها تدركه الاحاسيس والخلجات للتو ، وبعضها الآخر يترسب فى الروح والنفس عفويا فلا تظهر الا بعد زمن يطول او يقصر . هذه التجربه عبق روحانى يتسربل به عقل المؤمن وفؤاده فلا تراه الا موحدا لله ، يتسم قمة الخنوع والخضوع لخالقه وبارئه ومصوره ، ويبيع الدنيا ليشترى آخرته ، ويهجر الملذات الآنية والفانية فى سبيل اكتساب الاجر الذى يمكنه من اغتراف الملذات الاخروية الابدية ، ويطوى المسافات البعيدة برا أو بحرا او جوا ليحظى بشرف الغفران والاجر من لدن غفور رحيم ، ويتحمل مشاق البعد عن الاهل والولدان والاحباب كى ينعم بصحبة وفود الرحمن المتجهين بقلوبهم واجسادهم وابصارهم للرؤوف المنان ، يلتمسون نفحة ربانية تصلح دينهم ودنياهم وآخرتهم .

الحج مؤتمر روحانى كبير يحظى فيه بالدعوة الربانية كل مستطيع قادر من المسلمين ماليا وصحيا ، كي يشارك بكل جوارحه فى منافعه العديدة ، ومنها :

١ ـ التأكيد على وحدانية الله عز وجل لا شريك له .

٢ ـ الخضوع والاستسلام الكاملين لرب العزة والجلال .

٣ ـ الاحساس بالمساواة البشرية ، اد يرى عباد الله يجتمعون على صعيد واحد وبلباس واحد لا تظللهم الا رحمة الله عز وجل ، شعث غبر يكتفون بأقل القليل من مؤونة الزاد والظل والماء .

٤ ـ الفوز بالغفران فيطهر الجسم والروح والوجدان ، ويفيض الحاج من عرفات مغفور الذنب من قابل التوبة كيوم ولدته امه .

٥ ـ تهذيب النفس وتطهير الوجدان مما اعتادت عليه فى تعاملها الدنيوى من رفث وفسوق وجدال ومعيصة ، فالحج فرصة لكبح جماح النفس وايرادها حظيرة التقوى والخلق الاسلامى المستقيم .

٦ ـ تأكيد الانضمام للامة الاسلامية الواحدة مهما شرقت أو غربت بها المسافات والازمان واستشعار اهمية وحدتها وتجمعها على كلمة سواء ، حتى اذا اشتكى عضو منها تداعى الباقى للنجدة والتضامن والمساعدة .

٧ ـ استشعار اهمية العودة الى الله عز وجل باطنا وظاهرا ، فهو الفلاح والصلاح ، وهو الطريق الوحيد لاستعادة الامجاد الاسلامية التليدة ، ومقاومة كل التيارات الهدامة ، وهو السبيل الاقوم لمقاومة كل عدو والاجهاز عليه ، فلا عرو ان نتذكر مقولة (كن مع الله ولا تبالى) .

٨ ـ يقابل ذلك ان الحج فرصة لمراجعة الحسابات والمواقف ، فيرى الحاج ان بعده عن الله عزوجل ، والتجاءه للمخلوقين ، وانغماسه فى الملذات والشهوات ، والتهاءه بالمال والزوجة والبنين ، وافتنانه بالمغريات والمهلكات ، كل اولئك اورده واورد امته طريق الهلاك واورثها الفرقة والانفصام وجرى بها فى شعاب الذل والضعف والخنوع لغير الله ، فانطبق على هذه الامة ما قاله نبيها ورسولها سيدنا محمد ﷺ : « ولكنكم كغثاء السيل » .

٩ ـ واذا كان لكل مؤتمر قرارات وتوصيات فان لمؤتمر الحج الربانى ، جائزة ربانية ، وهى حلم كل مسلم ، وامل كل مؤمن ، انها الجنة « والحج المبرور ليس له جزاء إلا الجنة » .

مـــن آداب السنـــة

عن ابى هريرة رضي الله عنه قال : قال رسول الله ﷺ : المؤمن القوى خير و احب الى الله من المؤمن الضعيف ، وفى كل خير احرص على ما ينفعك ، واستعن بالله ولا تعجز ، وان اصابك شئ فلا تقل لوانى فعلت كذا كان كذا ، ولكن قل قدر الله وما شاء فعل فان لو تفتح عمل الشيطان .

(٣)

مناسبة الحج تذكرنا بحجة الوداع التى وضع النبى ﷺ فيها القواعد العامة للاسلام وقرر حقوق المسلم التى هى فى الواقع حقوق الانسان التى تسعى منظمات دولية الى تحقيقها ولقد زامن حجة الوداع نزول آية القرآن قوله تعالى « اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الإسلام دينا » . الآية . وفيه اشارة صريحة إلى ان اسلام المرء لا يكمل إلا بالحج حيث يتم الله نعمته على الحاج ويسبل عليه رضوانه .

والحج بصفته خامس اركان الاسلام فهو يجسد معظم معانيه ومن المعلوم ان الدين الحنيف لا يقتصر على التعامل مع متطلبات الحياة الدنيا بل يذهب الى وضع إطار للآخرة التى تنتظر الوفدين عليها فلو تأمل القارئ قوله تعالى « وما خلقت الجن والإنس إلا ليعبدون » لعلم بداهة ان الغرض من وجوده العبادة التى عرفها اهل العلم بأنها اسم جامع لما يحب الله ويرضى من الاقوال والاعمال والحركات والسكنات فكأنى بالمسلم الذى يخرج لأداء فريضة الحج تنطبق عليه هذه الصفات تمام الانطباق فقد هجر الوطن والاهل لأيام معدودات فهجرته ليس لدنيا يصيبها او امرأة ينكحها بل هجرته الى الله ورسوله .

نعم الحج هجرة مؤقتة يفر منها المسلم الى الله ينسلخ من اوطار نفسه ويتخلص من اقدار هواه ويروح روحه فى رياض الله ويتجدد حياتا وسلوكا فى مدرسة الحج العالمية الموسمية كل الاشياء فى هذا الكون مملوءة بمحبة الله ومجبولة على طاعته . مسخرة لامره من أصغر شيء مثل الذرة الى اكبر شيء مثل المجرات العملاقة وجميع هذه المخلوقات يحركها فى مدارتها محبة هذا الخالق العظيم سبحانه وطاعته العمياء .

ان الحجاج فى طوافهم ببيت الله ينتظمون فى دوران ميكانيكى ينسجم ويتناغم مع دوران وحركات هذا الكون المملوءة بمحبة الله والمجبولة على طاعته والمسخرة بقدرته وفى هذا خروج عن ارادة الانسان الى ارادة الله .

وكذلك سعيهم بين الصفا والمروة يمثل اضطرابهم وحيرتهم وظمأهم الى سبيل النجاة الذى يجدونه فى شرب ماء زمزم الآية الباقية حتى يرث الله الارض ومن عليها .

يجتمع الحاج على صعيد عرفات حيث تلغى فروقات اللون والجنس والطبقية والعرقية فى يوم واحد وزمن واحد ولباس واحد يبتهلون الى الله فى تضرع وخشية وخشوع . ان هذا المظهر لهو تجسيد ليوم البعث الموعود الذى يحشر فيه الخلائق فى يوم واحد وزمن واحد ينتظرون الفرج من الله وهو صورة لعدل الله بين خلقه ورحمته بهم .

(للمقال بقية)

(بشكر اخبار العالم الاسلامى)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

29	He (Pharaoh) said: If you take a god other than me,	29	*Qaa-la la-i-nit-ta-khaz-ta i-laa-han ghai-ree*	قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي
	I will certainly make you one of the prisoners.		*la-aj-'a-lan-na-ka mi-nal-mas-joo-neen.*	لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ۝
30	He (Moses) said: Even if I bring to you something manifest (as proof)?	30	*Qaa-la a-wa lau ji'-tu-ka bi-shai-im-mu-been.*	قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ۝
31	He (Pharaoh) said. Then bring it, if you are of the truthful.	31	*Qaa-la fa'-ti bi-hee in kun-ta mi-nas-saa-di-qeen*	قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ ۝
32	So he (Moses) cast his staff and lo, it became a real serpent	32	*Fa-al-qaa 'a-saa-hu fa-i-zaa hi-ya su'-baa-num-mu-been*	فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝
33	And he drew out his hand and lo, it was white to the beholders	33.	*Wa na-za-'a ya-da-hoo fa-i-zaa hi-ya bai-daa-u lin-naa-zi-reen*	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM --- TRANSLATION OF QURAN MAJEED

Yaqeen International No 2, dated 22-5-1989, P-8, Col. 1, Verse No. 52:

Replace the last 3 lines by: **and strive with it (Quran against them forcefully.**

Yaqeen International No. 3, dated 7-6-1989, P-10, Col. 1, Verse No. 59:

Replace the last 2 lines by: **ask the one who knows all about Him.**

	that you have enslaved the children of Israel?		*an 'ab-bat-ta ba-nee is-raa-eel.*	أَنْ عَبَّدتَّ بَنِىٓ إِسْرَآءِيلَ ۞
23	Pharaoh said And what is the Lord of the worlds?	23	*Qaa-la fir-'au-nu wa maa rab-bul-'aa-la-meen*	قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِيْنَ ۞
24	He (Moses) said· (He is) the Lord of the heavens and the earth and what is in between them,	24	*Qaa-la rab-bus-sa-maa-waa-ti wal-ar-di wa maa bai-na-hu-maa*	قَالَ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
	if you feel sure,		*In kun-tum-moo-qi-neen*	إِنْ كُنْتُمْ مُّوْقِنِيْنَ ۞
25	He (Pharaoh) said to those around him	25	*Qaa-la li-man hau-la-hoo*	قَالَ لِمَنْ حَوْلَهٗٓ
	Do you not hear?		*a-laa tas-ta-mi-'oon*	أَلَا تَسْتَمِعُوْنَ ۞
26	He (Moses) said. (He is) your Lord	26	*Qaa-la rab-bu-kum*	قَالَ رَبُّكُمْ
	and the Lord of your forefathers of old		*wa rab-bu aa-baa-i-ku-mul-aw-wa-leen.*	وَرَبُّ اٰبَآئِكُمُ الْأَوَّلِيْنَ ۞
27	He (Pharaoh) said· Surely your Messenger who	27	*Qaa-la in-na ra-soo-la-ku-mul-la-zee*	قَالَ إِنَّ رَسُوْلَكُمُ الَّذِىٓ
	has been sent to you is a madman		*ur-si-la i-lai-kum la-maj-noon.*	أُرْسِلَ إِلَيْكُمْ لَمَجْنُوْنٌ ۞
28	He (Moses) said: (He is) the Lord of the East and the West and what is in between them,	28	*Qaa-la rab-bul-mash-ri-qi wal-magh-ri-bi wa maa bai-na-hu-maa.*	قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا
	if you could understand		*In kun-tum ta'-qi-loon.*	إِنْ كُنْتُمْ تَعْقِلُوْنَ ۞

	English		Transliteration	Arabic
	We are Messengers of the Lord of the worlds,		*in-naa ra-soo-lu rab-bil-'aa-la-mee-na*	إِنَّا رَسُولُ رَبِّ الْعٰلَمِينَ ۝
17.	Send with us the children of Israel.	17	*an ar-sil ma-'a-naa ba-nee is-raa-eel.*	أَنْ أَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ ۝
18	He (Pharaoh) said: Did we not bring you up among us as a child,	18	*Qaa-la a-lam nu-rab-bi-ka fee-naa wa-lee-danw-*	قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا
	and you stayed among us for several years of your life?		*wa la-bis-ta fee-naa min 'u-mu-ri-ka si-nee-na*	وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ۝
19	And you did your deed that you did,	19	*wa fa-'al-ta fa'-la-ta-kal-la-tee fa-'al-ta*	وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ
	and you are one of the ungrateful.		*wa an-ta mi-nal-kaa-fi-reen.*	وَأَنتَ مِنَ الْكٰفِرِينَ ۝
20	He (Moses) said: I had done that then,	20	*Qaa-la fa-'al-tu-haa i-zanw-*	قَالَ فَعَلْتُهَآ إِذًا
	while I was among those who err.		*wa a-na mi-nad-dal-leen.*	وَأَنَا مِنَ الضَّآلِّينَ ۝
21.	Then, when I became afraid of you, I fled from you,	21	*Fa-fa-rar-tu min-kum lam-maa khif-tu-kum*	فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ
	then my Lord granted me wisdom		*fa-wa-ha-ba lee rab-bee huk-manw-*	فَوَهَبَ لِي رَبِّي حُكْمًا
	and appointed me as one of the Messengers.		*wa ja-'a-la-nee mi-nal-mur-sa-leen.*	وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۝
22.	And is that a favour with which you oblige me	22.	*Wa til-ka ni'-ma-tun ta-mun-nu-haa 'a-laiey-ya*	وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṡ=ث	ḥ=ح	ż=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ʾ=ء (Jerk)	
Bold	*Madd*	آ=ãã	وٓ=õõ	ىٓ=ẽẽ	Fine	*Madd*	ا=aa	و=oo	ى=ee

Part 19 Wa Qaa-lal-la-zee-na	*Chapter 26 Ash-shu-'a-raa'*	١٩-وقال الذين ٢٦- الشعرآء
SECTION 2 *(Contd.)*	*RU-KOO' 2 (Contd.)*	رکوع ٢
12 He (Moses) said· O my Lord, I fear that they will deny me.	12 *Qaa-la rab-bi in-nẽe a-khaa-fu aieeny-yu-kaz-zi-boon*	قَالَ رَبِّ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ۝
13 And my breast becomes straitened	13 *Wa ya-ḍee-qu ṣad-ree*	وَيَضِيقُ صَدْرِي
and my tongue is not fluent	*wa laa yan-ṭa-li-qu li-saa-nee*	وَلَا يَنطَلِقُ لِسَانِي
so send for Aaron (to help me)	*fa-ar-sil i-laa haa-roon*	فَأَرْسِلْ إِلَىٰ هَٰرُونَ ۝
14 And they have the charge (of a crime) against me,	14 *Wa la-hum 'a-laiee-ya zam-bun*	وَلَهُمْ عَلَيَّ ذَنۢبٌ
so I fear that they will kill me	*fa-a-khaa-fu aieeny-yaq-tu-loon*	فَأَخَافُ أَن يَقْتُلُونِ ۝
15 He (Allah) said No, never Go you two with our signs,	15 *Qaa-la kal-laa. Faz-ha-baa bi-aa-yaa-ti-nãa*	قَالَ كَلَّا ۖ فَاذْهَبَا بِـَٔايَٰتِنَآ
We will surely be with you, listening	*in-naa ma-'a-kum-mus-ta-mi-'oon.*	إِنَّا مَعَكُم مُّسْتَمِعُونَ ۝
16 So go you both to Pharoah and say.	16 *Fa'-ti-yaa fir-'au-na fa-qoo-lãa*	فَأْتِيَا فِرْعَوْنَ فَقُولَآ

WOMEN IN ISLAM

Hazrat Mu'aazah bint 'Abdullah

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was a resident of Madinah. Her genealogy is as under:

> Mu'aazah bint 'Abdullah bin Jareer Al-dhareer bin Umaiyah bin Hadaarah bin Haaris bin Khazraj.

Hazrat Mu'aazah *(Razi Allahu 'anhaa)* was a maid-slave of 'Abdullah bin Ubaiy, the arch-enemy of Islam and chief of the hypocrites of Madinah.

When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* emigrated to Madinah, Hazrat Mu'aazah appeared before him and embraced Islam. Her master, however, was a vicious person. He tortured her for accepting Islam. Once he tried to play foul with her but Hazrat Mu'aazah was a chaste woman. She resisted his wistful desires under pain of physical tortures. To deal with such a situation the following verse was revealed for guidance:

> "....But force not your maids to prostitution when they desire chastity in order that you may make a gain in the goods of this life...." (24:33).

As a result, she got rid of the hypocrite's possession.

Hazrat Mu'aazah was first married to Hazrat Sahl bin Qarzah *(Razi Allahu 'anhumaa)* from whom she had a son 'Abdullah and a daughter Umm S'aeed After the death of her husband, she was married to Hazrat Humayr bin 'Adi *(Razi Allahu 'anhu)*. From him she had two sons Haaris and 'Adi, and a daughter Umm-i-S'ad. He divorced her for some reason. Then she married one Hazrat 'Aamir bin 'Adi *(Razi Allahu 'anhu)* and had a daughter from him named Umm-i-Habib.

Hafiz Ibn 'Abdul Barr writes that she was a talented lady. Other details of her life are not readily available.

AL-HADIS: Hazrat Omme Salmah *(Razi Allahu 'anhaa)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Whosoever female dies while her husband was pleased with her, will enter Paradise — Tirmizi.

AL-HADIS: Hazrat Anas *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Whoever maintains two girls till they attain maturity, he and I will come on the Resurrection Day like this; and he joined his fingers. — Muslim.

AL-HADIS: Hazrat 'Abdullah-b-Amr *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: The world, the whole of it, is a commodity, and the best of the commodities of the world is a virtuous wife. — Muslim.

(Contd. from Page 59, Col. 3)

heroically until the end. He died a soldier's death in defence of his country on May 4, 1799.

Tipu's contemporary historians have professed and revealed that when the body of Sultan was detected several bodies of women 'Mujahedeen' were also found scattered who fought side by side the Sultan against the enemies.

(Courtesy: DAWN)

BOOK LAUNCHED IN REPLY TO SALMAN RUSHDIE

A 90 page book entitled "The Prophet of Islam — a Blessing to Mankind". by Qutubuddin Aziz, a journalist and former Pakistani diplomat, has been launched in London to refute the allegations of Salman Rushdie in his book, the Satanic Verses.

The launching ceremony was held at the Islamic Centre and Mosque in London on June 23 when the Director-General of the Centre, Dr. Ali Mughram Al-Ghammdi, a Saudi Scholar, described it as most timely.

(Courtesy: DAWN)

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EMINENT MUSLIMS

TIPU SULTAN SHAHEED

BY EHSANULLAH SHERIFF

TIPU SULTAN, the worthy son of Haider Ali was born in November 1750 at Devenhalli near Bangalore. As Haider Ali had missed his schooling, he took exceptionally keen interest to educate his son.

Scholars of repute were engaged to teach Tipu. Besides other subjects, he was taught Persian, Arabic, French and English French military officers also were appointed to train him in the art of war. At the age of 10 his education was completed. He could freely speak and write Persian and had a good knowledge of Arabic. On top of that he acquired a thorough cognizance of the art of modern warfare.

Tipu Sultan had to take part in the military expeditions of his father early in life. When he was hardly 17 he was constantly marching at the head of armies. In many of the battles he fought by the side of his father and in many more he held independent command. It was he who made a whirlwind advance on Madras and forced the British to accept humiliating peace terms He thus got considerable practical experience in the art of war before coming to power.

On the death of Sultan Haider Ali, Tipu Sultan came to power in Mysore in the year 1782 and carried on the work of his father with vigour and energy. He was one of the most remarkable figures known to history. His cardinal aim was to see the entire Sub-continent united, independent, progressive and free from foreign interference. When the Muslim power in the sub-continent was declining and the encroachments of the British were increasing he emerged on the scene and made a determined effort to secure freedom for the land of his birth. He left no stone unturned to win the friendship of the Maharattas, the Nizam of Hyderabad and the Nawab of Arcot. He apprised them of the dangers looming large to their country. Had these rulers responded to the clarion call of the Sultan, the British could have been expelled from the Sub continent then alone. He had been called the 'last ray of India's hope.'

Tipu Sultan was a great ruler and an able administrator. The establishment of peace throughout the empire, the introduction of new methods for improving efficiency in all the departments of his administration, the dispensation of justice to all, and the encouragement offered to trade and industry bear ample testimony to his genius as a ruler and an administrator. Himself a staunch Muslim, he treated the Hindus with magnanimity and toleration. As a reformer, he stopped the practice of polyandry, declared the drinking and selling of wine an offence and introduced a new calendar to remove the administrative difficulties.

Tipu was a great lover of democracy. He invited his countrymen to take part in the smooth running of his administration. For this purpose he set up a parliament. He did away with feudalism and distributed land free of cost to the tillers of the soil

As a result, there was an unusual prosperity for the people of his kingdom. Trade and industry grew rapidly New cities sprang up all over Mysore. Trade centres were also established abroad.

His army was most modern and well-equipped He was the first monarch of the Sub-continent who realised the importance of the navy which was the secret of strength and key to the possession of the empire. In short, Mysore was as reputed as most of the developed countries of Europe in those days.

An astonishingly notable personality in the world history, a brave soldier, an industrious ruler, Tipu Sultan was also an astute diplomat. He sent his envoys to France, Turkey, the Arabian countries, Iran and corresponded with Zaman Shah of Afghanistan. His relation with the French was exemplary. His joy knew no bounds when news were conveyed to him that the Americans and the French achieved independence He had an uptodate understanding of the affairs of the world and could freely discuss with his courtiers the new theories prevalent in his days.

Tipu was extremely just and Godfearing He possessed a sound moral character and was free from the existing vices of his class. Love for independence for the country was a special feature of his character He might have passed the days of his life in peace by entering into a subsidiary alliance with the English But the independence of the country was more valuable to him than personal comforts.

The British were much distressed over the power and universal popularity of Tipu Sultan who was their arch-enemy in the Sub-continent. Wellesly, the newly appointed Governor-General, knew that the British could not fight singlehandedly against the Sultan. He joined hands with the Maharattas and the Nizam. He also succeeded in winning the support of some of the treacherous ministers of the Sultan. The Fourth Battle of Mysore was thrust upon Tipu Sultan. He fought gallantly and continued his fighting

(Contd on Page 60, Col. 1)

but anybody's share shall not be less than one-seventh, or else the sacrifice will be improper.

7. If seven persons join in a sacrifice, but one of them has the intention of offering the sacrifice for this year only, and if another of a *Nafl* sacrifice, some one of an obligatory and another of a *Nafl*, yet another one of a sacrifice in default of last years, in all these cases it is permitted. One who has the intention of a defaulted one, even his will be a Nafl sacrifice, and such a sacrifice will not be considered against the defaulted one.

8. One who had taken an oath of making a sacrifice on the completion of a work, and when that work is completed, then the offering of the sacrifice is obligatory, whether he is rich or not, and all the flesh of such a sacrifice must be distributed among the poor as *Khairat*.

9. If the sharers of a sacrifice do not distribute the flesh and meat among themselves, but rather join together to distribute the whole among the friends and the poor or to cook and feed it even that is permitted but if they distribute it among themselves then it should be in equal shares.

10. The giving of the meat of the sacrifice to the infidels is also permitted, provided it is not given in lieu of service.

DEFORMITIES WHICH QUASH SACRIFICE:

1. Blind animal, or that one which has lost one-third or more than one-third of the eye-sight, or such an animal whose one-third or more than one-third of the ear is cut or torn, or one-third or more than one-third of the tail is cut, or who has no teeth or ear since birth; or such animal which is so lame that it walks on three legs and cannot place his fourth leg or even places his fourth leg but cannot walk with it, or the animal is so thin or weak that it has no flesh on its bones and ribs, that animal whose horns are broken from its roots or that animal which is weak on account of itches, sacrifice of all such animals is not proper.

DEFORMITIES WHICH DO NOT QUASH SACRIFICE

1 Castrated animal, or one which has no horns since birth, or were there, but were not broken from the very roots, or the animal is lame but walks by placing that leg on the ground and with the help of that leg, or the teeth are broken but most of them are still there, or the animal has ears, but they are small and tiny—all such animals are good for sacrifice.

2 If during the process of bringing the animal down for sacrifice, some defect accrues, such a defect is not objectionable.

3. If the animal is pregnant, it can be sacrified. If however the young one comes out alive, even that young one must be sacrificed.

NOTE: But such a pregnant animal must wilfully be not set apart for sacrifice.

MEAT, HIDES AND SKIN OF SACRIFICED ANIMAL

1 One must eat the meat of such a sacrificed animal, and feed others also. Giving away at least one third of it to the poor is desirable. But if a man of large family does not distribute it for the sake of his children and family, it is not objectionable. To give the meat, hide and skin in lieu of wages or services rendered, is forbidden, and to give the raw skin or its price towards the construction of the mosque, or to meet its sundry expenses, or to give it to the *Imam* of the mosque as salary for his services, or giving it to a servant in lieu of his salary for services rendered, is not permitted.

2 Instead of selling it to any one, hide or skin of a sacrifice may be utilised for personal uses, for example, making a sieve out of it or a water-skin or bucket or a matting for prayers etc.

3. If the skin is sold out, it is obligatory to distribute this money among the poor and needy

4. If the value of the skin, or the skin itself, is considered to be given away as alms, then the persons who deserve it are those who deserve *Zakaat* and *Sadaqa-e-Fitr*

5. The persons who deserve *Sadqa* or *Khairat* are one's own poor relatives, but they must not be informed of it, that it is a *Sadaqa* or *Khairat*, lest they feel humiliated with it. It is a Hadith that it will be a double-reward to give *Khairat* to one's poor relatives, one for the charity and the other for doing good to one's relatives After them, others eligibles are entitled to the charity

6 To spend it on education and propagation of religion, is also a virtuous deed. Mujaddid Alf-Thani Sarhandi (may Allah bless him) has written that spending millions in the name of Allah is not equal in reward to one pie spent on education and propagation of religion.

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Learn the compulsory doctrines and the Quran and teach (them to) the people, for I am a mortal. — Tirmizi

AL-HADIS: Hazrat Osman-b-Affan *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: On the Resurrection Day, three (persons) will intercede, the prophets, then the learned, and then the martyrs. — Ibn Majah

of the faithful, which would be conducive to co-operation, mutual respect, and collective development of the community.

(g) There are sound reasons and purpose for ordaining Prayer five times a day. The Prayer is an end in itself as well as a means to an end. Islam is a religion of action and not a cult of mere rituals. Prayer is to inculcate discipline, obedience, punctuality, open courage to follow the right path and to shun evil temptations. The human nature is such that a person quickly forgets even important lessons taught, unless there is a mechanism to constantly remind and put the human beings back on the right path. Prayer is, therefore, essential to serve as such an effective mechanism to ensure that Muslims do not deviate from piety and righteousness. If Muslims observe only the ritual part of the Prayer but do not follow its spirit, they would reach the body of the Prayer but miss its soul, for God is All-Knowing.

It is clear that the Prayer is an essential part of a Muslim's life to enable him to adopt a life style that would promote peace and happiness for him and his fellow human beings; and Almighty God, in His mercy, would generously reward those who offer the Prayer sincerely and with devotion to fulfil His higher purpose.

— To be Continued

ISLAMIC LITERATURE

A list of books on Islam appears on the inner side of Title cover.

Importance of Sacrifice and Its Rules

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has said that on the day of sacrifice there is no deed more approved by the Almighty than the performance of the sacrifice and there is a saying of the prophet that the best worship on the Day of Sacrifice is the offering of the sacrifice. It is that worship which the Almighty demanded from Prophet Abraham (peace be on him), in the form of the sacrifice of his dear son Isma'el (peace be on him), and at last an animal was sacrificed in place of Isma'el. It is obvious from this that the one who sacrifices, sacrifices animals in place of his own life. This incident brings to light that if there had been a better worship on that day Isma'el would not have been placed for sacrifice. The author of *Khulasa* has written that on the day of sacrifice it is thousand times better to sacrifice an animal worth ten dirhams than distributing one thousand dirhams. So, it is obvious from this that by giving in alms the equivalent amount, the offering of sacrifice will not be compensated Consequently, just as the other religious laws of Prophet Abraham are binding on the followers of Muhammad (peace be on him), the animal sacrifice is also necessary for them, As such, no *Sadaqa* or *Khairat* is a compensation of the sacrifice.

The Prophet has said that for each hair of the animal sacrificed, a good deed is added (to the account of the worshipper), and he has also said that at the time of the sacrifice, before each drop of blood falls on the ground, it is accepted by Allah.

Knowing and realizing the importance of sacrifice and its rewards, it is appropriate that the rich, when they offer sacrifice on their behalf, might also offer sacrifice on behalf of their deceased relatives and elders, so that their souls also may be rewarded.

OBLIGATION OF THE SACRIFICE

1. Every Muslim male or female on whom *Sadaqa-tul-fitr* is obligatory, such a free Muslim must make a sacrifice.

KINDS OF ANIMALS TO BE SACRIFIED

2. Five kinds of animals are permitted to be sacrificed, viz. camels, cows, buffaloes, sheep and goats, whether they are male or female. But a female is better among camels, cows and buffeloes, and a male one among sheep, goat and rams.

3. Cows and buffaloes should be of age not less than two years, and a camel of not less than five, and a goat must be at least of one year. However, a sheep or a ram which is such that it looks similar among the one year old ones, even if it is actually only six months old, is approved, otherwise it must be one year old.

4. Sacrifice of a healthy, fat and well-built animal is preferable.

5. A sheep, goat or a ram can be sacrificed only on behalf of one man; but in the case of a cow, buffalo or camel, at the most seven men can share, so that nobody should have less than one-seventh for a share and every one should have the intention of making a sacrifice, and not the intention of only eating the meat. If somebody has a share less than one-seventh; or joins the offering only with the intention of eating flesh, then nobody's sacrifice will be approved.

6. Less than seven people can join in a cow, buffello or camel,

"Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid what is wrong: and ye believe in Allah..." (3:110).

"....and (those who) exhort one another to truth and exhort one another to perseverance (in the cause of truth)" (103:3)

"....and (those who) exhort one another.... to compassion...." (90:17).

These Qur'anic Verses make it clear that God has made it incumbent on all Muslims to be the model of excellence as the best community for non-Muslims so that they could also be attracted to the religion of peace, for "the religion with God is Islam." Having declared Muslims as the best community, God commands them to perform certain duties in order to justify and deserve the status and honour bestowed on them by Almighty God. All Fundamentals to be followed and rituals to be performed are means towards fulfilment of obligations and duties, and total obedience of God's commands and adherence to the noble examples set by the Holy Prophet, for retaining the honour of being the best community. Each Fundamental has its specific purpose but Hajj is the culmination of the other four Fundamentals.

ONENESS OF GOD

The implications of belief in the Oneness of God can be judged from the following Qur'anic Surah:

"Say: He is God the one the most unique.
God the eminently indispensable.
He has begotten no one, and of none is He begotten.
There is no one comparable to Him." (112:1-4)

It is the first and foremost obligation of one and all Muslims to have firm faith in the Oneness of God, from which emanates the faith in Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as the Last and Final Prophet of God and Al-Qur'an, the one book that is the source of all knowledge and guidance. Then there is only one supreme centre of Islam in the entire world, the Ka'ba, It is incumbent on all the Muslims to face this centre while offering prayers in any corner of the world. Therefore, all Muslims throughout the world, irrespective of their race, colour, community, language, or region belong to a single world community which believes in the universal brotherhood of the entire humanity standing for peace and happiness for all, in accordance with the following command of God.

"O men: We have created you out of a male and a female, and made you tribes and families so that you may know each other. Surely, the most honourable of you before God is the one who is the most pious of you." (49:13)

"The Believers are but a single Brotherhood. Therefore, establish happiness, peace and order among two (contending) members of your Brotherhood, and observe your duty to Allah that haply ye may obtain mercy." (49:10)

Many non-Muslims have highly admired the Islamic principle of Oneness of God. Reverend J.M. Rodwell in the introduction to his book "The Koran" (Al-Qur'an), says:

"It must be acknowledged, too, that the Koran (Al-Qur'an) deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, knowledge, and universal Providence and Unity that its belief and trust in the one God of Heaven and Earth is deep and fervent—and that .... it embodies most of a noble and deep moral earnestness, an sententious oracular wisdom, and has proved that there are elements in it on which mighty nations and . . empires can be built up."

OBLIGATORY PRAYERS

The second (Fundamental) for the Muslims is to offer compulsorily the Prayer *(Salaat)* five times a day. The main objectives of the Prayer are:

(a) To bow and prostrate oneself before God to re-affirm firm faith in Him, and for strictly following Qur'anic injunctions and the traditions of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

(b) To re-affirm total obedience and submission to God and undertake to perform good deeds, and not to create mischief on earth, and to be kind to fellow human beings as ordained by Him.

(c) To promise to God that as His servant he will do only those acts which are ordained, allowed, or encouraged by him, and abstain from what is forbidden.

(d) Total surrender to the Will of God in order to mould life and conduct in a manner to present a model of Islamic moral and spiritual values and excellence of character.

(e) Offering Prayer in congregation in a mosque is encouraged for promoting brotherly relationship with fellow Muslims, and to help resolve amicably differences among them.

(f) To develop a social pattern

The Spirit of Five Fundamentals

By Raisuddin Khan Sherani

(I)

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said, "God has not created anything better than Reason". It is the gift of reasoning that has uniquely distinguished human beings from other creations of God.

Everything that God, the Most Magnificient and Merciful, has created has reasons and a higher purpose. All acts that God commands human beings to perform are based on reason and have a definite purpose for the benefit of individuals, communities, as well as the humanity at large. The annual Pilgrimage to Makkah (Hajj) is one of the five Fundamentals of Islam It has been made incumbent on all sane and adult Muslims at least once in a life-time, if they are physically fit, financially and materially in a postition to travel to Makkah, and can make sufficient provision for their dependants during the period they are away from home for the performance of Hajj. Every year during the month of Zilhijjah Muslims, men and women, from all over the world flock in Makkah for performance of the Pilgrimage.

The higher purpose of God in ordaining performance of the Pilgrimage is to seek His blessings and mercy for each individual pilgrim and the entire global Muslim community, and to achieve lasting peace.

WHAT IS ISLAM

Islam means peace and harmony. It is not a new religion as it is the religion of Adam, Abraham, Ismail, Moses, Jesus, and all other prophets of God, (peace be upon them). Each Messenger of God was sent for the guidance of specific regions and tribes from time to time, suited to the state of development of human beings intellectually and morally Ultimately God sent His last and final prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, and revealed to him The Holy Qur'an, the perfect book of knowledge and guidance for the entire humankind for all times and places, as God says.

> "This is a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayest bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Praiseworthy". (14:1).
>
> "He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it. And He revealed the Torah and the Gospel, aforetime, for guidance to mankind." (3:3).

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* also testified to the truth of all the preceding prophets. The message of Islam and the purpose of its Fundamentals, therefore, are to provide the guidance to the entire humankind, and to promote peace and harmony throughout the world.

FUNDAMENTALS

The following are the Five Fundamentals of Islam which all lead to peace and harmony in the world and promote love of fellow human beings for the greatest good of individuals and communities:

1 Declaration that there is no God but Allah, and Muhammad *(Sallallahu 'alaihi wa sallam)* is His Prophet.
2. Observance of obligatory prayers five times a day.
3. Distribution of Zakaat (Islamic poor-tax)
4. Observation of fasts during the day time in the month of Ramazaan.
5 Performance of Hajj (Pilgrimage to Makkah), at least once in a life-time.

INTER-RELATIONSHIP OF THE FUNDAMENTALS

The five Fundamentals are interrelated. They contribute to the accomplishment of the supreme objective of Islam, i.e. affirmation of Oneness of God, and by its means to promote peace and happiness for individual Muslims, the Muslim Ummah, and the humanity at large. Therefore, Qur'anic injunctions and traditions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* are aimed at reformation and betterment of individual Muslims spiritually, mentally, morally, materially, and physically for the development of the Muslim society as a whole to be the finest example of moral values, excellence of human character, and spiritual elevation, thereby to serve as a model for the rest of the human beings. The Holy Qur'an says:

(Contd. from Page 54 Col. 3)

conscience. It is not changed so easily. For the sake of their faith, people often abandon their homes and hearths to protect it. It is such a precious thing.

It may also be clarified that *Jiziyah* is NOT levied upon every non-Muslim. It is levied under certain conditions. If any of these conditions falls short *Jiziyah* cannot be levied. More about this in the next part.

(To be Continued)

Muslim the former (murderer) will not be exempted from the punishment on account of his being a Muslim. Once a Muslim killed a non-Muslim during the lifetime of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The case was brought to his notice. The Holy Prophet said:

> "Amongst all of you I have the greatest responsibility of fulfilling my obligation."

And he ordered that the murderer (a Muslim) must be killed in retaliation. The man was accordingly beheaded (Inayah Sharah Hudaayah).

Likewise, during the Caliphate of Hazrat 'Ali *(Karramallahu wajhahu)*, a Muslim killed a non-Muslim The brother of the murdered person, however, excused the murderer But Hazrat 'Ali was not satisfied with the brother's decision. He called for him and asked if the murderer (who was a Muslim) or his relatives frightened or intimidated him of the consequences in case he pressed for retaliation. The man replied. O Leader of the Faithful! I have received the blood-money *(Diyat)* and I have excused the murderer" Thereupon Hazrat 'Ali ordered for the release of the murderer Muslim Hazrat 'Ali further remarked:

"They have accepted *Zimmis* so as to usurp their property as if it was their own and their *(Zimmis')* blood as if it was their own blood" (Burhan Sharah Muwaahib-ur-Rahmaan).

Such is the attitude of Islam towards its non-Muslim subjects. It is the duty of an Islamic State to protect the life, property and honour of every citizen irrespective of his religion, caste, colour or the language spoken by him. In view of these rights, it becomes the duty of its non-Muslim citizens too to pay and contribute their share to its government exchequer. In that way they will be helping the government of an Islamic State in defending its frontiers and maintaining peace within the country, to the benefit of all its citizens, Muslims or non-Muslims

The taxes paid to the Exchequer *(Bait-ul-Maal)* by the Muslims are called *ZAKAAT* and *'USHR*, where as the tax paid by the non-Muslim is called *JIZIYAH*. It is this *Jiziyah* against the imposition of which we often read and hear in the political lobbies of the East and the West. They say that *Jiziyah* is not imposed on Muslims whereas non-Muslims are made to groan under its heavy yoke. They say that the Muslim enjoy preferential treatment compared to non-Muslims. In that way they try to slur the good name of Islam. Sometimes they allege that *Jiziyah* is imposed on non-Muslims so as to compel them to embrace Islam and thereby get rid of an unbearable burden. Let us examine these criticism:

The objection is that *Jiziyah* is imposed on non-Muslims only. It is not imposed on Muslims Hence it amounts to discrimination against non-Muslim citizens of the same State.

As explained earlier, the Muslim citizens of an Islamic State have to pay their taxes by way of *ZAKAAT* and *'USHR* which are not leviable on non-Muslims. The incidence of *ZAKAAT* and *'USHR* is several times greater than that of *JIZIYAH*. A Muslim, if he owns cattle such as sheep, goats, buffallows, cows, horses, camels, et cetera is liable to *ZAKAAT*. A *Zimmi* is not required to pay anything for such items

A Muslim woman or a Muslim child, in case they are Estate Holders *(Sahib-i-Nisab)* under the rule, shall have to pay *ZAKAAT* whereas a *Zimmi* woman or a *Zimmi* child is not required to pay it.

Imagine how much economic preferences do the non-Muslims enjoy in an Islamic State.

The second objection is that *JIZIYAH* is a financial burden upon the non-Muslims the imposition of which is designed with a view to deteriorating their economy

This objection falls when one becomes aware of the amount of *Jiziyah* a non-Muslim has to pay.

Hazrat Imam Abu Hanifah *(Rahmatullah 'alaihi)*, while dwelling upon the subject, has divided non-Muslims into three categories:

1 Wealthy people.
2 Middle class people
3 Indigents.

The amount of *Jiziyah*, as determined by the Imam, on the wealthy class is 48 dirhams per year that is 4 (four) dirhams monthly The *Jiziyah* payable by the middle class, is 24 dirhams per annum, or 2 dirhams monthly.

The *Jiziyah* leviable on the people of the third category is 12 dirham annually, or one dirham monthly This is only nominal and serves only as a token contribution

One may very well imagine how this small incidence of *Jiziyah* can undermine the economy of the non-Muslim citizens of an Islamic State.

The third objection is that *Jiziyah* is levied upon non-Muslims so as to force them thereby to embrace Islam. The absurdity of such objection is quite evident in view of the Qur'anic dictum:

> "Let there by no compulsion in religion...." (2:256).

How can an Islamic State then compel others to embrace Islam under coercion?

Further, do these critics of Islam consider any faith so cheap as to be sold by the non-Muslim for a pittance. Faith is a matter of one's

(Contd. on Page 55, Col. 1)

AL-FIQH-UL-ISLAMI (Islamic Jurisprudence)

JIZIYAH
(Capitation Tax in An Islamic State)

By Syed Mahmood Akhtar

(I)

Jiziyah is a tax imposed upon, and paid by, the non-Muslims to the government exchequer in an Islamic State Muslim citizens are exempt from it.

Citizens of an Islamic State may be divided into two categories

1 Muslims.
2 Non-Muslims

Furthermore, non-Muslim citizens may be of two kinds

1 Those who have adopted citizenship of the Islamic State without waging war against it.
2 Those who waged war against it and were defeated, and as a result of their defeat they were forced to live in peace with it.

From the administrative point of view both types of these non-Muslims are called *Ahl-i-Zimmah* or *Zimmis*.

Protection of life, property and honour of *Zimmis* of all the categories rests upon the Islamic State, theoretically as well as practically, irrespective of differences of religion, culture, language, or ethnography. It is the religious duty of the Islamic State to protect all its citizens.

About the Muslims, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said in his Farewell Pilgrimage Sermon delivered at 'Arafaat:

> "O men! .... Your blood and your property are sacrosanct until you meet your Lord, as this day and this month are holy." (Ibn Ishaq)

And about the life, property and honour of the non-Muslims what the Apostle said on different occasions, we describe below:

1. Once the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* deputed Hazrat 'Abdullah bin Arqam *(Razi Allahu 'anhu)* to collect Jiziyah from the People of *Zimmah*. However, before his departure the Apostle called for Hazrat 'Abdullah and said·

> "O 'Abdullah! Open your ears and listen to my words: Whoever did aggression upon the *Zimmi* and troubled him beyond his capacity or harmed him or received anything against his will, then on the Day of Judgement I shall catch hold of him by the neck." (Kitaab-ul-Kharaaj).

Imagine how a Muslim who follows the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* can ever dare to defy this command and be presented before Allah in the state described by him.

2. Hazrat Naafi' on the authority of Hazrat 'Umar *(Razi Allahu 'anhum)* has stated that on the eve of his passing away to his Lord from this world, the Holy Prophet said:

> "You must honour my words about the protection of life, property and honour of those of whom I have taken the responsibility upon myself...." (Al-Ahkaam-us-Sultaniyah)

How considerate about the welfare of the non-Muslims under Islamic rule, was the Apostle, so much so that he did not forget them even during his last moments? He decided the attitude, and emphasised the treatment, of the Muslims towards the non-Muslims residing in the Islamic State. As a matter of fact he warned his followers that they should not indulge in fain vanity of performing regular prayers and Hajj or being Muhajir or Mujahid, for nothing would be of any avail if the life, property and honour of any non-Muslim are jeopardised or violated The Holy Prophet himself will be a plaintiff against such a Muslim before the Lord on the Day of Judgement.

The orthodox Caliphs too were very particular about the welfare of the non-Muslim subjects under their rule. It is reported by Qazi Imam Abu Yusuf *(Rahmatullah 'alaihi)* that before his death Hazrat 'Umar bin Khattaab, the Second Caliph of Islam, *(Razi Allahu 'anhum)* said:

> "I leave as my Will to my successor to strictly abide by the commitment of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* towards *Ahl-i-Zimmah* (i.e. non-Muslim residents). If someone, from exterior or interior, attacks them it will be his duty to defend their life, property and honour with his army. And he will not lay a burden on them greater than they have strength to bear." (Kitaab-ul-Kharaaj).

It may here be stated that in Islam laws of criminal procedure and civil code are equally applicable to a Muslim and a non-Muslim. That is if a Muslim kills a non-

less advanced or reversed these months. This intercalation is called Nasei'. It was resorted to serve selfish ends. As Abu 'Ali Qaali has said: "This was so because they did not like to go for three months at a stretch without looting and plundering, which was their means of living." (Al-Amaalee quoted by Shibli Nu'mani in Seerat Vol II).

A strong reproachment in this connection came from God which Hazrat 'Ali announced by reciting the following Verse of Surah Baraa't:

> "The postponement of a sacred month is an addition of the days of disbelief, those who choose disbelief are misguided thereby: They declare it non-sacred in one year and sacred in another year in order to make up the number of the sacred months fixed by God, so that they make non-sacred what God has made sacred. Fair-seeming to them are their evil deeds: And God guides not the unbelieving people" (9:37).

Thus *Nasei'* was done away with, and correctness of the season of Hajj firmly established for the future.

GOD'S BARGAIN: Islam stands for man's total surrender to God, the Creator and Nourisher of the universe. The following Verses of Surah Baraa't succinctly describe the relationship between man and God, as well as the characteristics of a true servant of God among mankind:

> "Surely, God has purchased from the faithful their lives and their belongings in exchange for the Garden (Jannat) that is for them. They fight in God's way: then they kill and are killed — a promise made binding to them in Torah, and the Evangel, and the Qur'an; — and who is more faithful in fulfilling his covenant than God? — Then be happy on account of the bargain you have bargained with Him And it is this which is the great triumph. There are those who turn (to God), those who serve (Him), those who praise (Him), those who fast, those who bow (in Prayer), those who prostrate (themselves), those who bid doing good and forbid doing evil, and those who guard the laws of God. Therefore give glad tidings to the faithful" (9: 111-112).

CONCLUSION. For want of space, it is not possible here to continue this soul-stirring theme any further. Our reader had better refer to Surah Baraa't and its detailed commentaries. Hazrat 'Ali recited as many as forty Verses from this Surah on the day in question. The Verses declared that henceforth God and His Messenger shall have no truce with the polytheists On the other hand, the believers shall wage war against the rebellion and mischief of theirs.

Barring certain exceptions, all the treaties with the defaulting polytheists were abrogated Their entry into the Holy Ka'bah was totally banned and thereby also went the malpractices such as the nude *tawaaf*. Intercalation of the month *(Nasei')* was depricated to the point of prohibition. A comprehensive state policy having been publicly announced, flow of the people into the fold of Islam gained further momentum. Islam now stood on a still firmer footing.

Almighty God has described this pilgrimage as THE GREAT PILGRIMAGE (AL-HAJJ-IL-AKBAR) —(9:3). It paved the way for the Holy Prophet himself to undertake next year the Pilgrimage that was to be his FAREWELL PILGRIMAGE (HAJJA-TUL-WADA'.)

We Muslims of today must coolly ponder to realise how much toil and how many noble lives went into the establishment of the institution of HAJJ, the last of the FIVE PILLARS OF ISLAM Makkah was destined to be the primary goal of the Holy Prophet's journey on the earth God asked him to say:

> "....The fact is I am ordered to worship the Lord of this City (Makkah) which He has sanctified and to Him belongs everything. . ." (27.91).

Having reached Makkah, the City of the Lord, the next step naturally was to sanctify the Ka'bah and then to establish HAJJ so that the Lord of the City was duly remembered, adored, and worshipped.

HAJJ is now a matter of routine, by the grace of God. Yet our hearts go out to Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his noble Companions *(Razi Allahu 'anhum)* who suffered untold miseries and agonies to attain this goal, with the help of Almighty God. HAJJ has now been going on for 1400 years and shall go on till the Day of Judgement. The HAJJ of the year 9 A.H. was only the beginning.

May Allah grant everyone of us the fealty of HAJJ and its manifold blessings. Amen!

Mr. Ahmed Jaffer

Mr. Ahmed E.H. Jaffer left for Baghdad on invitation of the Iraqi Minister of Auqaf and Religious Affairs. Later he will go to attend meetings of World Association of World Federalists in Amsterdam and to Ottawa for world members conference of English Speaking Union of the Commonwealth.

out of their hearts. And God turns towards whom He pleases, for God is Knowing, Wise. Do you think you will be left alone before God has distinguished those who have struggled from amongst you and who have not taken any confidant besides God, and His Messenger, and the faithful? And God knows what you do." (9:1-16)

The message went straight home. The stern warnings coming from Almighty God Himself, the clear-cut meanings of His Verses, the dire consequences of continued rebellion, and the now dominating stance of Islam made the polytheists shudder, Some commentators have pointed out that the rigour of the Verses, God's wrath, and His awe-inspiring intone can be judged from the fact that Baraa't is the only Qur'anic Surah which is not prefaced with the usual formula of invocation: BIS-MIL-LAA-HIR-RAH-MAA-NIR-RA-HEEM, which extols God's extreme Compassion and Mercy before the start of a Surah.

JUSTIFICATION Those some who still do not see eye to eye with Islam often blame its Prophet of arbitrary abrogation of treaties A critical analysis will, however, readily show that the treaties that were being fulfilled in letter and spirit were protected and allowed to run their course till the stipulated time of their expiry. Besides, if any individual sought refuge, he was to be protected and conveyed to his place of safety.

The annulment applied to those polytheists who first went back on their treaty obligations and continued in their nefarious and intriguing ways against Islam and its Prophet. They were rebels against God Himself. Even so, they were granted a grace period of four months so as to think over their position vis-a-vis Islam, to make amends, to repent, and to come over to the true Faith. The boot therefore was on the other leg. The polytheists themselves were to blame for the default.

PEOPLE OF THE BOOK· Though declaration of war was made against infidels, the people of the Book (Jews and Christians) were given protection subject to their allegiance to the state of Islam, and provided they paid a capitation-tax *(jizyah)* Hazrat 'Ali recited the Verse

> "Fight those who believe not in God nor in the Last Day, and who forbid not what God has forbidden, and His Messenger, and who believe not in the true faith from among those who have been given the Book until they pay the required tax with their own hands, and acknowledge their subjection." (9:29)

By the way, *jizyah* was not a punitive tax. It was a service charge to defray state expenses on common defence of the people Nor was it discriminatory in so far as the Muslims had to pay *Zakaat* which was not leviable on non-Muslims

EMERGENCE· The force of Islam had now emerged decisively as victorious. The ways of the polytheists, infidels, and hypocrites, who were rebels and transgressors, could no longer be tolerated. The long day of the believers' sufferings was now done Now, there had to be a total war against the rebels and transgressors. The defence of the Faith and exaltation of the Word of God was a duty supreme. Islam was now out of the wood. Enjoyment of fruits of the hard earned triumph was its rightful prerogative as the victor.

NON-MUSLIMS BARRED· With full force Hazrat 'Ali announced that entry of non-Muslims into the Holy Ka'bah shall no longer be permitted. And that God Himself allayed the fear of the believers about any adverse economic repercussion of the rupture of commercial relations with the polytheists. He recited the Verse:

> "O you who believe! The polytheists are altogether filthy. Then let them not approach the Holy Mosque after this year of theirs. And if you be afraid of poverty, then God will, in time, make you rich out of His grace if He pleases. Surely, God is Knowing, Wise." (9·28).

QURAYSH. The Quraysh would take the plea that they were the people of the Sanctuary and the traditional custodians of the Shrine. They were the water-suppliers to the pilgrims. At the time of the Conquest of Makkah, they were given continuity in this behalf by the Holy Prophet himself. As such, they used to contend, no one could have superiority over them. To meet this argument, Hazrat 'Ali recited the Verse that made the position clear·

> "And do you make the giving of drinking water to the pilgrims and the visiting of the Sacred Mosque equal to (the work of) one who believes in God and the Last Day, and struggles in God's path? They are not equal in God's sight. And God guides not the people who are unjust " (9:19)

NASEI': As mentioned before, the Pilgrimage we are talking about was being observed in the month of Zeeqa'd, instead of Zilhijjah which was the correct month for the purpose The background is that while the Arabs subscribed to Zeeqa'd, Zilhijjah, Muharram and Rajab being the four sacred months in which fighting was banned, they neverthe-

Hajj, the object of this Pilgrimage was to eliminate for the future the polytheists, their vicious practices, and the *nasai'* for the purpose of Hajj. It was to demonstrate that Islam was now fully and firmly set in the land, that the sun of the Days of Ignorance had set to rise never again, and that the resplendent new dawn of Islam had since broken. Henceforth, the Pilgrimage was to revert to the traditions of Prophet Abraham, peace be upon him, under the leadership of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Hazrat Abu Bakr led the Pilgrimage, instructing the pilgrims of its rites and rituals, its do's and don'ts in general.

PROCLAMATION: When the day of sacrifice dawned, all the pilgrims assembled in the valley of Mina. Hazrat 'Ali now rose to perform his part of the duty. He proclaimed the purported message by reciting aloud Verses of Surah Baraa't (Quittance) — No. 9 of Qur'an Majeed. An uneasy hush fell upon the Quraysh. In order to reach the message clearly to everyone of the audience, Hazrat Abu Hurairah and some other Companions *(Razi Allahu 'anhum)* repeated the Verses so loud that they lost their voices.

It was a declaration, so to say, of the state policy of the new found dominion of Islam. The entire valley reverberated with the Word of God ordaining what was going to be the shape of things to befall to the polytheists, rebels, transgressors, hypocrites, and the people of the Book (Jews and Christians). The believers were overwhelmed with the glorious chapter that was now decisively opening in the annals of Islam. The unbelievers were stunned by the clarion call of Islam. To come to Islam, or not to come, was their imminent question.

Hazrat 'Ali's moving manner of oration, commanding tone and tenor, fiery delivery went to add to the serenity and solemnity of the august occasion. Above all, the Word of God that was unambiguous, categorical, relentless, and awe-inspiring ruled supreme.

ANNULMENT OF TREATIES: The voiceful recitation of Holy Verses by Hazrat 'Ali began with God's command about the treaties and their status in face of violations and betrayals by the other contracting parties He proclaimed in the words of Qur'anic Verses:

'THIS IS QUITTANCE by God and His Messenger in respect of those polytheists with whom you (Muhammad) had made treaty. Then walk you (polytheists) in the land for four months and know that you cannot escape God, and that God will put the disbelievers to shame And this is a PROCLAMATION from God and His Messenger to men on the DAY OF THE GREAT PILGRIMAGE (YAU-MAL-HAJ-JIL-AK-BAR) that God is rid of the polytheists and (so is) His Messenger. If you then repent, it is better for you. But if you refuse. then know you cannot escape God. And (Muhammad) give tidings of a painful agony to those who disbelieve But as to those polytheists with whom you made a treaty, then they did not make default towards you in anything and did not help anyone against you, fulfil then your treaty with them up to their term Surely God loves the righteous. But when the sacred months have elapsed, then shed the blood of the (defaulting) polytheists wherever you find them, and seize them, and besiege them, and lie in wait for them in all sorts of ambush. But if they repent, and keep up the Prayer (Salaat). and pay the Obligatory Alms (Zakaat), then let them alone on their path. Surely God is Forgiving, Merciful. And if anyone of the polytheists ask you for refuge, give him refuge so that he may hear God's word, then despatch him to his place of safety. This be so because they are a people who do not know. How shall there be a treaty for the polytheists with God and His Messenger, except for those with whom you made a treaty near the Sacred Mosque? Then as long as they keep upright towards you be you upright towards them. Surely, God loves those who are righteous. How then! If they were to get power over you, they would honour neither your ties of relationship nor their obligation. They wish to please you with words of their mouth, but their hearts dissent, and most of them are wrong-doers. They have bartered God's signs for a pittance, and hinder (people) in His path. Surely, evil are the deeds which these people have been doing. In respect of a believer, they honour neither your ties of relationship nor their obligation, for they are a people who transgress. But if they repent, and keep up the Prayer (Salaat), and pay the Obligatory Alms (Zakaat), then they are your brethren in faith. And we do make plain the signs for a people who know. And if they break their pledges after making a treaty, and scorn your faith, then fight the leaders of unbelief — surely their pledges are of no consequence to them — so that they might keep back. Why will you not fight a people who have broken their pledges, and they resolved to turn out the Messenger, and they began (the fight) the first time? Are you afraid of them? But God has a better right upon you to fear Him if you are believers. Fight them; God will cause them to suffer at your hands, and He will put them to shame, and He will help you against them, and He will comfort the hearts of the people who believe, and He will take away the anger

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

THE GREAT PILGRIMAGE
(AL-HAJJ-IL-AKBAR)

THE CONQUEST OF MAKKAH in the year 8 A.H. paved the way for the Pilgrimage. The transition was somewhat fluid as arrangements for *Tawaaf* (circumambulation) of the Holy Ka'bah were still left to the care of the Makkan polytheists who happened to be the traditional custodians of the Sanctuary. The believers could, however, now perform the rites under Hazrat 'Uttab ibn Usaid *(Razi Allahu 'anhu)*, the Governor of Makkah. The Holy Ka'bah was rid of the idols at the fall of Makkah, but several obnoxious practices of the Days of Ignorance, e.g nude *tawaaf*, were not yet eliminated, and the Sanctuary was not barred to the polytheists either.

The Pilgrimage *(Hajj)* was made obligatory next year, i.e in 9 A.H., exactly 1400 years back from now. Almighty God ordained: "Pilgrimage to the Holy House is a duty men owe to God" (3.97) and "do complete *Hajj* or *'Umrah* in the service of God" (2·196) Now therefore was the time to consecrate the Holy House of all abominable rituals of the Days of Ignorance and, instead, to restore the noble way of Prophet Abraham, peace be upon him. The last specks of clouds of unbelief must now disperse for ever. The season of Pilgrimage was already at hand.

ABU BAKR TO LEAD: Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* announced the Pilgrimage and named Hazrat Abu Bakr *(Razi Allahu 'anhu)* to lead. He himself abstained. The reasons for this were polytheists' continuing participation, naked *tawaaf*, and *nasee'* (intercalation of months) that fixed this particular pilgrimage for the month of Zeeqa'd instead of Zilhijjah. The Holy Prophet could not acquiesce in all this. Yet a beginning had to be made immediately to discharge the obligation, and thereby also to initiate corrective measures for the future.

Hazrat Abu Bakr headed a caravan of three hundred pilgrims. Twenty heads of sacrificial camels accompanied them on behalf of the Holy Prophet, for the Divine injunction is "if you are prevented, send an offering for sacrifice, such as you may find." (2.196).

'ALI JOINS: The pilgrims' caravan had already set out when the Holy Prophet received a certain revelation. Consequently, he asked Hazrat 'Ali *(Karram Allahu wajhahu)* to follow with all haste. He charged him with an important proclamation to be made on the occasion to all the pilgrims, believers as well as unbelievers.

When Hazrat 'Ali, riding a dromedary of the Holy Prophet, overtook the pilgrims, Hazrat Abu Bakr asked whether he was under instruction to take over the command Hazrat 'Ali clarified that he had to be under Hazrat Abu Bakr's command As for his assignment to make the proclamation, he informed that the Holy Prophet did say: "None shall be its transmitter from me except one from my own household" And that, accordingly, he asked him to hasten to catch up with the caravan Hazrat Abu Bakr and Hazrat 'Ali then proceeded together, the former leading the prayers and delivering sermons to preach and instruct.

PURPOSE: Besides performing

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THE GREAT PILGRIMAGE (AL-HAJJ-IL-AKBAR)

MR AHMED JAFFER

JIZIYAH — I

THE SPIRIT OF FIVE FUNDAMENTALS — I

IMPORTANCE OF SACRIFICE AND ITS RULES

TIPU SULTAN SHAHEED

HAZRAT MU'AAZAH BINT 'ABDULLAH *(Razi Allahu 'anhaa)*

BOOK LAUNCHED IN REPLY TO SALMAN RUSHDIE

QUR'AN MAJEED:
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH, Part 19, Chapter 26, Verses 12 to 33.

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers You are asked to ensure their sanctity Therefore the pages on which these are printed should be disposed of in the proper Islamic manner

اليقين

مجلة

دار التصنيف (برائيويت) ليمتيد

المجلد ٣٨ — ١٨ ذى الحجة ، ١٤٠٩ هـ الموافق ٢٢ يوليو ، ١٩٨٩ م — العدد ٦

قوة الأمة وعزتها فى صدق وحدتها وعقيدتها :

— التجمع والتوحد دائماً أساس الوجود وسبيل القوة والمنعة ومصدر الخير . . .

— وكان أقوى شعار الوحدة والتوحد لأهل هذه العقيدة القيمة أن جمعهم الحق سبحانه ووجههم نحو قبلة واحدة . . .

— فى الحديث : من فارق الجماعة قيد شبر فقد خلع ربقة الإسلام من عنقه .

بسم الله الرحمن الرحيم

عن ابی ذر الغفاری رضی الله عنه ، عن النبی صلی الله علیه وسلم قال : ”لا یرمی رجل رجلاً بالفسق او الکفر ، الا ارتدت علیه ، ان لم یکن صاحبه کذلك“ .

رواه البخاری

فی ضوء هذا التحذیر النبوی یحذر باهل الصلاة والتقی والخیر العاملین فی مجال الدعوة الی الله عز وجل الا یشتد بهم الغضب علی اخوانهم من المسلمین والا یتهموهم بالشدید من التهم التی تنفرهم من دعاة الخیر وتبعدهم عن الاستماع الی النصیحة وتورث القطیعة والنفرة بین المسلمین

التحریر

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بالبريد الجوى

	روبيات
• البلاد الأفريقية و الأوروبية والصين واليابان و ماليزيا و سنغافورة	٢١٠٫٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية ...	٢٥٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية ...	١٣٠٫٠٠
أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت • سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
• إندونيسيا	٢٠٠٫٠٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٢٥٫٠٠

بالبريد البحرى

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية ...	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٠٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار أمريكى

أعداد المجلة السابقة للسنة الخامسة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨، و ٣٠ إلى ٣٥ كل منها مقابل ١٢٥ روبية والعدد ٣٦ مقابل ... روبية، وذلك ما عدا أجرة البريد.

رسم العضوية فى المجلة مدى الحياة

لساكنى باكستان : ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد. دار التصنيف، مجاهد آباد، حب ريور رود ، كراتشى - باكستان.

هواتف

المكتب الرئيسى: ٢٢٦٥٩٧-٩٨

المكتب الفرعى: ٥٢٤٣٢٥

التسديد مقدما

وكالة ولى التوزيع

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم بقدر عظمة ذاتك في كل وقت وحين .

قوة الأمة وعزتها فى صدق وحدتها وعقيدتها

سبحانك اللهم ربنا ما أعظمك وما أكرمك وما أعدلك وما أرحمك سبحانك ربنا نستغفرك ونستجيرك ونستغيث رحمتك وفيضك ومددك وعزتك وتوفيقك إنك حسبنا ومولانا نعم العزيز الحكيم .

ألا إن من فيض الرحمن الرحيم علينا ورحمته سبحانه بنا أن منح الأمة المحمدية القرآنية أجل منحة واعظم نعمة إذ جعل خير الأمم الأمة الإسلامية وجعل أقوى دعائم حياتها فى وحدتها حيث قال : « وإن هذه أمتكم أمة واحدة وأنا ربكم فاتقون » .

ومن المعلوم لنا أن سنة الحق سبحانه قد مضت وتمضى فى الكون وفى حياة الأمم محققة أسمى غايات الحياة فى شتى مناحيها ومقاصدها دينية كانت أو علمية أو اقتصادية أو اجتماعية أو سياسية وما إلى ذلك مما يوصل إلى السعادة والقوة والصلاح والإصلاح .

فالتجمع والتوحد دائماً أساس الوجود وسبيل القوة والمنعة ومصدر الخير والنجاح ، وإن التفرق والتشتت نذير كل شر وفناء ، وإن أدنى نظرة يسيرة ترينا هذا فى أنفسنا ، حتى فى كل مظهر من مظاهر الكون التى تقع تحت سمعنا وبصرنا ، فالمجموعة الشمسية تسير منتظمة حول مركزها ، وهى وحدة لا تنفك ولا تتغير « لا الشمس ينبغى لها أن تدرك القمر ولا الليل سابق النهار وكل فى فلك يسبحون » . يس : ٤٠

وكذلك الأشجار والنباتات تظل مزدهرة مثمرة أوراقها مادامت الفروع والأغصان والثمار قائمة على أصولها فى وحدة متناسقة ، فإذا شذ عنها فرع ، أو سقطت منها ورقة أو غصن أصابه الذبول والموت .

ولو نظرنا إلى آلة أو ماكينة صنعها إنسان ما فإنها لا تدور ولا تنتج إلا إذا تعاون كل ترس ، وكل جزء صغيراً كان أوكبيراً على أداء مهمته ودوره فى تناسق وتضامن .

ألا إن الإنسان نفسه لا يحيا ولا تتوفر له الصحة إلا إذا تجمعت كل أجهزة جسمه وتضافرت على أداء مهمتها ووظيفتها التى قدرت لها بتقدير القادر سبحانه الذى قال : « لقد خلقنا الإنسان فى أحسن تقويم » وهكذا فإننا نرى

العمل الجماعى المتناسق سر وجود هذه الحياة بما فيها من سماء وأرض وما بينهما وصدق قوله سبحانه :

فلن تجد لسنة الله تبديلا ولن تجد لسنة الله تحويلا » . فاطر . ٤٣

ولقد اقتضت إرادة الله أحكم الحاكمين أن الإنسان لايستطيع أن يوفر لنفسه القدر الممكن من الخير والنجاح والسعادة فى هذه الحياة إلا إذا كان مراعياً لهذه السنة الحكيمة المحكمة متعاونا مع غيره ، مخضعاً رغباته وجهوده لمصلحة المجموع ، معتقداً أنه عضو فى جسم كبير ، لا يمكن أن ينفصل عنه ولا ينفك هو عنه ، فما ينبغى له أن يعمل ما يتنافى مع سلامة هذا الجسم أو ما يضر كيانه ، ويضعف بنيانه .

بهذه السنة الإلهية الربانية جاء الإسلام ، وقامت كل مبادئه وتعاليمه لتربية الإنسان وإرشاده ، فاتباع هذا الدين الحنيف لابد أن تجمعهم عقيدة قيمة بالإيمان بإله واحد معبود دون سواه ، وبالإيمان برسول واحد يطيعونه ويقتفون أثره

« ومن يطع الرسول فقد أطاع الله » « فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا فى أنفسهم حرجاً مما قضيت ويسلموا تسليما » وكذلك يستمسك المؤمنون بكتاب ربهم يسيرون على ضوئه وهداه يقول جل شأنه : « قد جاء كم من الله نور وكتاب مبين . يهدى به الله من اتبع رضوانه سبل السلام ويخرجهم من الظلمات إلى النور بإذنه ويهديهم إلى صراط مستقيم » .

وكان أقوى شعار الوحدة والتوحد لأهل هذه العقيدة القيمة أن جمعهم الحق سبحانه ووجههم نحو قبلة واحدة .

ومن دعائم الوحدة القوية أنه سبحانه جعل المؤمنين والمؤمنات أمة واحدة متناصرة . « والمؤمنون والمؤمنات بعضهم أولياء بعض . يأمرون بالمعروف وينهون عن المنكر » .

وجعل مخالفة الحق والخروج على هذه العقيدة وجحود هذه السنة بتفريق وحدة المسلمين وتفتيت أقطارهم ، وأمصارهم جريمة يستحق مرتكبها غضب الله وعذابه . يقول الحق جلت حكمته :

« ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا » . النساء ١١٥ ويقول سبحانه « ومن يشاق الله فإن الله شديد العقاب » ويقول جلت قدرته محذراً : « وأطيعوا الله ورسوله ولا تنازعوا فتفشلوا وتذهب ريحكم » .

ولقد كانت حياة خير المرسلين عليه أزكى صلاة وتسليم مع أصحابه تطبيقاً عملياً نموذجياً لهذه الروح الجماعية المتأصلة فى التوحد والوحدة وتدعيما لها . فقد كان صلوات الحق عليه مع أصحابه كأحدهم يكره أن يتميز عليهم . فكان يستشيرهم حتى ثبت أنه فى أكثر شئونه كان يستجيب لآرائهم .

وقد حذر أصحابه الكرام من عاقبة التفرق والخروج على الجماعة حيث قال : « من فارق الجماعة قيد شبر فقد خلع ربقة الإسلام من عنقه» بهذه الوحدانية الإلهية والوحدة الإسلامية الإيمانية العملية ربى الإسلام القيم أتباعه وكون مجتمعهم الأول ، فانطلقوا إلى رحاب الأرض يبنون ويعمرون ، ويكونون الأمة الإسلامية فى البلاد والأمصار

فى فتحوها على هدى من دينهم ، وعلى أساس من التعاون صادق ، والمحبة الخالصة ، وخلق الإيثار إيثار غيرهم على أنفسهم فلم تثبت دونهم صعاب .

من أجل ذلك سادوا من عاصرهم من الأمم التى كانت متفوقة بقوتها وكذلك من أتى بعدهم بما حققوا من انتصارات وما أسسوه من حضارات وما خلفوه وراءهم من أمجاد

إن الذين كرمهم الرحمن سبحانه وتعالى بشعار الوحدانية والتوحد والوحدة وكتب عليهم الجهاد فى الذود عن وحدتهم وعقيدتهم كان لزاماً عليهم أن يلجئوا إلى الإيمان الذى يمنحهم الروح وقوة المادة وأن يتمسكوا بالاستقامة .

فالإيمان هو الذى يرسم لنا الطريق السليم ، ويهدينا إلى الصراط القويم وبه نواجه عدونا الشرس ، وننتزع الحق من أنياب الوحوش الضارية وبه نضحى بأموالنا فى سبيل نصرة الحق فالأموال إلى زوال ، وبالإيمان نتغلب على غريزة حب البقاء . التى تؤدى إلى الجبن والفشل وبالإيمان نتسامى على وساوس الشيطان ، ونوازع النفس قال تعالى : « ومن يقاتل فى سبيل الله فيقتل أو يغلب فسوف نؤتيه أجراً عظيماً » .

وإننا نحن الأمة المحمدية القرآنية فى بنائنا الداخل وإعدادنا لوسائل القوة يجب ويستلزم أن يكون من أوليات الوسائل وأهمها : أن نعد الفرد المؤمن وأن نبنى المواطن المؤمن بأن نطبعه ونثقفه بصدق العقيدة وتطبيقها إسلاماً عملياً كى ننتصر فى محنتنا ، فإذا ما بنينا الإنسان المؤمن بصحيح العقيدة إيماناً وإسلاماً فقد تكون المجتمع المؤمن القوى وما الفرد إلا لبنة فى البناء ، ومتى قويت اللبنة قوى بناء الأمة .

لذلك نؤكد ونؤكد ونحتم ونوجب على قادة الفكر والإصلاح فى ميادين الحياة كلها أن يجاهدوا أقصى ما يستطيعون بأن يملأوا الفراغ المعنوى الروحانى والفكرى لدى الشباب بصدق الإيمان وعزة الإسلام وقوة الوحدة والجماعة والذود عن العقيدة والوطن ، وأن يرشدوا الشباب إلى المبادئ السامية والأخلاق الفاضلة كى يزول القلق النفسى والفساد ويمحى التحلل ويقضى على الأفكار المستوردة وإذ ذاك يتنزل نصر الحق علينا ونسود كما ساد أسلافنا فلم يصلح أخر الأمة المحمدية عزة وتقدماً وانتصاراً إلا بما صلح به أول هذه الأمة الكريمة المكرمة .

اللهم إنا نسألك بالمصطفى نبينا وبكتابك قرآننا وبالصالحين فينا أن تمدنا بتأييدك وتوفيقك فى وحدتنا وعقيدتنا ونصرنا على أعدائنا إنك حسبنا نعم المولى القوى العزيز ونصلى ونسلم على حبيبنا رائد وحدتنا وعقيدتنا خاتم النبيين . ورضى الله عن الصحابة والمجاهدين فى سبيل قوة الوحدة والدين .

بشكر مجلة منبر الاسلام

بسم الله الرحمن الرحيم

ولله ما فى السماوات والأرض . وكان الله بكل شئ محيطـا . النساء : ١٢٦

الحج مؤتمر عالمي اسلامي . . .

(متبع من العدد السابق)

ويفيض الحجاج الى منى بعد ان بلغوا من الله المنى « افيضوا عبادى مغفورا لكم » وفى منى يرمى الجمار التى هى علامة انتصار الخير على الشر وتقدم الضحايا التى هى فى الاصل بذل النفس لله عندما اراد ابراهيم عليه السلام ان ينفذ ما اوحى الله اليه مناما وهو رؤيته ذبح ابنه ثم كان الفداء الذبح العظيم الذى اصبح رمزا للتقوى الواصلة الى الله تعالى من عبده الصادق المصدق المتبع لأمره « لن ينال الله لحومها ولا دماؤها ولكن يناله التقوى منكم » .

ويتوج الحجاج رحلتهم بشد الرحال الى مسجد رسول الله ﷺ حيث يتشرفون بالسلام على سيد المرسلين وخاتم النبيين حبيب رب العالمين وفاء منهم إليه وتذكرا له ﷺ فى مقام القرب حيث يشهدون منزله ومصلاه وآثاره فى طيبة الطيبة .

ان ما يشتمل عليه الحج من مكاسب ومعان اوسع من ان يخطه قلم اويحويه قرطاس فما اروع الحق جل جلاله فى وصفه الحج بأنه اكبر « وأذان من الله ورسوله إلى الناس يوم الحج الأكبر أن الله برىء من المشركين ورسوله » موجبا فيه راية التوحيد ثم دعا اليه عباده « واذن فى الناس بالحج ياتوك رجالا وعلى كل ضامر ياتين من كل فج عميق » وبسط لهم فيه عطاياه « ليشهدوا منافع لهم » الآية .

والحج حياة جديدة تمهد الطريق الى دار الخلود والنعيم المقيم كما اشار الى ذلك النبى العظيم والرسول الكريم صلوات الله وسلامه عليه فى قوله « من حج ولم يرفث خرج كيوم ولدته امه والحج المبرور ليس له جزاء إلا الجنة » .

(بشكر اخبار العالم الاسلامى)

يهلك فى اثنان

اخرج البزار وابو يعلى والحاكم عن على رضي الله عنه ، قال : دعانى رسول الله ﷺ فقال : يا على . ان فيك مثلا من عيسى ، ابغضه اليهود حتى بهتوا امه ، وأحبته النصارى حتى انزلوه بالمنزل الذى ليس له به .

الاو انه يهلك فى اثنان : محب معرط يقرظنى بما ليس فى ومبغض معتر يحملة شنانى على ان يبهتنى . . .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

Part 19 *Wa Qaa-lal-la-zee-na* | Chapter 26 *Ash-shu-'a-raa'* | ٢٦ - الشعرآء | ١٩ - وقال الذين

	SECTION 4		***RU-KOO' 4***	ركوع ٤
52	And We revealed to Moses (saying):	52	*Wa au-ḥai-nāa-i-laa moo-sāa*	وَاَوۡحَيۡنَاۤ اِلٰى مُوۡسٰٓى
	Travel with My servants by night,		*an as-ri bi-'i-baa-dēe*	اَنۡ اَسۡرِ بِعِبَادِىۡۤ
	for you will surely be pursued		*in-na-kum-mut-ta-ba-'oon*	اِنَّكُمۡ مُّتَّبَعُوۡنَ ۝
53	Then Pharaoh sent heralds to the cities (saying):	53	*Fa-ar-sa-la fir-'au-nu fil-ma-dāa-i-ni haa-shi-reen*	فَاَرۡسَلَ فِرۡعَوۡنُ فِى الۡمَدَآئِنِ حٰشِرِيۡنَ ۝
54	These are indeed a small band (of people),	54.	*In-na hāa-u-lāa-i la-shir-zi-ma-tun qa-lee-loon*	اِنَّ هٰٓؤُلَاۤءِ لَشِرۡذِمَةٌ قَلِيۡلُوۡنَ ۝
55	And they have certainly enraged us	55	*Wa in-na-hum la-naa la-ghāa-i-ẓoon.*	وَاِنَّهُمۡ لَـنَا لَغَآئِظُوۡنَ ۝
56	And we are a host, well-prepared.	56	*Wa in-naa la-ja-mee-'un ḥaa-zi-roon.*	وَاِنَّا لَجَمِيۡعٌ حٰذِرُوۡنَ ۝
57	Then We turned them out of gardens and springs (of water),	57	*Fa-akh-raj-naa-hum-min jan-naa-tinw-wa 'u-yoo-ninw-*	فَاَخۡرَجۡنٰهُمۡ مِّنۡ جَنّٰتٍ وَّعُيُوۡنٍ ۝
58.	And treasures and fine dwellings.	58	*wa ku-noo-zinw-wa ma-qaa-min ka-reem.*	وَّكُنُوۡزٍ وَّمَقَامٍ كَرِيۡمٍ ۝
59	Thus (did We do), and We made the Children of Israel inherit (them),	59	*Ka-zaa-lik. Wa au-ras-naa-haa ba-nēe-is-rāa-eel.*	كَذٰلِكَ ؕ وَاَوۡرَثۡنٰهَا بَنِىۡۤ اِسۡرَآءِيۡلَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,

46	So the sorcerers fell down prostrate,	46	*Fa-ul-qi-yas-sa-ḥa-ra-tu saa-ji-deen.*	فَأُلْقِيَ السَّحَرَةُ سٰجِدِينَ
47	(And) they said: We believe in the Lord of the worlds,	47	*Qaa-lōo aa-man-naa bi-rab-bil-'aa-la-meen.*	قَالُوٓا اٰمَنَّا بِرَبِّ الْعٰلَمِينَ
48	The Lord of Moses and Aaron	48	*Rab-bi moo-saa wa haa-roon.*	رَبِّ مُوسٰى وَهٰرُونَ
49	He (Pharaoh) said: You have believed in him before I gave you permission!	49	*Qaa-la aa-man-tum la-hoo qab-la an aa-za-na la-kum.*	قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ
	undoubtedly, he is your chief who has taught you sorcery		*In-na-hoo la-ka-bee-ru-ku-mul-la-zee 'al-la-ma-ku-mus-siḥr*	اِنَّهٗ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ
	Now you shall soon know (the consequences).		*Fa-la-sau-fa ta'-la-moon*	فَلَسَوْفَ تَعْلَمُونَ
	I will surely cut off your hands and your feet on alternate sides		*La-u-qaṭ-ṭi-'an-na ai-di-ya-kum wa ar-ju-la-kum-min khi-laa-finw-*	لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ
	and I will really crucify you all.		*wa la-u-ṣal-li-ban-na-kum aj-ma-'een*	وَّلَاُصَلِّبَنَّكُمْ اَجْمَعِينَ
50.	They said: No harm (in that). for surely to our Lord we are to return.	50	*Qaa-loo laa ḍai-ra in-nāa i-laa rab-bi-naa mun-qa-li-boon.*	قَالُوا لَا ضَيْرَ اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُونَ
51	We do indeed hope that our Lord will forgive us our sins,	51	*In-naa naṭ-ma-'u aeeny-yagh-fi-ra la-naa rab-bu-naa kha-ṭaa-yaa-nāa*	اِنَّا نَطْمَعُ اَنْ يَّغْفِرَ لَنَا رَبُّنَا خَطٰيٰنَآ
	because we are the first of the believers.		*an kun-naa aw-wa-lal-mu'-mi-neen.*	اَنْ كُنَّآ اَوَّلَ الْمُؤْمِنِينَ

	Will you also assemble?	*hal an-tum-muj-ta-mi-'oon,*	هَلْ أَنْتُمْ مُجْتَمِعُونَ ۝
40	Perhaps we may follow the sorcerers,	40 *La-'al-la-naa nat-ta-bi-'us-sa-ḥa-ra-ta*	لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ
	if they be the victorious.	*in kaa-noo hu-mul-ghaa-li-been.*	إِنْ كَانُوا هُمُ الْغٰلِبِينَ ۝
41	So when the sorcerers came they said to Pharaoh.	41 *Fa-lam-maa jāā-as-sa-ḥa-ra-tu qaa-loo li-fir-'au-na*	فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ
	Will there indeed be a reward for us, if we are the victorious?	*a-in-na la-naa la-aj-ran in kun-naa naḥ-nul-ghaa-li-been*	أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغٰلِبِينَ ۝
42	He (Pharaoh) said: Yes, and indeed you shall then be among those brought close (to me).	42 *Qaa-la na-'am wa in-na-kum i-zal-la-mi-nal-mu-qar-ra-been.*	قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ ۝
43	Moses said to them Cast down	43 *Qaa-la la-hum-moo-sāa al-qoo*	قَالَ لَهُمْ مُوسٰى أَلْقُوا
	what you have to cast.	*maa an-tum-mul-qoon*	مَا أَنْتُمْ مُلْقُونَ ۝
44	So they cast down their ropes and their staffs and said.	44 *Fa-al-qau ḥi-baa-la-hum wa 'i-ṣiey-ya-hum wa qaa-loo*	فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا
	By the majesty of Pharaoh, we are surely going to be the victorious.	*bi-'iz-za-ti fir-'au-na in-naa la-naḥ-nul-ghaa-li-boon*	بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغٰلِبُونَ ۝
45	Then Moses cast his staff	45. *Fa-al-qaa moo-saa 'a-ṣaa-hu*	فَأَلْقٰى مُوسٰى عَصَاهُ
	and forthwith it began to swallow what they had conjured up.	*fa-i-zaa hi-ya tal-qa-fu maa ya'-fi-koon*	فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=t	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	*Madd* آ=ãã	وٓ=õõ	ىٓ=ẽẽ	Fine	*Madd*	آ=ãa	و=õo	ى=ẽe	

Part 19 *Wa Qaa-lal-la-zee-na* — *Chapter* 26 *Ash-shu-'a-rãã'* — ١٩ - وقال الذين ٢٦ - الشعراء

SECTION 3	*RU-KOO'* 3	ركوع ٣
34 He (Pharaoh) said to the chiefs around him	34 *Qaa-la lil-ma-la-i ḥau-la-hõo*	قَالَ لِلْمَلَاِ حَوْلَهٗٓ
Indeed he is a very skilful sorcerer,	*in-na haa-zaa la-saa-ḥi-run 'a-leem*	إِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ
35 He wants to drive you out of your land by his witchcraft;	35 *Yu-ree-du aieeny-yukh-ri-ja-kum-min ar-ḍi-kum bi-siḥ-ri-hee*	يُّرِيْدُ أَنْ يُّخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهٖ
so now what do you counsel?	*fa-maa-zaa ta'-mu-roon*	فَمَاذَا تَأْمُرُوْنَ
36 They said Put him and his brother off awhile	36 *Qaa-lõo ar-jih wa a-khaa-hu*	قَالُوْٓا أَرْجِهْ وَأَخَاهُ
and send heralds to the cities,	*wab-'as fil-ma-dãã-i-ni ḥaa-shi-reen*	وَابْعَثْ فِي الْمَدَآئِنِ حٰشِرِيْنَ
37. To bring to you every skilful sorcerer.	37 *Ya'-too-ka bi-kul-li saḥ-ḥaa-rin 'a-leem.*	يَأْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ
38. So the sorcerers were assembled at a set time on an appointed day; .	38 *Fa-ju-mi-'as-sa-ḥa-ra-tu li-mee-qaa-ti yau-mim-ma'-loom.*	فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ
39. **And it was said to the people:**	39.* *Wa qee-la lin-naa-si*	وَقِيْلَ لِلنَّاسِ

An Arabic Economic Dictionary

The Arab Monetary Fund(AMF) is to embark on an ambitious project to draft a comprehensive Arabic dictionary of technical vocabulary and terminology used in economic and financial dealings. It is expected to unify Arabic financial terminology and to coin new phrases. At present, there are some economic terms which do not have the equivalents in Arabic.

The work will be carried out by a permanent scientific committee of prominent Arab economists and linguists under the supervision of the fund's Economic Policies Institute. Once completed, copies will be sent worldwide to universities, libraries, banks, central banks and government institutions This effort will help to unify the meaning in Arabic of banking, financial and economic vocabularly.

The news came as Dr. Al Kuwais opened a 24-day course being staged by the institute on government finance statistics. It is the third course to be run by the economic policies institute attended by 29 students from 18 Arab countries. It has been organised in conjuction with the International Monetary Fund (IMF) which has despatched two of its experts, Mohammed Wasif and Gustavo Ortez, to deliver lectures.

Al Kuwais commented: "The importance of this course comes mainly from our desire to acquaint the Arab world with the ways and methods applied by the IMF in dealing with financial data and analysis of financial and economic developments in addition to the financing of bad debt both foreign and local and choosing the right channels for the application of adjustment policies."

Meanwhile. Al Kuwais is currently attending a major international conference being held in Cairo by the Arab Society for Economic Research. Leading economic experts from throughout the Arab world are delivering papers covering economic interdependence and integration.

Former World Bank director, Dr. Saeed Al Naggar, was to speak on the interdependence of the world economy with special reference to the Arab world, Dr. Fathallah Welallo on the role of the third world in the economic order. former Egyptian Minister of Planning. Dr. Mohammed Mahmood, on economic integration, its theoretical basis and regional experiment, and Dr. Youssef Sayegh on economic independence, its essentials, fundamentals and mechanism.

(Contd, from page 71, *Col.* 3).

Amini is confident after the mosque opens it will host a historic event, a visit by Pope John Paul. He said the Pope, whom he admires greatly, is "morally bound" to make the first papal visit to a mosque because he visited Rome's Synagogue in 1985. Until then, Amin waits and watches his dream become reality, brick by brick. "I have become old with this dream" he said in a cracking voice. "This is my dream and the dream of all Muslims."

(*Courtesy:* Reuter).

AL-HADIS· Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Act kindly towards women for they have certainly been created of upper ribs, and the most crooked part of a rib is its upper part. If you then go to make it straight, you will break it, if you leave it off, it will remain crooked. So give sermon to women accordingly. — Agreed.

AL-HADIS: Hazrat Abu Darda'a *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* was questioned: What is the limit of knowledge which, when it reaches a man, makes him a theologian? The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: If anyone preserves for my people 40 traditions regarding the affairs of his religion, Allah will raise him up as a theologian and I shall be an intercessor and a witness for him on the Resurrection Day. — Ibn Majah.

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Historic Mosque Coming Up in Rome

By Philip Pullella

A *'Mu'ezzin'* on a minaret calling Muslims to prayer in the historic centre of Christianity?

Twenty-five years ago the Vatican wouldn't hear of it but now a mosque is being built in Rome with the moral support of the Holy See When the impressive building is completed next year, it could assume major significance in the dialogue between two of the world's great religions.

"This is a work of exceptional historic, religious, cultural and political importance", said architect Vittoric Gigliotti over the din of jack, hammers at the construction site. "It will have a tremendous impact on public opinion". To their great surprise, Italians recently learned that Muslims have become the second largest religious group in their country, which is 98 per cent Roman Catholic, Muslims number only about 400,000, but that is more than Jews, or Protestant Christians.

Many of Muslims are North African, who have come to Rome looking for work. They boosted a community traditionally made up of diplomats and businessmen. Others are the some 10,000 Italian Roman Catholics, who have converted to Islam — one of the thorny subjects discussed at an Italian bishops seminar last month on relation with Muslims.

The 'Imam' at the Rome mosque will hold no hierachical position in the Islamic world, but his proximity to the papacy could give him a leading role in Muslim dialogue with Catholicism

Abolghassem Amini, the 82-year old Iranian head of the Islamic Cultural Centre, which is over-seeing the project, stressed that the mosque would be completely apolitical "This will be a place of religion. Politics will have no stop at the door", said Amini, who coordinates contacts with Islamic countries funding the 50 million project

The 'eternal city's' first mosque was originally proposed in the 1936 to fiscist dictator Benito Mussolini as a place of prayer for subjects from Italy's short-lived African empire. The dictator, who in 1929 concluded a historic pact with the Vatican making Roman Catholicism the State religion, refused permission.

After World War II Arab countries continued to lobby Rome, but the first sign of movement was not until 1965 when the Second Vatican Council officially declared Roman Catholic respect for Islam.

During a visit to Rome in 1973, Saudi Arabia's late King Faisal won a commitment from the Italian government after Pope Paul VI had assured the then Prime Minister Giulio Andreoittı that the Vatican would not block the project, the search for a site began. City official and the Islamic Cultural Centre finally agreed on a wooded site on a north bend of the Tiber River several, kilometres from the Vatican. Work began in 1983.

The 2,000 square metre mosque is made of the finest Italian building materials, including travertine and peperino stone and small craftsman-finished bricks. The central dome is 26 metres high, flanked by 20 small domes and half-domes inside, lowering modern pillars open up like fingers to support a sky-blue ceiling The mosque's minaret will be only as high as the central dome because the authorities refused approval for a higher spire.

Computer studies by the Universities of Rome and Manchester in Britain refined traditional surveying methods to ensure that the mosque points exactly towards Makkah. Architect Paolo Poriogbesi, who designed the mosque along with Gigliotti and Sami Mousawi, an Iraqi living in London, said it was Rome's most imposing construction in 40 years. "Its religious and political symbolism is very important, a sign of the time", he said.

Amini, whose boundless energy belies his old age, said there was enough money to finish the mosque by next year, But completion of a large adjoining cultural centre, library, museum and park might have to wait for some time.

(Contd. on page 72, Col. 1).

(Contd from page 70, Col 3)

claim to be the standard-bearers of equality Islam does not segregate man from man as, in its fold, every man on earth is the progeny of the same parents, Adam and Eve Allah says in Qur'an Majeed:

> "It is He Who created you (all) from a single person and made his mate of the like nature. . . ." (7.189).
>
> "O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other (not that you may despise each other). . . ." (49:13)

In his Farewel Hajj Sermon, the Holy Prophet laid emphasis on equality of mankind and superiority on account of righteousness alone.

In the end, we pray to Allah that He, through His Infinite Mercy may create and develop a real sense of equality and sympathy among mankind so that this earth may become a peaceful planet enviable to the angels. Amen!

family embraced Islam He reached Madinah with a large entourage showing great pomp and dignity before conversion The Caliph too was pleased that it would make a good addition for the cause of Islam. Hazrat 'Umar *(Razi Allahu 'anhu)* received him very cordially showing respect to him and to his men numbering five hundred All of whom accepted Islam The Caliph accompanied them to Makkah for the performance of Hajj with them as the season of Hajj had commenced

While Jabalah bin Aiham was making a circuit of the Holy K'abah the cloth which he was wearing round his loin, incidentally came under the foot of a man belonging to Banu Farazah tribe. This made Jabalah quite naked. Jabalah was so enraged by the apparent impudence of the man that he gave a powerful blow of his fist on the nose of the man His nose was broken and the poor fellow swooned and fell down. When he recovered he complained to the Caliph. Jabalah confessed his guilt But he was not prepared to receive punishment because of the high station which he enjoyed even during the days of Ignorance Hazrat 'Umar (*Razi Allahu 'anhu*) replied that in Islam he (Jabalah) and the aggrieved person were on equal footing. There was no question of high and low ranks among mankind in Islam. The most honoured person in the sight of Allah was one who feared Him most. Hazrat 'Umar *(Razi Allahu 'anhu)* advised Jabalah bin Aiham to either appease the aggrieved Farazi or get ready for the punishment under the Islamic Law. Jabalah, having been certain that he would be subjected to retaliation, stealthily slipped away from Madinah and reached Constantinople, where he became a Christian again.

The incident gives a moment for pause and thinking that how Hazrat 'Umar *(Razi Allahu 'anhu)* gave emphasis to the rule of law and did not care to retain Jabalah bin Aiham and his followers as Muslims at the cost of its infringement

Hazrat 'Umar once took a horse on hire and loaded some burden on its back. The burden was too heavy The horse died as a result The owner of the horse filed a complaint against the Caliph in the court of a Qazi The Qazi gave his verdict against Hazrat 'Umar saying that the Caliph had hired a horse which was alive It should either be returned alive to the owner or he (the Caliph) should pay its price Hazrat 'Umar *(Razi Allahu 'anhu)* paid the price to the owner of the horse

An Egyptian came to Hazrat 'Umar *(Razi Allahu 'anhu)* at Madinah and lodged a complaint against Muhammad bin Hazrat 'Amr al-Aas, Governor of Egypt The complainant said that he was riding a horse. Muhammad bin 'Amr bin al-Aas saw his horse and liked it and also claimed it as his own The rider refuted his claim by taking oath of ***Rab-bi-K'abah*** but Muhammad snatched the horse from him and severely flogged him saying "Take that I am the noble son of my father" Having heard the statement of the man, Hazrat 'Umar *(Razi Allahu 'anhu)* wrote a letter to the Governor of Egypt to immediately report himself along with his son Muhammad, at Madinah. When they appeared before the Caliph the complainant narrated his story, which no body could deny The Caliph ordered the man to flog the son of the Governor of Egypt The man took his revenge in full. Thereupon the Caliph asked the man to flog the Governor as well because his son had beaten him on his authority, but the man expressed his inability to do that saying that he had taken the revenge from the man who had actually beaten him.

In our modern age of democracy where the slogan of freedom of expression, freedom of action, liberty, fraternity and equality, is very common, but such things are rarely found. For example, England is the mother of democracy. There equality, in the sight of English Law, does not exist. People are divided there into Lords and Commons. A commoner cannot seek marriage in the family of Lords and vice versa, nor can a member of the British Royal family always take a consenting common girl for wife. King Edward VIII had to abdicate the throne when he married to Mrs. Simpson with mutual consent Similarly more lately when Princess Margaret selected a Photographer to be her husband, he was immediately made Lord to complete the equation between the Royal family and the commoner. Here we would like to quote one example from the Islamic society

Hazrat Bilaal bin Ribaah *(Razi Allahu 'anhu)* the first Mu'ezzin of Islam, was a Negroid by race. The colour of his skin was black, he had thick lips, flat nose and curly hair Before accepting Islam he served one Umayyah bin Khalaf as a slave. On being a Muslim, he married an Arab girl — the same Semetic Arabs who were very proud of their race and genealogy in the pre-Islamic era readily gave their daughter's hand to him in marriage and they were grateful to Allah on that account.

Similarly, Hazrat Salman, a Persian by birth, and also like Hazrat Bilaal, a Companion of the Holy Prophet, was married to an Arab girl.

In America, as well as in other European dominated countries apartheid is hotly practised by those who

(Contd on Page 71, Col. 1)

gathered all wearing brimless knitted caps called kufiah.

There were no prayer books and no chairs. Together in a sing song voice, worshippers recited verses from the Qur'an and fell in supplication to the floor almost as one body. The centrepiece of the service was the Khutba the sermon preached by the leader, Al-Amin A. Latif who punctuated his English with Arabic phrases like *al-hamdu-lil-laah*, which means all praise be to Allah Adam and Moses and Jesus were all Muslims, the Imam said not because they were black, not because they were white, but because they submitted their wills to the Will of Allah.

Like nearly all of the adult worshippers, the Imam was a convert to Islam. Only the children, who ranged in age from 4 upward; were born Muslims. There was no extraneous talk in the hourlong service and the older children kept the younger ones in line. At nearby Masjid *Ikhwa* on eastern parkway, the population was more mixed. Pakistani and Senegalese immigrants, many of whom have businesses in the neighbourhood, joined American blacks in prayers.

Dr. Muhammad Afroze Alam, a neighbourhood physician from Pakistan, called the blacks who run the mosque "my brother", "Anytime I hear the *AZAAN*, I go upstairs for prayer", he said.

Above the mosque is a school, like those slowly taking root in other black communities as the children of converts come of age. Other parents prefer public education supplemented with religious education at home. The children are taught they have special religious rules, like dietary laws and prayer five times a day, think their parents must also learn to integrate into their lives in a non-Muslim society.

Mr. Asaad, who head the National Organisation of Mosque and American Muslim, also had yet to learn how to exercise fully their political muscle. "In four more years", he said, "we will be voting together as one block like the Jews."

(Courtesy: New York Times)

AL-QUR'AN

CONCEPT OF EQUALITY IN ISLAM

By Syed Mahmood Akhtar

A society is considered civilized only if the people who compose it, enjoy equal rights in the eye of the law: if therein is no privileged person or group of persons, nor are there any special prerogatives extended to any person or class of persons, of which others are deprived.

Islam presents such a society in which all persons are equal under the law it has given. The supreme source of law in Islam is Qur'an Majeed, which is the actual Word of Allah. Allah says:

> "Allah does command you to render back your Trusts *(Amanaat)* to those to whom they are due. And when you judge between man and man, that you judge with justice. Verily how excellent is the teaching which He gives you...." (4:58)

In the light of these divine injunctions Islam does not tolerate superiority of any person or class over others in its society. The comparative degree of fear of Allah, or righteousness, alone makes a difference. Otherwise there is no distinction between man and man (or woman) by virtue of their race, colour, language, clime, et cetera. Islamic history stands witness in this regard

Once it so happened that a respectable woman belonging to Banu Makhzoom tribe, was brought before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* on a charge of theft. The crime was proved and punishment was to be executed under the Islamic Law. Her family members tried to save her and so they asked Hazrat Usaamah bin Zaid *(Razi Allahu 'anhu)*, one of the very loving Companions of the Holy Prophet, to request the Apostle to exonerate her from the punishment on the ground that she held a respectable position in her tribe. Hazrat Usaamah bin Zaid did appear before the Holy Prophet and entreated him likewise. The Apostle replied:

> "O Usaamah! Are you interceding before me against the law made by Allah?"

The Holy Prophet further said:

> "O People! Nations preceding you were doomed only because they set free their respectable persons who committed theft and punished a poor man if he committed it. By Allah! Had the theft been committed by my darling child, Fatimah, I would never have left her hand uncut"

Once during the Caliphate of Hazrat 'Umar *(Razi Allahu 'anhu)* one of his sons was found drunk. and he was punished duly under the law with no leniency whatsoever.

One Jabalah bin Aiham. the last Chief of the Ghassaan tribe in Syria, was under the suzerainty of the Byzantine empire. In collaboration with the Byzantinians Jabalah fought against the Muslims in the Battle of Yarmook (635-636 C.E.) in which the Romans suffered discomfiture. Being disgusted with his Roman masters, Jabalah and his

American Muslims : A Growing Force

Over the din of a nearby subway train roaring from the elevated line into a tunnel. the voice from a megaphone intones in Arabic "Allah is great....come to prayer."

It is the hour of the noon prayer. From the local shops, doctors' offices and restaurants, men and women are making their way to Masjid Al-Muslimin, one of the numerous storefront mosques in the Bedford Stuyvesant section of Brookly. The call to prayer, known in Arabic as the *azzaan* is increasingly heard on the streets of Bedford Stuyvesant and other neighbourhoods where blacks predominate.

FAST GROWING RELIGION

Islam, the fastest growing religion in the United States, is growing fastest among black Americans. Of the six million Muslims in the United States, most are immigrants from Asia, Africa and West Asia and their children. But at least one million are thought to be black Americans. "Eighty-five to ninety per cent of our converts are blacks", said Mr. Dawud Assad, President of the Council of Masjid of the United States, whose business card is printed in green and white.

New York is only one of the cities that have seen a rapid growth in the number of Muslims. Los Angeles, Chicago, Detroit and Ohio have also become large centres of Islam. Mr. Assad said that there were 536 mosques nation-wide and that black converts to Islam were taking an increasingly active role in many of them. Mr. Assad, who was born in Palestine, said that when he wanted to get married in New York State in 1953, he had only three mosques to choose from.

Today, there were 112 in the State, 71 of them in the five boroughs. Most of those in New York City are of the storefront variety, although a mosque with a dome and a minaret is being completed at Third Avenue and 76th Street in Manhattan.

"The growth of Islam among blacks", Mr. Assad said, "is a very healthy development. They become better Muslims than the Muslim immigrants", he added. The blacks are very God-fearing"

Mr. Kamal H. Ali, Director of Minority Affairs and a lecturer at Westfield State College in Westfield, (Mass) said that blacks started to convert to Islam in large numbers in the late 1960s and early 1970s, when the expression "black is beautiful" represented a return to roots. Mr. Ali said the current movement among some blacks to call themselves African-Americans has also renewed interest in Islam "There were more African Muslims in the bowels of those slave ships than we have acknowledged", he said.

But having an African background, he added quickly, is not sufficient reason to become a Muslim. "I would not go through all the rigours of the religion just because my great grand-uncle did, said Mr Ali, who was brought up as a Christian. It is a lot deeper than that it has to do with my relationship with the Creator and my belief system"

REJECTION OF CHRISTIANITY

For some blacks who embrace Islam, their conversion is in part a rejection of Christianity and as one put it, seeing God as a white man on the cross. Others, especially those in prison where conversion to Islam is popular, see the faith and its disciplines as an opportunity for a fresh start. Others, who have decided against conversion say that for all its appeal, Islam represents too stark a break with their past. There is, of course no Christmas.

Also as opposed to black churches, where music traditionally is integral to the religious experience, Islam has no organs, no choirs and no hymns. Just the melodious chant from the Qur'an, Muslims believe that the message dictated by God to Muhammed in the 7th Century, is the final revelation.

There is great consciousness of Islam in black neighbours At Masjid Al-Muminin, a green-and-white storefront on Atlantic Avenue the Educational Director, Mr Jamal Abdul Quiyum, said that a few years ago members would devote one morning a week to circulating literature through the neighbourhood people about Islam

Small misunderstandings still occur. For example, on Ash Wednesday, someone asked Mr Quiyum if he was a Christian because of the dark spot on his forehead. He patiently explained that the mark known as the Sajda or prayer mark came from the five daily devotions in which the head is presented to the ground.

Also changing is the understanding that all blacks who embrace Islam are black Muslims a movement that has all but disappeared except for its last heir. Louis Farrakhan's Nation of Islam, a group that espouses black superiority and separateness. Only a small percentage, in fact, support the separatist approach. Instead, the overwhelming majority say they make no distinction between people of different race or nationality. The attitude with asparent at a recent non-time Friday service, the highlight of the religious week, at Masjid Al-Muminin. The carpetted prayer room was drafty but the spirit was warm. After taking off their shoes, 50 people about 10 of them children

of the areas were, however, still under the Christian suzerainty. Heraclius, the Roman Emperor, decided to give a tremendous blow to the Muslims and get the entire occupied area vacated by them With this view in mind, he began to concentrate a large army Hazrat Abu 'Ubaidah, too, got the wind of Heraclius' intentions. He also recalled the Muslim troops stationed at different places of Syria for a final show-down with the Roman Christians At the same time he ordered his military commanders to return *Jiziyah* money to the non-Muslims of the area from where they were evacuating because their troops were unable to protect them any longer They were. however, assured that if Allah gave them victory they would come again The amount of *Jiziyah* which the Muslims had received from the non-Muslims, was not negligible or meagre It amounted to 700,000 dirhams from the city of Hims alone Is there any example like this in the history of other nations? None

It must have been fully understood by now that imposition of *Jiziyah* was conditional. It could be done away with where non-Muslims desired to offer military services along side of the Muslim troops For example—

The King of Armenia made the following offer to the Muslim governor of Al-Baab, Hazrat Suraqah bin 'Amr:

> "If you waive *Jiziyah*, my army will fight for the Muslims against the enemy."

Hazrat Suraqah bin 'Amr accepted the offer and also intimated it to the Caliph, Hazrat 'Umar *(Razi Allahu 'anhu)*. The Caliph appreciated the step taken by Hazrat Suraqah and approved of it. (Tabari).

Similarly, there was a small chieftancy called Jurjumah near Antakiyah (Gr. Antiochia, founded after Antiochus, father of Seleucus I 300 B. C). Hazrat Abu 'Ubaidah bin Al-Jarraah was commander of Syria at that time. He had appointed one Habib bin Muslimah Al-Fahri as governor of Antakiyah which was situated at the southern outskirt of Armenia, Habib attacked Jurjumah The people of the town surrendered on the condition that they would not be required to pay *Jiziyah* and in lieu of it they would render military service to Islam against the enemy. Hazrat Abu 'Ubaidah *(Razi Allahu 'anhu)* accepted the offer. Mu'ajjimul Buldaan).

'Utbah bin Farqad was a general in the army of Hazrat 'Umar *(Razi Allahu 'anhu)* 'Utbah concluded a treaty with the people of Azerbaijan on the following terms

> "In the name of Allah, the All-Compassionate, the Every-Merciful. This is the treaty concluded by 'Utbah bin Farqad, who is a lieutenant of the Chief of the Faithful, Hazrat 'Umar bin Al-Khattaab, with the people of Azerbaijan that protection is given to its people living in its plains, mountains and outskirts and to all sorts of its nationalities, their lives, properties and their religions on the condition that to their best ability if they fight along with the Muslims in their struggle against their enemy *Jiziyah* shall not be levied for one year." (Mu'ajjimul Baldaan).

It is evident from these examples and elucidations that *Jiziyah* not imposed haphazardly or blind on all non-Muslims of all categ ries, but its imposition is governe under certain restrictions. Furthe where non-Muslims are willing defend the frontiers of an Islam State, volunteering themselves combatants, in that case they ar exempted from paying *Jiziyah* . the *Bait-ul-Maal* (government ex chequer). However, if they do nc serve in the army of the Islami State, they have to subscribe to i military budget

However, it is forbidden extract *Jiziyah* from the non-Mus lims by coercion or putting undu pressure upon them. Each case to be decided on its individual meri and rationale

Hazrat Abu 'Ubaidah bin Al-Jarrah, while he was governor o Syria, gave a clear written instructions in the matter He wrote

> "Prohibit the Muslims that they do not coerce the *Zimmis* nor harrass them, but take their goods by permissible *(Halaal)* means" (Kitaabul-Kharaaj).

(Concluded)

AL-HADIS: Hazrat Ayesha *(Razi Allahu 'anhaa)* reported: A woman came to me, while there were two of her daughters with her. She was begging of me, but found nothing from me except one date which I gave her She divided it between her two daughters and she herself did take nothing out of it. Then she got up and went away. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* came and I informed him (of it). He said· Whoever suffers for any thing on account of these daughters and (still) treats them with kindness, they will be a shield for him from Hell. — Agreed.

cited the following verse from Qur'an Majeed:

"Alms are for the poor and the needy..." (9 60)

And he exempted the old man, and others like him, from paying *Jiziyah*, and approved payment of stipends to them from the *Baitul Maal*.

JUSTIFICATION FOR JIZIYAH

Political opponents of Islam have always tried to create confusion and doubts about imposition of *Jiziyah* But it must have been clear by now that it is levied neither by way of discrimination nor for over-burdening the payers, nor for the purpose of forcing them to embrace Islam. The question may arise as to why, then, *Jiziyah* is imposed at all? To understand that we will have to study its historical perspective first.

We know that it were the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who raised high the banner of Islam in Arabia and then extended its domain to three continents of the world Millions of men belonging to innumerable nations and tribes came under their rule. Peace treaties and various other agreements were concluded with them In the light of these treaties and agreements the non-Muslims were exempted from military service They were not forcibly required to enlist themselves in the army for the cause of Islam. Recruitment to the armed forces of Islam was made from among the Muslim masses only, on the analogy that the Islamic mode of worship is the affair of the Muslims alone, They could not therefore compel a non-Muslim to adopt it. Since fighting for the cause of Allah *(Jihad)* is purely an Islamic obligation to be carried out by the Muslims only, non-Muslims were exempted from the military services. They were required to pay in lieu to the State a nominal tax. This is called *Jiziyah* Its payment, too, was waived under certain circumstances already described.

We quote below the substance of some treaties concluded between the Muslim rulers and the non-Muslim subjects:

1. Hazrat Khalid bin Waleed *(Razi Allahu 'anhu)* concluded a peace treaty with the Chief of the Hirah state. It stipulated as under:

"In the name of Allah, the All-Compassionate, the Ever-Merciful.

"This letter is addressed by Khalid bin Al-Waleed to Salubia bin Nastoonaa and his people. I make an agreement with you about *Jiziyah* and its prohibition That is you will pay *Jiziyah* to us and we will protect you and defend you against the enemy. If we defend you then we deserve to receive *Jiziyah* from you and if we do not defend you then we do not deserve to receive *Jiziyah* from you till we do defend you." (Tabari)

It means it is the responsibility of the followers of Islam to defend, fight for and protect the non-Muslims living under them The non-Muslims were not to be compelled to fight with the Muslims against an invader.

2 During the military campaigns of the Muslims against Persia, Hazrat Swayd bin Maqran, Commander of the Muslim army, wrote a letter to the non-Muslim Chief of the Jurjaan principality, to the following effect:

"In the name of Allah, the All-Compassionate, the Ever-Merciful

"This letter is addressed by Swayd bin Maqran to Saul bin Razbaan and the people of Jurjaan that it is your responsibility that you abide by the agreement whereas it is our duty to defend and protect you." (Tabari)

Imam Abu Yusuf, in his book *Kitaab-ul-Kharaaj*, has stated that the basis of agreement on which Muslims used to receive *Jiziyah* from non-Muslim subjects was like this

"Muslims shall fight against those enemies who attacked *Ahl-Zimmah* (the non-Muslim citizens) and shall protect them." On this basis the whole of Syria came under Muslims' rule.

In short, history of Islam is replete with instances when *Jiziyah* was imposed by the Muslims on their non-Muslim subjects on the undertaking of giving them protection from the invaders There were such occasions too when the Muslim army received *Jiziyah* from *Zimmis* but for military reasons had to vacate the occupied territory Before leaving the area, they returned the amount of *Jiziyah* to the tax-payers because they could no more protect and defend them Can any historian cite any other example like that in any other nation of the world?

Only the followers of Islam have been such magnanimous people who treated their non-Muslim subjects with open-hearts History has preserved many an unmatched instance of their generosity, chivalry and compassion even towards their worst enemies. We quote an event which happened during the rule of the Second Caliph of Islam:

Hazrat Abu 'Ubaidah bin Al-Jarraah was in command of the army of the Faithful on the western front of Arabia. The provinces of Syria, Palestine and Lebanon had already come under his occupation. A few

English rendition, though no match to the original, is somewhat as follows·

IN THE NAME OF GOD, MOST GRACIOUS, MOST MERCIFUL.

PRAISE BE TO GOD, THE CHERISHER AND SUSTAINER OF THE WORLDS.

MOST GRACIOUS, MOST MERCIFUL;

MASTER OF THE DAY OF JUDGMENT

THEE DO WE WORSHIP, AND THINE HELP DO WE SEEK.

SHOW US THE STRAIGHT PATH,

THE PATH OF THOSE ON WHOM THOU HAST BESTOWED THY GRACE,

THOSE WHOSE (PORTION) IS NOT WRATH,

AND WHO GO NOT ASTRAY

(AMEN)

Islam has to give this "Lord's Prayer" to all those who believe in God and the Last Day. This is undoubtedly the best "Common Prayer". It is free from conflict or infringement of any religion so long as it remains true, as we have already shown in the context of, for example, Prophet David's Psalms *(Zabur)*.

AL-HADIS: Hazrat Omme Salmah *(Razi Allahu 'anhaa)* reported —I asked: O Messenger of Allah! *(Sallallahu 'alaihi wa sallam)* shall I have any reward for what I spend for the children of Abu Salmah? They are my children. The Holy Prophet replied. Spend for them, for you shall have the reward of what you spend for them. — Agreed.

AL-FIQH-UL-ISLAMI (Islamic Jurisprudence)

JIZIYAH
(Capitation Tax in An Islamic State)

By Syed Mahmood Akhtar

(II)

PRE-REQUISITES OF JIZIYAH

A payer of Jiziyah must be

1. an adult,
2. a male,
3. free from physical or mental disability
4. a free man, and
5. not unemployed

It will, thus, be seen that only those non-Muslims are required to pay *Jiziyah* to the Exchequer *(Baitul Maal)* of an Islamic State, who are neither insane, nor a child, nor a woman, nor physically disabled, nor blind, nor slave, nor permanently sick, nor unemployed, nor fag old. All these people are free from paying *Jiziyah*.

Had it been the strategy of the Islamic State to bring them to the fold of Islam, *Jiziyah* must have been imposed at high rates and on all these exempted non-Muslim people. Furthermore, women and children would have been forced to pay it because *ZAKAAT* and *'USHR* are levied upon all Muslim women and children who possess the prescribed means. In the circumstances, the charge of forcibly converting non-Muslims under economic pressure is not tenable.

It is not in theory only, but in practice that Islamic States in their ascendancy have been very scrupulous in looking after the welfare of their non-Muslim subjects. Hazrat Imam Abu Yusuf in his book *Kitaab-ul-Kharaaj* has stated:

Hazrat Khalid bin Waleed *(Razi Allahu 'anhu)* concluded treaties with various non-Muslim nations and tribes. In all these treaties he included the following clause:

> "If an old man becomes unable to earn his livelihood, or falls a victim to some disease, or if he was previously a wealthy man but later turned pauper and his co-religionists give him charity, in such a situation *Jiziyah* shall not be levied upon him; and all expenses for him, for his family, and for his children shall be borne by the *Baitul Maal* (Exchequer) as long as he stays in Daarul Islam (realm of Islam)."

One day Hazrat 'Umar *(Razi Allahu 'anhu)* was passing through a street. He saw an old man begging at a door. Hazrat 'Umar held the old man's arm and asked him the reasons of his begging. He replied that he was begging because of his inability to earn a living due to old age and because he had to pay *Jiziyah* to the government. The Caliph brought the old man to his house and gave him succour. Then he (the Caliph) summoned the Treasurer of the *Baitul Maal* and instructed him.

> "Take care of this man and take care of all such men. By Allah! we did not do justice to him. We received *Jiziyah* from him while he was young and we have ignored him in his old age." The Caliph then re-

identity of *Saba'-ul-mathaanee* as the Hadith has categorically stated it to mean Surah Fatiha. Any other Surah similar to it does not exist anywhere else in the Scripture, but it is understandable that its substance must have been conveyed in separate verses spread out here and there, if not in a single Chapter, because it teaches the manner of supplication with God. And this manner must have been common to all revealed religions.

Maulana Jalaluddin Rumi in one of his couplets in *Divan-i-Shams-i-Tabriz* uses *'saba' mathaanee* as a simile. R. A. Nicholson has translated the couplet as follows.

> Illumine thy bodily senses
> by the light of the soul:
> The senses are the five prayers.
> but the heart is the Seven
> Verses,
>
> *(i.e. saba'mathaanee).*

(Selected Poems, Lahore ed, p 177).

To sum up, *Saba' mathaanee* certainly refers to the seven verses of Surah Fatiha which are recited again and again in all formal prayers and also on so many other occasions. The cited Hadith should, in any case, set at rest all the doubts in this behalf.

WORLD-VIEW: In fulfilment of His scheme of creation and to provide guidance for the mankind, God sent to this earth of ours a long line of prophets (23·23) a prophet to every people (10·47), some of them have been named in Qur'an Majeed, others not (4·164, 40:78). They are of a single brotherhood (23:52). Mishkat-ul-Masabih has it that the Holy Prophet said that there were 124,000 prophets *(ambiya)* and 315 apostles *(rusul)*. Qur'an Majeed elucidates that they were sent to give good news (4:165, 6:48), each in the language of his own people (14:4), to rehearse God's signs unto mankind (7:35), and to serve God and to eschew Evil *(Taghut)* (16:36).

Almighty God says that all of them, starting from Hazrat Adam *('alaihis salaam)* and ending with Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*, came with a common message, as Almighty God says to the last of His Prophets:

> "Not an apostle did We send before you without this revelation sent by Us to him that there is no god but I: Therefore worship Me alone." (21: 25).

It follows therefore that they must have been given also a common format of worship of God. Worship is the duty man owes unto God. It comprises in the first instance firm belief in God and then to extol His name, to praise and thank Him, to remember His benignant attributes, to profess His authority right unto the Day of Judgment, to worship Him alone, and to seek His help, the right path, and one's ultimate salvation. Surah Fatiha contains all these elements of prayer whose words have been put by God Himself into man's mouth It may be presumed that similar verses were also repeatedly given to earlier people through previous Prophets for the purpose of worshipping God. This is a point for scrutiny and scholarly research to further establish the repetitive nature of the seven verses of Surah Fatiha in the context of all the revealed religions of the world before Islam.

Here is a random selection of verses from Prophet David's Psalms *(Zabur)* as contained in the current version of the Bible:

> "Bless the Lord, O my soul: and all that is within me, bless His Holy name. (103:1). Give thanks unto the Lord, for He is good: for His mercy endureth for ever. (107:1). The heavens are thine, the earth also is thine: as for the world and the fullness thereof, thou hast founded them. (89.11). But the Lord shall endure for ever· he has prepared his throne for judgment. (9·7). Turn thee unto me, and have mercy upon me; for I am desolate and afflicted (25:16). Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness. (29:2). Hear, O Lord, and have mercy upon me: Lord be thou my helper. (30: 10). Hold up my gongs in thy paths, that my footsteps slip not. (17:5). Open to me the gates of righteousness. I will go into them, and I will praise the Lord· this gate of the Lord into which the righteous shall enter. (118:19-20) Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. (9:5) Gather not my soul with sinners, nor my life with bloody men: In whose hands is mischief, and their right hand is full of bribes. (26:9-10)."

There are other similar verses that, it seems, had been sent and repeated by God through His successive prophets who came ever and anon, ending with the Prophet of Islam. They were finally perfected, consolidated, and preserved for ever and for all in Surah Fatiha, with beauty of style, rythm and rhyme, and to the highest pitch of effectiveness.

CONCLUSION: We invite the mankind at large to share and repeat with us the Seven Verses and to subscribe to their theme. Their

words twice repeated, namely, *Allah*, God; *Rahmaan*, Compassionate; *R a h e e m*, Merciful; *Iyaaka*, Thee and to Thee; *Siraat*, Way; *'Alaihim*, to whom and with whom; *Ghair*, Not, and *Laa*, Not.

(3) Because the seven verses are generally recited twice during an ordinary (two *rak'at*) prayer"

(Dictionary of Islam, Lahore ed, p 559). No doubt, Surah Fatiha is complete in itself. It sums up the theme and spirit of the Message of Qur'an Majeed as a whole

Having made a good deal of critical scrutiny, Bell and Watt, too, say, "After this examination of punishment-stories the question of the interpretation of the *mathaanee* may be considered. The word occurs twice in the Qur'an. In 15:87 God says to Muhammad *(Sallallahu 'alaihi wa sallam)* that He has bestowed on him 'seven of the *mathaanee* and the mighty Qur'an', while in 39·23/4 it is stated that 'God has sent down the best discourse, a book, self-resembling (consisting of or containing) *mathaanee*, at which (book) the skins of those who fear their Lord do creep, but afterwards their skins and their hearts grow soft to the remembrance of their Lord'. There had been much discussion about the interpretation of these passages.

"The Muslim commentators mostly take *mathaanee* as the ordinary Arabic plural of *mathnia*, a word which occurs several times in the Qur'an with some such meaning as 'two-fold'. In the two instances of the plural they hold the meaning to be 'things doubled' or 'things repeated'. The favourite interpretation is then that the seven *mathaanee* are the seven verses of *Fatiha* which are frequently repeated in formal worship and other occasions...." *(Introduction to the Qur'an Edinburgh, p* 134).

ANOTHER THEORY: Before we proceed further with our inquiry, we may dispose of yet another theory. As Bell and Watt state it, the seven *mathaanee* "may be the seven long suras, namely, suras 2 to 7 along with another whose identity is disputed." *(Introduction to the Qur'an Edinburgh, p* 134). Rev J. M. Rodwell points out in the same context, "Others understand, the seven long Suras; or, the fifteen Suras which make a seventh of the whole; or, this Sura (Hedjr) as originally the seventh." *(The Koran, Everyman's Library, p* 116)

These seem to be, what may be called, laboured speculations at the best. They do not convey the sense of "seven *repetitions*".

Only a very minor point remains It may be argued that the seven verses of Surah Fatiha being an integral part of Qur'an Majeed, why have they been mentioned apart — "the seven oft-repeated (verses) and the Grand Grand Qur-'an". In fact such is a commonplace manner of speech when it is interded to highlight a part out of the whole. If we say: God created the Sun and the vast universe, it only means to highlight the creation of the Sun within the universe itself, the Sun not meant to be something outside the universe The sense of the Qur'anic verse is 'the seven distinguished and oft-repeated verses contained in the God-gifted Glorious Qur'an itself'. The verses from the preface to the Holy Book. They are self-contained and self-explanatory. They summarise the essence of the meaning and spirit of Qur'an Majeed as a whole. Besides, the point will equally apply to punishment-stories narrated in Qur'an Majeed, not outside it, if we at all consider them for the sake of argument.

HADITH: Having dealt at some length with the orientalists' thinkin on the subject, let us now come direct to the Hadith literature. Mishkat-ul-Marabih has it that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself gave the title of *Saba'-ul-mathaanee* (Seven Repetitions) to the Introductory Chapter of Al-Qur'an (Bk. viii, ch. I). Imam Malik's Muwatta (Compilation of Traditions) contains the following narration attributed to Hazrat Abu Sa'id:

> "The Messenger of God called for Hazrat Abi bin Ka'b *(Razi Allahu 'anhu)*. He was in the midst of prayer. After having completed his prayer, he came to meet the Messenger who, putting his hand on the hand of Hazrat Abi while the latter was about to take to the door of the Mosque, said, 'Abi! Leave not the Mosque until you have learnt a Surah the like of which was revealed neither in the Taurat, the Injil, nor the Qur'an' Abi sa'id, 'I slowed down my steps in the hope to be told about the Surah. Then said he: O Messenger of God! Teach me the Surah which you just promised. Then the Messenger asked: What do you recite when you start the prayer?' Abi sa'id: Then I began to recite: *Al-hamdu lil-laahi Rab-bil 'aalameen* (Praise be to God, Lord of the worlds), until I finished the whole Surah. The Messenger of God then said: This is that Surah; and this Surah is *Saba'ul-mathaanee*, and *Al-Quran-ul-'Azeem* (the Seven Repetitions, and the Grand Qur'an), which I have been given." *(Karachi Urdu ed pp* 86-87).

This tradition should put at rest all doubt and speculation about the

time. For that, one might interpret that God has given mankind the Magnanimous Qur'an and also the time so that they may recite His word, reflect on it, understand it, and live by it. We, however, find no scholarly authority to suppose such an interpretation. If therefore has to be ruled out

A somewhat laboured interpretation though, it is worth consideration that the mystic repetitions point to certain punishment-stories oft-told in Qur'an Majeed In this context, the interpreters have taken the cue from the word *mathaanee* occuring elsewhere in Qur'an Majeed·

> "God has sent down the best of discourse, a book — in unision with itself and oft-repeating *(mathaanee)*—making the very skins of those who stand in awe of their Lord, creep at it." (39:23).

This verse is taken to beckon to repeated punishment-stories of Qur'an Majeed intended to admonish and warn rebels among the mankind of the coming doom such as befell to the rebels in the ancient past.

The moot point, however, is that the punishment-stories in Qur'an Majeed are more than seven. The interpreters try to meet this question by arguing that of the stories seven are the main ones, viz., Noah, 'Aad, Thamud, Abraham, Lot, Midian, and Moses.

Bell and Watt elucidate in this behalf, "The Qur'anic stories resemble on another in two ways. Firstly, the general scheme is the same: a messenger is sent to a people; he delivers his message, but is disbelieved and the message rejected, the punishment of God then falls upon the people for their unbelief. Secondly, the form of words is often similar If this point is thought important, 39.23/4 may be translated 'a book where the *mathaanee* resemble one another' " *(Introduction to the Qur'an, Edinburgh, p* 135)

In the cited verse, the element of extreme awe can be taken to suggest that people have been admonished to take warning, from the repeated historical episodes, of an utter doom that is likely to come upon them; and they be on their guard lest a colossal devastation similar to the past ones overtakes them too. Besides, the background of the fall of the people of Hijr which is contained in Surah 15, prompted the commentators to interpret *mathaanee* as pointing to punishment-stories.

But verse 15.87 has an altogether different nuance Its next succeeding verse reads:

> "Strain not your eyes (wistfully) at what We have bestowed upon certain classes of them, nor grieve over them, but lower your wing (in gentleness) to the Believers." (15.88)

The distraction from the seeming gains enjoyed by the unbelievers goes to suggest that the seven things belong to a much higher plane than, say, wordly wealth, pleasure, power, pomp, and glory. The recipients of the oft-repeated seven things are advised to be content and thankful to God. They should not envy those others who, though in possession of profane riches and mundane vanity, miss the cherished riches of the soul and the promised comforts of the Hereafter.

It is noteworthy that in immediate proximity of the seven oft-repeated things is mentioned the gift that is the Grand Qur'an. Logically, the two must therefore be of comparable merit and excellence. We have therefore to seek an answer away from the punishment-stories in the context of verse 15·87, in view of its equation with the Grand Qur'an In this sense it is different from verse 39:23

ALLEGORICAL VERSES. Almighty God explains about Qur'an Majeed and its verses

> "He is Who has sent down to you the Book. in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical " (3·7)

In respect of allegorical verses that have latent meanings, we are warned not to let loose our own wild speculation to discover and fix their meanings which are best known to God Verse 15 87 no doubt has a veiled meaning In the circumstance, we must seek guidance from the Sayings *(Ahadith)* of the Holy Prophet who is the best interpreter of the Word of God. Let us, however, go first into certain observations made by western writers in this context.

SOME COMMENTS Commenting on Surah Fatiha, Rev. J M. Rodwell writes, "It is recited several times in each of the five daily prayers, and on many other occasions, as sin concluding a bargain, etc. It is termed 'the Opening of the Book', 'the Completion', 'the Sufficing Sura', 'the Sura of Praise, Thanks, and Prayer', 'the Healer', 'the Remedy', 'the Basis', 'the Treasure', 'the Mother of the Book', 'the Seven Verses of Repetition'." *(The Koran, Everyman's Library, p* 28)

T.P. Hughes, in the context of Surah Fatiha, writes, "There are three reasons assigned for this title *(Saba'-ul-mathaanee)*:

(1) Because it is a chapter of seven verses, which is said to have been revealed twice (once in Makkah and again in Madinah).

(2) Because it contains seven

yaqeen international

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

THE SEVEN VERSES
(SAB-'AM-MI-NAL-MA-THAA-NEE)

SEVEN among the numerals have somehow much fascination for human sense and sensibility. There are seven basic colours with which God has adorned His entire vast universe, ranging from a gilded butterfly on the earth to a magnific rainbow in the sky. The music-maker pours his melodies playing on seven primary notes. The moralist keeps count of seven cardinal virtues: justice, prudence, temperance, fortitude, faith, hope, and charity; and of seven mortal sins: pride, covetiousness, lust, anger, gluttony, envy, and sloth. The archaeologist has listed seven antique wonders of the world. The archiever talks of seven lamps of architecture: sacrifice, truth, power, beauty, life, memory, and obedience. An author has written of seven pillars of wisdom. 'Omar Khayyam has sung of "yesterday's seven thousand years". Prophet David's Psalms *(Zabuor)* say. "Seven times a day do I praise Thee because of Thy righteous judgements" (119:164). God has created seven-day week as one of the measures of time. And He sanctified its seventh day as Sabbath, the day of rest, for the Children of Israel (St Mark 2:36). The Gospel advocates forgiveness for sinning as many as "seventy times seven" (St Matt 18·22).

In Muslims' beliefs and practices, number seven and its multiples are so often set as auspicious tokens for celebrating praises, and seeking invocation, of God. God has promised His reward of goodness "up to seven hundred times" during the holy month of Ramadaan. He has spoken of seventy times as the outside limit for seeking His forgiveness for the dead (9:80). The Companions of the Cave *(As-haab-ul-Kahf)* numbered seven (18:22).

Almighty God has created "the seven heavens one above another" (67.3). The Holy Prophet went on to all these seven heavens on the occasion of his Celestial Ascent *(Mi'raj)*. God has given "order and perfection to seven firmaments" (2:29). The firmament nearest to the earth is bejewelled with seven luminous heavenly bodies: the sun, the moon, and five traditional, visible planets. There are seven layers of the earth one below another, the distance between all these regions being "a journey of five hundred years" *(Mishkat)*. Mishkat-ul-Masabih also has it that Al-Qur'an has been revealed in seven dialects *(Sab'atu ahruf)*. The Hell has "seven gates" (15:44) for the sinners to enter.

SEVEN REPEATABLES: The cosmic rhythm of seven thus goes on. But Almighty God's bounty reaches the zenith of His generosity in giving away to mankind the gift of seven oft-repeated things spoken of in Qur'an Majeed as follows:

> "And We have bestowed upon you the seven oft repetitions *(sab-'am-mi-nal-ma-thaa-nee)* and the Grand Qur'an." (15:87).

The question arises as to what these mystic seven repetitions are attributable?

INTERPRETATIONS: Let us suppose for a while that the seven oft-repeated things refer to, say, the seven recurring days of the week, symbolising thereby the phenomenon of continual onflow of

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers You are asked to ensure their sanctity Therefore the pages on which these are printed should be disposed of in the proper Islamic manner

اليقين

مَجَلّة

دار التصنيف (برائيويت) ليميتد

المجلد ٣٨ — ٤ محرم الحرام ، ١٤١٠ هـ الموافق ٧ اغسطس ، ١٩٨٩ م — العدد ٧

من أخلاق القرآن الكريم الشفاعة والتحية :

— الشفاعة فى العرف سؤال الخير من الغير للغير .

— فالشفاعة فى الدنيا جائزة بل واجبة لمن يستطيعها لتحقيق العدل ودرء الظلم . . .

— ان الشفاعة خلق من اخلاق القرآن والاسلام بشرط ان تكون فى خير وحق وألا يترتب عليها ضرر أو إضرار .

— أما الخلق الثانى فهو التحية والمقصود بقوله تعالى اذا حييتم بتحية . . .

بسم الله الرحمن الرحيم

عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم
لا تدخلون الجنة حتى تومنوا ولا تومنوا حتى تحابوا او لا ادلكم على
شئ اذا فعلتموه تحاببتم افشوا السلام بينكم .

(رواه مسلم)

يتضح من هذا الحديث ان لا يكتمل ايمان المؤمن إلا اذا احب الله ورسوله اكثر مما يحب من سواهما ، وان يكون حبه للغير تابعا لحب الله وحب الرسول وان يكون قلبه خاليا من مراعاة المصلحة الشخصية ولا يحب شيئا لغيره ما لا يحبه لنفسه . وخلاصة القول ان يكون قلب المؤمن ينبض دائما بحب الله وحب الرسول وحب اخوته من المؤمنين - - -

مترجم من معارف الحديث

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله
حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم بعدد كل معلوم لك .

من أخلاق القرآن الكريم الشفاعة والتحية

« واذا حييتم بتحية فحيوا بأحسن منها » .

(النساء : ٨٦)

من يشفع شفاعة حسنة يكن له نصيب منها .

(النساء : ٨٥)

ما هي التحية وما هي الشفاعة التي يقصدها القرآن والذي يريد من اتباعه ان يتأدبوا بها ، وهل كل الشفاعات جائزة في الاسلام ؟ وما هي الطريقة المثلى للتحية ؟

قال تعالى في كتابه الكريم « من يشفع شفاعة حسنة يكن له نصيب منها ، ومن يشفع شفاعة سيئة يكن له كفل منها وكان الله على كل شيء مقيتا وإذا حييتم بتحية فحيوا بأحسن منها او ردوها إن الله كان على كل شيء حسيبا الله لا إله إلا هو ليجمعنكم إلى يوم القيامة لاريب فيه ومن أصدق من الله حديثا .

(النساء : ٨٥ ـ ٨٧)

يتحدث القرآن في هذه الآيات عن الشفاعة والتحية والشفاعة نوعان : شفاعة في الدنيا . . . وشفاعة في الآخرة . وشفاعة الآخرة أثبتها الحق لنفسه في قوله تعالى « قل لله الشفاعة جميعا » (الزمر ٤٤) ولمن يأذن له فيها في قوله تعالى في آية الكرسي « من ذا الذي يشفع عنده إلا باذنه » (البقرة)

وأول المأذون لهم في الشفاعة يوم القيامة سيدنا محمد ﷺ حتى أن المقام المحمود الذي تحدث عنه القرآن وأختص به ﷺ في قوله « ويبعثك ربك مقاما محمودا » (سورة الاسراء) هو مقام الشفاعة لرسول الله ﷺ .

وشفاعة الآخرة أمر يتعلق بالعقيدة والغيب أما شفاعة الدنيا التي تتحدث عنها الآيات السابقات فأمر يتعلق بأخلاق الناس وسلوكهم وهو موضوع حديثنا هنا .

وتقسم آيات الشفاعة الدنيوية إلى قسمين شفاعة حسنة وشفاعة سيئة .

تعـريف الشفاعـة :

والشفاعة في اللغة الوسيلة وفي العرف سؤال الخير من الغير للغير ..

وقد أذن الله فى الشفاعة بين الناس فى دنياهم إذا كانت فى الخير ولتحقيق العدل ودرء الظلم وبين أن للشفيع ثوابه وخيره من هذه الشفاعة « من يشفع شفاعة حسنة يكن له نصيب منها » وقال ﷺ اشفعوا تؤجروا » .

أما إذا كانت شفاعة ظلم وطغيان فهى شفاعة منهى عنها ومن سعى وتشفع فعليه وزره وله عقابه « ومن يشفع شفاعة سيئة يكن له كفل منها » أى يكون عليه وزره .

فالشفاعة فى الدنيا جائزة بل واجبة لمن يستطيعها لتحقيق العدل ودرء الظلم وإيصال الحق إلى ذويه فمن رأى فى نفسه أنه أهل لذلك فعليه أن يبذل شفاعته ويسعى بها لانصاف الآخرين أو لتوصيل الخير لهم بشرط الا يكون فى قيامه بها ضرر أو إضرار لغير المشفوع له فاذا كان القيام بها يصحبه ضرر أو إضرار لغير المشفوع له فهى من الشفاعة السيئة أيا كان ذلك الضرر أو الاضرار .

وقد ضرب لنا رسول الله ﷺ أعظم الأمثلة على ذلك عندما رد شفاعة (أسامة بن زيد) حبه حين جاء يتشفع فى امرأة من بنى مخزوم قد سرقت فخشى أهلها من إقامة الحد عليها ولكن رسول الله ﷺ رفض شفاعته وردها وبين أنها من الشفاعة السيئة لأن فيها تعطيلا لحد من حدود الله ومن يتعد حدود الله فأولئك هم الظالمون . كما أن ذلك فيه تفريق بين الناس وجلب للضغائن والأحقاد بين الناس وقد بين الرسول ذلك فى قوله « إنما أهلك من كان قبلكم انه كان إذا سرق فيهم الشريف تركوه وإذا سرق فيهم الضعيف قطعوه .

فرفض الرسول قبول الشفاعة هنا مع أنه السمح الكريم لأنها تتعلق بحد من حدود الله لابحق من حقوقه هو

وكما رفض ﷺ شفاعة الدنيا فى غير وجهها وبغير حقها فكذلك بين انه لايشفع يوم القيامة لمن لا يستحق هذه الشفاعة وأوصى أهله وذويه أن يعملوا ولايتكلوا على شفاعته لهم فى قوله ﷺ : يا فاطمة بنت محمد أعملى فانى لا اغنى عنك من الله شيئا يا صفية عمة محمد أعملى فانى لا اغنى عنك من الله شيئا . . . الحديث .

قبول الشفاعة الحسنة .

أما الشفاعة الحسنة فقد قبلها رسول الله ﷺ ورحب بها وحث عليها فقال اشفعوا تؤجروا . وعندما كان يأتيه أصحابه يشفعون عنده شفاعة حسنة كان يقبلها . مهما كانت شخصية الشفيع فقيرا كان أو غنيا حقيرا كان أو وجيها . وقد أوصى بذلك فى قوله : المسلمون يد واحدة يسعى بذمتهم ادناهم فكان لا يفرق فى الشفاعة بين شفيع وشفيع ولا بين غنى وفقير بل . . انه ربما تكون شفاعة الفقير اولى بالقبول لانه اعلى منزلة ومكانة عند ربه .

فيما يروى عنه أنه مرت به ذات يوم جنازة فقال لأصحابه ماذا تقولون فى هذا قالوا جدير إن شفع أن يشفع وإن خطب أن ينكح وإن قال أن يسمع له ثم مرت به جنازة أخرى فقال وماذا تقولون فى هذا قالوا حرى إن شفع الا يشفع وإن خطب الا ينكح وإن قال الا يسمع له . فقال إن هذا خير من ملء الأرض مثل هذا .

ففاضل الرسول هنا بين الرجلين بحسب اطلاعه على أحوالها ومكانتها عند ربها وبين لنا أنه ينبغى أن يقدر الناس على حسب منزلتهم الدينية لامظاهرهم الخارجية كما أخبر عن الله تعالى أن الشفاعة لديه والاستجابة عنده لاترتبط بالمظهر الخارجى وانما بالجوهر والمخبر فيما جاء عنه فى الحديث : رب اشعث اغبر لو اقسم على الله لأبره .

هذا هو مقام الشفاعة والشفعاء عند الله وعند الناس نستطيع أن نوجزه بأن الشفاعة خلق من أخلاق القرآن والاسلام بشرط أن تكون فى خير وحق وألا يترتب عليها ضرر أو إضرار يجب لنا قبول الشفاعة من غير نظر إلى منزلة الشفيع أو مكانته فرب أشعث أغبر خير ألف مرة من صاحب الشكل والمظهر .

ولكننا نرى فى هذه الأيام أن الناس قد تنكبوا بالشفاعة الطريق فلا يقبلونها إلا من ذى الجاه والمظهر كما أنهم كثيرا ما يسعون إليها لأكتساب حق غير مشروع وأستئثار بخير على حساب الآخرين وفى ذلك من المجافاة لخلق القرآن ومبادىء الأسلام مافيه .

من خلق القرآن الكريم التحية :

أما الخلق الثانى الذى تتحدث عنه الأيات فهو التحية والمقصود بقوله تعالى وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها » إذا سلم عليكم المسلم فردوا عليه أفضل مما سلم أو ردوا عليه بمثل ماسلم . فالزيادة مندوبة والمماثلة مفروضة قال ابن جرير حدثنا موسى ابن سهل الرملى حدثنا عبد الله بن السرى الانطاكى حدثنا هشام بن لاحق عن عاصم الأحول عن أبى عثمان النهدى عن سلمان الفارسى قال جاء رجل إلى النبى ﷺ فقال السلام عليك يا رسول الله فقال وعليك السلام ورحمة الله ثم جاء آخر فقال : السلام عليك يا رسول الله ورحمة الله فقال له الرسول ﷺ: وعليك السلام ورحمة الله وبركاته ثم جاء ثالث فقال السلام عليك يا رسول الله ورحمة الله وبركاته فقال الرسول وعليك : فقال له الرجل : يا نبى الله بأبى أنت وأمى أتاك فلان وفلان فسلما عليك فرددت عليهما اكثر مما رددت على فقال إنك لم تدع لنا شيئا قال الله تعالى « وإذا حييتم بتحية فحيوا باحسن منها او ردوها » فرددناها عليك وفى هذا الحديث دلالة على انه لا زيادة فى السلام على هذه الصيغة السلام عليك ورحمة الله وبركاته إذ لو شرع اكثر من ذلك لزاده رسول الله ﷺ وعن ابن عباس انه قال من سلم عليك من خلق الله فاردد عليه وإن كان مجوسيا وقد جاء فى الحديث الذى رواه ابو داود بسنده عن ابى هريرة قال قال رسول الله ﷺ والذى نفسى بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا الا ادلكم على امر إذا فعلتموه تحاببتم افشوا السلام بينكم .

وكان عليه الصلاة والسلام مضرب المثل وموضع القدوة فى إلقاء التحية والسلام حتى كان إذا صافح احدا لا ينزع يده إلا ان يكون صاحبه هو الذى ينزع اولا كما كان يبش فى وجوه اصحابه ويتواضع لهم وكان يجالس اهل الصفة فى مسجده ويؤاكلهم تطييبا لقلوبهم .

ومما جاء عنه ﷺ يحثنا على الاهتمام بالسلام ما رواه عنه ابو هريرة فى قوله : « إذا انتهى احدكم إلى مجلس فليسلم فان اراد ان يقوم فليسلم فليست الأولى احق من الثانية .

كما اهتم القرآن بتعليم المسلمين آداب الاستئذان والسلام فى قوله تعالى فى سورة النور « يأيها الذين أمنوا لا تدخلوا بيوتا غير بيوتكم حتى تستأنسوا وتسلموا على اهلها ذلكم خير لكم لعلكم تذكرون . (النور ٢٧)

بشكر مجلة منبر الاسلام

★ ★ ★ ★ ★

آيـــه ومعنـــى

والذين تبوؤا الدار والإيمان من قبلهم يحبون من هاجر إليهم ولا يجدون فى صدورهم حاجة مما أوتوا ويؤثرون على أنفسهم ولو كان بهم خصاصة ومن يوق شح نفسه فأولئك هم المفلحون » .

(الآية ٩ من سورة الحشر)

نزلت هذه الآية فى الصنف الثانى من المؤمنين المستحقين للإحسان والفضل والتشريف وهم الأنصار الذين سكنوا دار الهجرة - يثرب مدينة رسول الله ﷺ - وتمكنوا واستقروا فيها قبل الهجرة ، واعتقدوا الايمان وأخلصوه كأنه منزل لهم ودار حتى أنهم آمنوا قبل هجرة الرسول ﷺ اليهم ، وهؤلاء قد أحبوا إخوانهم المهاجرين فأنزلوهم فى منازلهم وواسوهم وأشركوهم فى أموالهم دون حزازة وعن رضا وقبول فكان هذا الإيثار والحب والبذل والمشاركة واحتمال الأعباء من المثل العليا التى تبرز الصورة المضيئة لهذه المجموعة التى لم يعرف التاريخ لها مثيلا ، ولم لا وقد آثر الانصار المهاجرين على أنفسهم مع الحاجة الى المال فبرهنوا على هذا النموذج غير المألوف فى حياة البشر فعندما قسم الرسول الهادى عليه الصلاة والسلام أموال بنى النضير بين المهاجرين ولم يعط الأنصار منها شيئا طابت أنفسهم بهذه القسمة دونما حسد . ثم تعرضت الأية فى نهايتها لحقيقة الفلاح ومعناه فالخير بذل وعطاء فى كل شيء : فى المال والجهد والحياة عند الاقتضاء . وما يصنع الخير شحيح يأخذ دائما ولا يعطى ، من هنا فمن وقى هذا الشح المعوق عن الخير وانطلق معطيا باذلا كريما وحماه الله من الشح فقد أفلح ونجح ، والشح هو البخل الشديد مع الجشع والطمع وهو غريزة فى النفس . قال ابن عمر : ليس الشح ان يمنع الرجل ماله ، إنما الشح ان تطمع عينه فيما ليس له وفى الحديث « اتقوا الشح فإنه أهلك من كان قبلكم ، حملهم على أن سفكوا دماءهم واستحلوا محارمهم » .

عـــدالـــة اسبـــانيـــة

اثناء الحكم الاسبانى فى كوبا فرق احد العمد بين قلبين عاشقين ، فقد قام العمدة باعتقال الفتاة ونقلها الى بيته واحتفظ بها فيه واحكم اغلاق ابوابه بالمفتاح .

جن جنون العاشق الكئيب وذهب يتظلم الى الحاكم الذى اكد له ان العدل سيأخذ مجراه وان الحياة ستعود الى مجاريها .

وفى الحال امر بتزويج الفتاة من العمدة ثم قيد العمدة الى الحديقة العامة وامر بإطلاق النار عليه بتهمة الخيانة ، وبعد موته عاد الحاكم فزوج الفتاة من حبيبها وقد ورثت اموال العمدة .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

85	And place me among the inheritors of the garden of bliss,	85	*Waj-'al-nee minw-wa-ra-ṣa-ti jan-na-tin-na-'eem*	وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ ۝
86	And forgive my father,	86	*Wagh-fir li-a-bee*	وَاغْفِرْ لِأَبِي
	he was indeed one of those who erred,		*in-na-hoo kaa-na mi-naḍ-ḍaal-leen*	إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۝
87	And do not disgrace me when they (i e men) are raised,	87	*Wa laa tukh-zi-nee yau-ma yab-'a-soon*	وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝
88	On the Day when neither wealth nor sons will be of any avail,	88	*Yau-ma laa-yan-fa-'u maa-lunw-wa laa ba-noon*	يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ۝
89	Except for him who comes to Allah with a sound heart	89	*Il-laa man a-tal-laa-ha bi-qal-bin sa-leem*	إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝
90	And Paradise shall be brought near for the God-fearing.	90	*Wa uz-li-fa-til-jan-na-tu lil-mut-ta-qee-na*	وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝
91	And Hell shall be exposed to the erring ones.	91	*wa bur-ri-za-til-ja-hee-mu lil-ghaa-wee-na*	وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ۝
92	And it shall be said to them: Where are those that you used to worship	92	*wa qee-la la-hum ai-na-maa kun-tum ta'-bu-doo-na*	وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ۝
93	Besides Allah? Can they help you or help themselves?	93	*min doo-nil-laah Hal yan-su-roo-na-kum au yan-ta-ṣi-roon*	مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

75.	He said: Do you see what you have been worshipping,	75	Qaa-la a-fa-ra-ai-tum-maa kun-tum ta'-bu-doo-na	قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ۝
76	You and your forefathers of old?	76	an-tum wa aa-bãã-'u-ku-mul-aq-da-moon.	أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ۝
77	So, indeed, they (the idols) are my enemies,	77	Fa-in-na-hum 'a-duw-wul-lee	فَإِنَّهُمْ عَدُوٌّ لِّىٓ
	except the Lord of the worlds.		il-laa rab-bal-'aa-la-meen	إِلَّا رَبَّ ٱلْعَٰلَمِينَ ۝
78	Who created me and then He guides me,	78	Al-la-zee kha-la-qa-nee fa-hu-wa yah-deen	ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ۝
79	And He Who gives me (food) to eat and (water) to drink,	79	Wal-la-zee hu-wa yut-'i-mu-nee wa yas-qeen	وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ۝
80	And when I fall ill He cures me,	80	Wa i-zaa ma-rid-tu fa-hu-wa yash-feen	وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝
81	And Who will cause me to die, and (again) will raise me to life,	81	Wal-la-zee yu-mee-tu-nee sum-ma yuh-yeen	وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ۝
82	And Who, I hope, will forgive me	82	Wal-la-zee at-ma-'u aieen-yagh-fi-ra lee	وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى
	my sin on the Day of Judgement		kha-tee-a-tee yau-mad-deen	خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ۝
83	O my Lord, grant me wisdom and unite me with the righteous	83	Rab-bi hab lee huk-manw-wa al-hiq-nee bis-saa-li-heen	رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ۝
84	And ordain for me a good name among posterity,	84	Waj-'al-lee li-saa-na sid-qin fil-aa-khi-reen.	وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ ۝

65 And We rescued Moses and those who were with him, all,	65 *Wa an-jai-naa moo-saa wa mam-ma-'a-hoo aj-ma-'een*	وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ
66. And then We drowned the others	66 *Sum-ma agh-raq-nal-aa-kha-reen.*	ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ
67 There is surely a sign in this	67 *In-na fee zaa-li-ka la-aa-yah.*	إِنَّ فِى ذَٰلِكَ لَـَٔايَةً
yet most of them will not believe	*Wa maa kaa-na ak-sa-ru-hum-mu'-mi-neen.*	وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
68 And surely your Lord is the Mighty, the Most Merciful.	68 *Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-heem*	وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
SECTION 5	*RU-KOO' 5*	ركوع ٥
69 And recite to them the story of Abraham	69 *Wat-lu 'a-lai-him na-ba-a ib-raa-heem*	وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ
70. When he said to his father and to his people: What do you worship?	70 *Iz qaa-la li-a-bee-hi wa qau-mi-hee maa ta'-bu-doon.*	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ
71 They said We worship idols	71 *Qaa-loo na'-bu-du as-naa-man*	قَالُوا۟ نَعْبُدُ أَصْنَامًا
and we shall remain devoted to them	*fa-na-zal-lu la-haa 'aa-ki-feen*	فَنَظَلُّ لَهَا عَٰكِفِينَ
72. He (Abraham) said: Do they hear you when you call (them),	72 *Qaa-la hal yas-ma-'oo-na-kum iz tad-'oo-na*	قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ
73. Or do they benefit you or harm (you)?	73 *au yan-fa-'oo-na-kum au ya-dur-roon.*	أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ
74 They said: No, but we found our forefathers of old doing so.	74 *Qaa-loo bal wa-jad-naa aa-baa-a-naa ka-zaa-li-ka yaf-'a-loon.*	قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṯ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	t=ط	ẓ=ظ	'=ع	t=ط (Jerk)	
Bold	Madd	ā̃=آ	ōō=وٓ	ēē=یٓ	Fine	Madd	ā=آ	ōo=و	ēe=ی

Part 19 Wa Qaa-lal-la-zee-na *Chapter 26 Ash-shu-'a-rāā'* ١٩ - وقال الذين ٢٦ - الشعراء

SECTION 4 *(Contd.)* *RU-KOO' 4 (Contd.)* ركوع ٤ (متبع)

60.	So they (Pharaoh and his hosts) followed them at sunrise	60	*Fa-at-ba-'oo-hum-mush-ri-qeen*	فَأَتْبَعُوهُم مُّشْرِقِينَ ۝
61	So when the two hosts saw each other,	61	*Fa-lam-maa ta-rāā-al-jam-'aa-ni*	فَلَمَّا تَرَاءَا الْجَمْعَانِ
	the companions of Moses said We have certainly been overtaken.		*qaa-la aṣ ḥaa-bu moo-sāa in-naa la-mud-ra-koon*	قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ۝
62	He (Moses) said No, Never. My Lord is with me. He will guide me (to safety)	62	*Qaa-la kal-laa In-na ma-'i-ya rab-bee sa-yah-deen*	قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝
63	Then We revealed to Moses (saying):	63	*Fa-au-ḥai-nāa i-laa moo-sāa*	فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ
	Strike the sea with your staff.		*a-niḍ-rib-bi-'a-ṣaa-kal-baḥr*	أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ۖ
	So it parted and each part looked like a huge mountain.		*Fan-fa-la-qa fa-kaa-na kul-lu fir-qin kaṭ-ṭau-dil-'a-ẓeem*	فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۝
64	And We brought near there the others (of Pharaoh's hosts).	64	*Wa az-laf-naa ṯum-mal-aa-kha-reen.*	وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ۝

impediments in the way.

(1) Time is as much part of a loan as the loan itself. The lender gives and the borrower receives not only an amount but also a period of time. "If we multiply the amount of loan by the period for which it is advanced, we get the measure of the deprivation suffered by the lender which is also the measure of the gain received by the borrower"

To illustrate, the author says the following loans may have identical credit values:

Rs. 1,000 for one year.
Rs. 500 for two years
Rs. 250 for four years.
Rs. 200 for five years.
Rs. 100 for ten years.

So the first problem is replacing interest by time.

(2) Where is the assurance that a zero interest rate will not lead to a fall in saving?

(3) Even if we are assured that savings will not fall, the very presumption needs to be evaluated and catered for.

(4) Having reached stage three, one thing will be certain: the demand for loans will outstrip by far the availability of loans.

(5) Extinction of statutory reserves will not be possible without evolving an equally effective liquidity mechanism.

(6) Bank liquidity should be an intrinsic part of the system and not foisted on it from outside its own structure, like deposit insurance or government or central bank backing.

(7) At this stage, the question arises: Will an inordinate credit expansion, matched by an equal supply of credit, have an inflationary impact on prices or not? To overcome this will involve rigid credit controls denying loans for consumptional, speculative needs and for meeting fiscal deficits.

(8) Unless interest-free banking is capable of solving the problem of fiscal deficits, it will not be workable.

(9) After the abolition both of statutory reserves and interest, will arise the problem of monetary control mechanism.

(10) Will interest-free banking be at all profitable?

Having given himself these ten questions, the author proceeds to answer them one by one and ends up by convincing himself, if not the reader, that interest-free banking is more than feasible.

"Towards, Interest-Free Banking" has been published by the Institute of Islamic Culture, 2, Club Road, Lahore, and is priced at Rs. 100 Entirely readable. —LAHORI.

1.4m. Believers Perform Hajj

About 1.4 million Muslims from all over the world spent a day in worship at 'Arafaat to seek Almighty Allah's mercy and fulfil the. Islamic obligation of performing Hajj on Wednesday, July 12.

It was the climax of communion with the Creator. The pilgrims invoked God's blessings and guidance.

The multitudes of human beings converged onto the plane of 'Arafaat, from Mina, for the principal rite of pilgrimage The supreme Islamic teachings of unity, discipline, love and equality were the hallmark of the congregation.

The Imam, in his Khutba at Masjid Nimra, urged the pilgrims to hold steadfast to the eternal principles of Islam for their salvation in this and the world hereafter.

He said the Muslims had the sacred duty to work for the glory of Islam.

The Imam said "We can serve Islam best only by following the tenets of our great religion."

He said 'Ulema had the important task of explaining various aspects of Islam and guiding the Muslims to the correct path. They should preach piety and wage Jihad against the evil. he stressed.

Hundreds of thousands heard the Khutba in complete silence as the Imam explained the religious rights and obligations of the Muslims The Imam urged Musilms to forge unity and fight the conspiracies by their enemies to create disunity. They should have the warmth of brotherly sentiments and shun bias and prejudices, the Imam said.

The Imam said that, being an external and universal religion, Islam stood for progress and welfare of humanity He said: 'Our religion tells us to work hard to ensure progress for ourselves and future generations."

About 100,000 Pakistanis performed the pilgrimage. About 70,000 of them came from Pakistan while the others were overseas Pakistanis.

At the end of Khutba the Hujjaj offered their *Zuhar* and *'Asar* prayers together and prayed for the Muslim world. They remained at 'Arafaat till sunset. Thereafter they left for Muzdalfa, where they stayed over and offered both Maghreb and 'Isha' prayers together. Next morning after saying *Fajr* prayers they left for Mina where they sacrificed animals.

(Courtesy: DAWN)

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BOOK REVIEW

OF INTEREST-FREE BANKING

SHAIKH MAHMUD AHMAD has done a lot of reading on interest and has now come up with a compact little book. It is called "Towards Interest-Free Banking". He is convinced that interest-free banking is not only possible, it offers the only way out of our present economic morass

He is so confident that he proclaims with Ghalib:

Baya ke qasida-i-asman begardanaim
Qaza ba gardish-ratl-i-giran begardanaim

Mr. Ahmad translates into a quatrain.

Come forth O spirits brave
The heaven's mode we'll change Against our doleful fate
Our goblets large we'll range

He then proceeds to show how this can be done. He begins with stating the problem in Keynesian words: The difficulty is that, we did not know how to achieve "euthanesia of the rentier".

". . .The average rate of interest which will allow a reasonable level of employment is one so unacceptable to wealth-owners that it cannot, be readily established".

The world's first interest-free bank, the Agibi, was opened in Babylonia by the Jews in 700 B C. but could not take root.

The Christian Church evolved service charge as a substitute for interest but early European financial institutions soon became savings banks, paying interest on deposits and charging interest on loans.

Mr. Ahmad says that no device was evolved by Muslims either to eliminate interest. Shirkah is as good (or bad) as profit and loss sharing and "mudarbah is likewise a pre-Islamic arrangement".

Modern economists like Keynes want "euthanesia for the rentier" but interest continues to be the bedrock of the world economy. Why? As Mr. Ahmad puts it, quoting Myrdal:

> "Economists who have jobs and incomes outside the universities now probably constitute the majority of our profession. This new institutional situation has strengthened the forces operating for methodological conservatism. What is ordinarily demanded is that they be 'safe', 'sane' economists, having, or on the way to acquiring, prestige, and usually not the adventurous ones fighting for the recognition of new ideas."

It is not that the modern economist is ill-informed or unintelligent As Keynes found, there always has been a positive relationship between prices and interest. "Prices and interest fell together from 1820 to 1850, rose together from 1851 to 1856, fell together in 1857-58, rose together from 1858 to 1864, fell together from 1866 to 1969, rose together from 1896 to 1900, fell together from 1901 to 1903, rose together from 1905 to 1907, fell together from 1907 to 1908, rose together from 1908 to 1914 and 1914 to 1920 and fell together from 1920 to 1923 . . . . Thus the remedy for the boom is not a high rate of interest, but a lower rate of interest."

Samuelson also concedes that at the zero rate of interest we could reach "a kind of golden age". But his advice is: "For at least another hundred years, we must pretend to ourselves and to everyone that fair is foul and foul is fair, for foul is useful and fair is not. Avarice and usury and precaution must be our gods for a little longer still."

Which is to say that although interest is foul, we may continue with it because it is useful. And what have we in Pakistan done to fight the evil?

In Shaikh Mahmud Ahmad's words, the "mark-up adopted in Pakistan as a substitute for interest, is really a mix-up of the prohibited *Bai' al-Mu'ajjal* with the equally disapproved *Bai' al-'Inah'*.

According to the author, mark-up means a fictitious deal entered between the borrower and the bank. The bank buys some goods from the borrower, lending money to the latter. The condition is that the borrower will buy the same goods from the bank after a certain period of time during which the price of the goods will be marked-up at an agreed rate.

Mr Ahmad has three objections against this system.

(A) The fixation of the mark-up at a specific level means that we have only changed the name, not the substance. Call it mark-up It remains interest.

(B) This type of sale and purchase is prohibited by Islam. The Holy Prophet (peace be upon him) was quite firm about it: *La bai'a ma laisa' indak* — you cannot sell that which you do not possess.

(C) Commonsense does not admit of this arrangement. Where is the sale and where is the resale? "No commodity of any kind passes hands either way. It is all notional, all make-believe, all myth, all pretension"—The same as Samuelson has put it.

Shaikh Mahmud Ahmad insists that his zero rate of interest-banking is possible but he sees two

'alaihi wa sallam), has taught his followers specifically the ways of purifying their heart. In order, therefore, to keep our heart clean from all blemishes and pollutions, he has taught us to always seek Allah's forgiveness and His Grace. In the terminology of Islam this act is called *Istighfaar*, about which the Holy Prophet said:

"I offer *Istighfaar* for one hundred times every day."

It may, however, be understood that sins except *kufr* or deliberate disobedience of Allah, committed by man may be forgiven by Allah at His Will, if implored by man, but the sins committed by man against man or mankind will never be forgiven by Allah unless the aggrieved man or the people against whom is committed the aggression, forgives the sinner. This is what the Apostle has repeatedly emphasised. Therefore, for a Muslim it is imperative that he protects others from the venom of his tongue and pen and from the misuse of his hands, thought and action, or else the mirror of his heart will not be cleaned and its pollution will not be wiped out. Purification of heart not only cleans the pollution of his heart but it also reminds that he will not, in future, usurp the rights and property of others, nor injure their feelings, nor harm their body and reputation, et cetera.

This Purification of the Self or the power of Self-Accountability, endowed to man by Allah, determines the excellence or superiority of his station and dignity vis-a-vis the rest of the creation. But the tragedy of it is that generally mankind does not make use of this Power, or else the earth would have been a Planet of Peace instead of a place of sanguinary strife and mischief as was hinted by the angels when Allah decided to appoint Man His Vicegerent on earth. They (the angels) had said to Him:

"....Will You place therein one who will make mischief therein and shed blood?...." (2:30)

WOMEN IN ISLAM

HAZRAT UMM FARDAH

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was the sister of Hazrat Abu Bakr *(Razi Allahu 'anhu)*, who belonged to Banu Taim tribe of the Quraysh of Makkah. Her genealogy ran as under:

> Umm Fardah bint Abu Quhaafah 'Usmaan bin 'Aamir bin 'Amr bin K'ab bin S'ad bin Taim bin Murrah bin K'ab bin Luwaiy.

The time of her conversion to Islam is not ascertainable from any source. However, writers on Islamic history are convinced that she accepted Islam and was considered a distinguished Lady of the Faith *(Sahaabiyah)*.

Hazrat Umm Fardah was married to Hazrat Ash'ath bin Qays *(Razi Allahu 'anhu)* who, according to Hafiz Ibn Hajar, was the ruler of Kindah in the territory of Yemen (Al-Isaabah). He appeared before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in 10 A.H. and embraced Islam. Unfortunately, however, he fell back a victim to apostasy after the sad demise of the Holy Prophet. When he was arrested and brought before Hazrat Abu Bakr, the First Caliph of Islam, Ash'ath bin Qays repented for his lapse. Hazrat Abu Bakr not only forgave him but also he gave the hand of his sister Hazrat Umm Fardah in marriage to him.

After the consummation of the marriage, Hazrat Ash'ath went to the market-place where camels were brought by the dealers for sale. He drew out his sword and started cutting the camels that came in his range. People were surprised to witness that scene. Hazrat Ash'ath shouted that had he been in his home town he would have given a sumptuous feast. Then he paid the price of the slaughtered camels to the dealers and extended an invitation to the people of Madinah that they should feast on the meat of the camels he had slain.

Someone in the market-place remarked that Ash'ath had turned an infidel. Thereupon Hazrat Ash'ath threw away his sword and replied: "By Allah! I have not become an infidel, and that Hazrat Abu Bakr *(Razi Allahu 'anhu)* has married his sister to me. Had I been at my home town I would have given a better Valimah dinner than this. O people of Madinah! Take this meat and enjoy it. And O owners of the camel! Come and take from me the price of your camels." This is about the marriage of Hazrat Umm Fardah and her husband.

Imam Ahmad bin Hanbal, Tirmizi and Abu Daud *(Rahmatullahi 'Alaihim)* have narrated a Hadith on the authority of Hazrat Umm Fardah that when someone asked the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as to the deed that was the best in his opinion, he replied:

> "To offer the prayer at the earliest time."

The year of the death of Hazrat Umm Fardah and other details of her life are not readily available.

ISLAMIC MYSTICISM

PURIFICATION OF HEART (TAZKIYAH-I-NAFS)

By Syed Mahmood Akhtar

In societies of the modern world man is generally regarded a criminal unless he proves himself otherwise. This concept about his status and station in the scheme of creation of the cosmos, is deplorable That the Creator created, multiplied and filled our planet earth with criminals is incredible. fallacious and against facts. The misconceived idea belittles his dignity. It puts him in a dishonourable position amidst Allah's creation.

Islam puts man in an honourable and exalted position In Qur'an Majeed Allah says.

> "We have indeed created man in the best of moulds "
> (95.4)

At another place while the Almighty Creator calls to evidence His mighty works in the scheme of nature, He has also sworn by the soul and the perfection and order given to it. Allah says in Qur'an Majeed:

> "By the Soul, and the proportion and order given to it . ."
> (91:7).

It will be evident that the Creator created the Soul and gave it order, proportion and perfection to be able to adapt itself to face particular circumstances under which it has to live.

In other words it means that man's self (heart) is, in fact, a clean mirror. But the pressing needs of life, its multitudinous problems and his untiring struggle to seek their solutions most often tend to defile man's heart In the course of his conscious life, man is bound to pay heed to three obligations, namely —

1. Obligation to Allah his Creator and Sustainer
2. Obligation to mankind.
3. Obligation to his own Self (heart).

During his incessant struggle for existence, man often ignores to fulfil these obligations, wholly or partly. He cannot easily maintain an equilibrium in this behalf In case of a perfect equilibrium maintained by him in fulfilling all the obligations, the mirror of his heart remains meticulously clean, otherwise it becomes dusty. The heart of the Prophets, without distinction, always remained clean like a piece of crystal because they were ever so mindful of their duties towards their Creator, towards fellow-mankind, and towards their own Self. In fact every shortcoming in fulfilling these obligations turns the mirror of man's heart rusty. Man's constant effort to keep his heart clean from all blemishes and rusty spots with diligence, is called Purification of Heart or *Tazkiyah-i-Nafs* in the terminology of Islamic mysticism. This point is lucidly appreciated by Allah in Qur'an Majeed:

> "Truly he succeeds that purifies it (the soul, or heart); and he fails that corrupts it" (91: 9-10)

Not only that, Allah has endowed man's heart with those noble qualities which enable him to distinguish between the good and the bad. Almighty Allah says:

> "And (by) its (soul's or heart's) enlightenment as to its wrong and its right." (91:8)

This is the reason why man's heart occasionally pricks and he feels pangs of his conscience when he, knowingly or unknowingly, fails to fulfil any of his assigned obligations. If ever a man commits any sin or crime, perpetrates aggression or cruelty against anyone, or teases, or utters slander in order to tarnish somebody's social image, or injures his feeling, surely the heart of such a person becomes polluted. This aspect may be understood by the sin as defined by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

> "Sin is that which prickles your heart."

It means that, if committed by a sensible man, sin pricks his heart. Islam teaches us that a man who tacitly hears the call of his conscience and makes efforts to rectify any wrong that he has committed, and resolves not to do it again, does purify his heart. This effort on his part is Purification of Heart.

The purport of this discourse is to stress that man's heart, for some reason or the other, might become polluted. His constant attention is therefore required to, keep it clean. This effort comprises Purification of Heart. This act of man is so liked by Allah that He has included it as one of the duties of the Prophets. This is the reason why the Last of His Prophets, Muhammad *(Sallallahu*

(Contd. from Page 80 Col. 3)

commitment to Almighty God that we shall strictly follow the Divine Guidance, and the traditions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in true spirit of Islam. God, the Most Magnificient and Merciful will surely reward us generously in this world and in the Hereafter. Ameen!

—Concluded

ples of the Oneness of God, and unity of humankind. Here all are equal and there is no difference between a king and a common man, rich and poor, black and white, or an Arab and a non-Arab. This vast multitude of believers presents a spectacle of unity as all Pilgrims repeatedly recite loudly in unison the following:

> "Here I am at Thy service, O Allah! Here I am at Thy service; Here I am at Thy service; There is no partner unto Thee; Here I am at Thy service; To Thee the glory, the riches and the sovereignty of the world There is no partner to Thee."

Sir Thomas W. Arnold, in his book "The Preaching of Islam", says about the significance and objectives of The Pilgrimage as follows:

> "But above all — and herein is its supreme importance in the missionary history of Islam — it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in the sacred place towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful, a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the West coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Muhammedan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city, as in their own homes they celebrate the festival of 'Id Al-Adha."

In his book "The Shifting Sands", N.N.E. Bray admires the Pilgrimage as follows:

> "Truly Mohammad when he instituted the Pilgrimage did more than impose a religious duty; his genius evolved a means of perpetual communication with the remotest corners of the Moslem world. The naked savage from Central Africa.... is there clothed in the simple linen shirt (two pieces of unstitched white cloth) of the ceremony the Indian prince, discarding his silken robes, dons the same simple attire. Thus they are made equal in the sight of God

"In Makkah they meet in a spirit of brotherhood purely Mohammedan. There they exchange ideas and discuss events which have taken place in their widely flung countries, and when at length they return to their native lands, they are surrounded by their relatives and friends eager to listen to the tales of their experiences. The most highly organised European Press propaganda sinks into insignificance compared with this gigantic dissemination of ideas."

PROPHET'S FAREWELL SERMON

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* delivered his sermon on the occasion of his last Pilgrimage. The sermon is a great landmark in the human history as it brought about a benign revolution for the emancipation, peace and happiness for the entire humanity. It was a Declaration of Human Rights, a charter of liberty, and a Magna Carta for human dignity, given 1400 years ago. It beautifully defines the supreme objectives of the Pilgrimage and other Fundamentals of Islam. The Holy Prophet not only made this historic declaration, he also initiated its enforcement by setting personal example of implementation of his pronouncement, for he never asked others to do what he himself did not do first. He always practised what he preached.

CONCLUSION

'Allama Iqbal said about prayers: "The spirit of all true prayer is social". He further explained: "A congregation is an association of men, who animated by the same aspiration, concentrate themselves on a single object and open up their inner selves to the working of a single impulse."

The spirit of The Pilgrimage is spiritual, social, economic, and political. It encompasses enforcement of all the Fundamentals aiming at physical, mental, and spiritual development of individuals as well as the society. If Muslims all over the world have unflinching faith in these principles and practise them in their true spirit, they could regain the honour and dignity of being the best community for mankind, enjoining right conduct and forbidding what is wrong. If we do self-analysis and self-evaluation to determine whether we are really the model of excellence of character, moral values, social norms, piety and righteousness, the answer will not be a definite 'Yes'. So let us ask for God's forgiveness for our lapses. Let us pray that He may guide us to the straight path and save us from the path of those on whom fall His wrath. Let us re-affirm, resolve and make a fresh

(Contd. on Page 81 Col. 1)

The Spirit of Five Fundamentals

By Raisuddin Khan Sherani

(II)

POOR TAX

The poor-tax (Zakaat) is an obligatory amount to be paid by a *Muslim of means to the deserving* people every year. All Muslims who have in their possession, for one complete year, gold weighing seven and a half tolas or more (appr. 80 grams) or have other holdings of equivalent value, must pay at the annual rate of 2.5 percent of the holdings to the poor, infirm, handicapped, and other deserving Muslims who are unable to earn their living. In addition to this obligatory payment, Islam expects and encourages Muslims of means to generously contribute towards charities to alleviate the sufferings of fellow human beings. However, Islam does not encourage begging. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said, "The best earning is the one earned through one's hard work." The purpose of all these generous payments to the needy and really deserving people is to share the bounties of God with those who are for the time being in distress. Zakaat promotes a welfare system which, if properly implemented, would create a situation when there is hardly anyone who needs such help. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said "It is incumbent on all Muslims to ensure that their neighbours do not go to sleep hungry." Has the world produced a similar welfare system to eliminate hunger? Millions of people daily go to sleep hungry and many die of hunger while the food produced from God's earth rots in silos or is thrown into the seas because the needy lack the necessary purchasing power.

RAMAZAAN FASTS

The observance of Ramazaan fasts is incumbent on all Muslims excepting the infants and the insane. The sick and travellers are allowed to defer. The Qur'anic injunction is:

> "O you who believe! Fasting is enjoined on you as it was on those before you, so that you may haply become righteous." (2:183).

The objectives of Fasting are:

(a) To achieve purity of body and soul for acquiring excellence of conduct in worldly and spiritual affairs with a view to creating an environment of peace, happiness, and piety.

(b) Fasting is an effective and practicable way for the acquisition of self-discipline and righteousness.

(c) By fasting a Muslim develops power of self-control and resistance to temptations. Imam Ghazali has said about Fasting, "The object of fasting is to achieve mastery over desires and to attain spiritual kinship with and nearness to God."

(d) By fasting a believer gets personal experience of hunger, thirst, and feeling of deprivation of good things of life. Fasting makes him realize the situation of the poor, hungry and needy fellow beings. This leads him to follow the Divine principle of payment of poor-tax and charities.

(e) Fasting helps in curing diseases of body and mind. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said, "Every thing has its Zakaat and the Zakaat of the body is fasting". (Muslim).

(f) To ensure that the poor and deserving people receive generous payments in various forms ordained by God, during the month of Ramazaan.

The ultimate objective of Fasting is to seek the pleasure of God, and for that to develop self-control, self-discipline, punctuality, to do good and charitable deeds, to refrain from certain bodily desires for a set time, and to desist from all evil temptations. If people observe fasting by only not eating and drinking, but they do not fulfil the basic objectives of fasting, the higher purpose of fasting is not achieved.

THE PILGRIMAGE

Every year in the prescribed days, Muslims from every corner of the world converge on Makkah, the focal point for the entire Muslim world, to perform the Pilgrimage (Hajj) which is the culmination of all Fundamentals of Islam. It is a unique and the largest congregation of Muslims. In fact, there is no other congregation anywhere of such magnitude, significance, and unique features. A great mass of Muslims of different colours, races, belonging to different countries of the world, speaking different languages, gathers to live in a township, mostly of tents, wearing identical dress of two pieces of unstitched white cloth in which they perform rituals of the Pilgrimage. This milieu is the greatest manifestation of the Islamic princi-

ding there exclaimed that they found among the new entrant Arabs the same magnanimity as they had heard or read about the disciples of Jesus Christ in their sacred books.

About the characteristics of the noble Companions of the Holy Prophet, Qur'an Majeed says:

> "....Believers are those who, when Allah is mentioned, feel a tremor in their hearts. And when they hear His Signs rehearsed, find their faith strengthened and put (all) their trust in their Lord; Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance: Such in truth are the Believers: They have grades of dignity with their Lord, and forgiveness, and generous sustenance." (8: 2,3,4)

On another occasion Allah says about them:

> "The Believers, men and women, are protectors, one of another. They enjoin what is just, and forbid what is evil. They observe regular prayers, practise regular charity, and obey Allah and His Apostle. On them will Allah pour His mercy: for Allah is Exalted in power, Wise." (9:71)

In other words, it points to the glory of the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that they feared Allah, and whenever the verses of Qur'an Majeed were rehearsed to them their faith (in Islam) augmented, contrary to the infidels who, when they heard them, sarcastically laughed at them. Further, the Companions always reposed their Faith in Allah, performed regular prayers, and spent of their legitimate earnings in the way of Allah, to help each other. They advised others to do good and stopped them from bad things.

Still at another place in Qur'an Majeed, Allah has expressed His Pleasure on Muhajirin and Ansar Companions, as follows:

> "The vanguard (of Islam), the first of those who forsook (their homes) and of those who gave them aid and (also) those who follow them in (all) good deeds, — well-pleased is Allah with them, as are they with Him. For them has He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme Felicity." (9:100)

We find a similar passage elsewhere in Qur'an Majeed in which Allah has given glad tidings to the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

> "Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah, as well as those who give (them) asylum and aid, — these are (all) in very truth the Believers. For them is forgiveness of sins and a provision most generous. And those who accept Faith subsequently and adopt exile and fight for the Faith in your company,—they are of you" (8:74-75)

In the above verses, Almighty Allah has described especially those Ansar and Muhajirin who preceded in embracing Islam and sustained untold miseries as a result. Allah called them by the title of "Vanguards" and promised them and those Companions, too, who followed them, the award of Paradise. History of Islam abounds in horrifying tales of their sufferings, their fortitude and endurance against very heavy odds. We propose to dwell upon it in our later issue.

(To be continued)

DONATION

Pakistan has contributed 50,000 dollars, in response to an appeal launched by the Director-General, UNESCO, to the world community for donations to preserve and safeguard the Islamic monuments in Jerusalem.

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: There is no child who is not born upon nature (Islam). Then his parents make him a Jew or a Christian or a Magian as a beast is born entire in all its limbs (without defect). Do you see one among them (born) mutilated? Then he said: The nature made by Allah upon which He created men. There is no change in Allah's creation. This is the right religion. (30·30Q). — Agreed.

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: On every joint of man, there is charity on every day in which the sun rises. Doing Justice between two men is charity, and assisting a man (to ride) upon his beast that it may carry him or lifting up his luggage upon it is charity, and a good word is charity and every step which he takes towards prayer is charity, and removing harmful things from the pathway is charity. — Agreed.

AL-HADIS: Hazrat 'Abdullah-b-Amr *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Serve the Merciful, give food and spread peace; you will then enter Paradise with peace. — Tirmizi, Ibn Majah.

HEROES OF ISLAM

VIRTUES OF SAHAABAH
(In the Light of Qur'an Majeed)
By Syed Mahmood Akhtar

(I)

As the Holy Prophet of Islam Muhammad *(Sallallahu 'alaihi wa sallam)* has been the most excellent man in humanity, his Companions were the best of people among mankind excepting the Prophets. These Companions were fortunate to have personally seen the Holy Prophet, accepted him as Prophet of Almighty Allah, gave him protection and support. They upheld and preached his Faith, fought for him, and endured with grace and patience the hardships, tortures and cruelties perpetrated upon them by the enemies, the infidels and the polytheists of Arabia.

The Holy Prophet once said that no one could be a true Believer until he loved him more than his parents and other dear things. History of mankind cannot produce any example other than these noble Companions who, by their deeds, did come up to this standard.

These noble Companions forsake their parents, children, home and hearth, wealth, pelf, power and property, for the sake of Islam. With remarkable fortitude they faced starvation and physical atrocities perpetrated upon them merely for their winning the Pleasure of Allah and His Prophet. Not only that, they gave their lives in the cause of that mission which motivated them to spread the message of Islam throughout the world. Furthermore, the force of their activity in this behalf continued even after the passing away of the Holy Prophet to his Lord. In fact no previous Prophets ever had such faithful, devoted, sincere and virtuous cluster of noble souls as had gathered round the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The sun will not witness such men again till doomsday.

Let us see how Allah Himself has testified to their virtue, station and greatness in Qur'an Majeed:

> "Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. You will see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: Like a seed which sends forth its blade, then makes it strong; it then becomes thick and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward." (48:29)

In the above verse three characteristics of the Companions *(Sahaabah)* have been described, namely—

1. They are strong against the Unbelievers. They stand solid as a rock against any threat, avarice or persuasions of the Unbelivers who try to deviate them from the right path. They will prefer to die for the cause of Islam rather than yield to the evil wishes of the Unbelievers.

2. They are compassionate to one another among themselves. It means that they are tied in extreme fraternal bondage. They are sympathetic and kind among themselves, help each other in their needs, and accost each other with greetings of peace. It is because Allah has said about them in Qur'an Majeed:

> "The Believers are but a single Brotherhood. . . ." (49:10)

It would be appropriate here to cite an example of this brotherhood from the history of Islam:

> When Hazrat 'Abdur Rahman bin 'Auf *(Razi Allahu 'anhu)* emigrated from Makkah to Madinah, the Holy Prophet fraternished him with Hazrat S'ad bin Rabi' Ansari *(Razi Allahu 'anhu)*. Filled with sincere feelings of fraternity, Hazrat S'ad offered Hazrat 'Abdur Rahman bin 'Auf one half of his property and to divorce for him one of his two wives whom the latter would prefer. Hazart 'Abdur Rahman bin 'Auf, too, was compassionate with his brother-in-Islam. He did not like to put him (Hazrat S'ad) to trouble. He simply asked Hazrat S'ad to tell him the direction where the market existed. He did not acquire anything from Hazrat S'ad.

3. By the marks of prostration it is indicated that the faces of the followers of Islam become resplendent because of their bowing down in the daily prayers. The face of a virtuous man differs in bearing from that of a wicked or an impious person.

It is described by Imam Malik *(Rahmatullah 'alaihi)* that when the contingent of Muslim army composed of the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* landed on the soil of Syria, the Christians spel-

he considered most competent and would exact for him an anticipatory oath of fealty, first from the capital and then from the other principal towns of the empire. Husayn refused to acknowledge Mu'awiyah's son and successor Yazid, and in response to the urgent and reiterated appeals of 'Iraqis, who had declared him the legitimate caliph after al-Hasan and 'Ali, started at the head of a weak escort of relatives (including his harem and devoted followers) for al-Kufah. On the tenth of Muharram, A.H. 61 (October 10, 680), 'Umar (son of S'ad), in command of 4,000 troops surrounded al-Husayn with his insignificant band of some two hundred souls at Karbala', about twenty-five miles north-west of al-Kufah, and upon their refusal to surrender cut them down. The grandson of the Prophet fell dead with many wounds.

WASHINGTON IRVING It was possible for Husain to save his life by submitting himself to the will of Yazid. But his responsibility as a reformer did not allow him to accept Yazid's caliphate. He was prepared to embrace all sorts of discomfort and inconvenience in order to deliver Islam from the hands of Omayyads. Under the blazing sun, on the parched land, and against the stifling heat of Arabia, stood the immortal Husain — my hero Husain!

SIR FREDERICK JAMES: The lesson of Husain and of every brave martyr is that there are eternal principles of justice, mercy, and love, which are immutable and unconquerable; and that if evil is resisted if men are prepared to make sacrifices for them, these principles will always prevail.

SAROJINI NAIDU:

Black-robed, barefooted, with dim
eyes that rain —
With tears in the memory of the
wonderful plight,
And hands that in blind, rhythmic
anguish smite —
Their bloodstained bosoms to a
sad refrain.
From the old haunting legend of
thy pain,
Thy votaries mourn thee through
the tragic night,
With mystic dirge and melancholy
rite,
Crying to thee: Husain,
Ya Husain.
Why do thy myriad lovers so
lament Sweet Saint?
Is not thy matchless martyrdom
The living banner and brave
covenant
Of the high creed, thy Prophet
did proclaim,
Bequething for the world's
beautitude,
The enduring loveliness of
ALLAH'S name?

(We have reproduced these verses for their poetic beauty and deep pathos, albeit we do not subscribe to practices such as wailing, breast-beating, etc. — Ed.)

L. H. NIBLETT: That night, while all the campfires were twinkling around him in the desert camp, he (Husain) gathered his followers around him and addressed them in a long and heart-appealing speech. He warned them of the coming horrors of the following day; he told them of the sure massacre to ensue; he emphasised that all those who stayed by him were bound to martyrdom: and then he performed a beautiful act so full of consideration for human weaknesses, so pregnant of the spirit of sacrifice, so indicative of the kindness of the great heart. He had all the lights of the camp extinguished and as he did so, he told his followers that those of them who had not the courage of the heart to stand the coming martyrdom, might depart unknown and unashamed in the darkness which now befell the camp. In the morning, as the clusters of purple clouds began to gather on the eastern sky, there stood 71 faithful followers around the Imam, resigned to the death of martyrs.

HENRY YULE: Grand preparations are made in every town on the occasion (of Muharram), as if for a festival of rejoicing, rather than of observing the rites of mourning, as they ought The observance of this custom has so strong a hold on the mind of commonalty of the Mussulmans that they believe Muhammadanism to depend merely on keeping the memory of the Imams in the above manner

(Here is food for thought The martyrdom of Hazrat Husain has a lofty lesson to teach if we care to reflect and turn away from innovative rituals of the observance of its anniversary — Ed)

The Keys of Paradise are the testimony that there is no god but God—Imam Ahmad.

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their Lord; they rejoice in the Bounty provided by God: And with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the Grace and Bounty from God, and in the fact that God suffers not the reward of the Faithful to be lost (in the least)." (3. 169-171).

ZIBH 'AZIM: In the context of the martyrdom of Imam Husain, scholars often recall the offering of Hazrat Isma'il by Hazrat Ibrahim, in obedience to God and to seek His good pleasure. The Poet of East, Iqbal has said:

Innocent, simple and exciting —
Is the tale of the Haram;
Isma'il is its beginning,
Husain its climax.

'Allamah 'Abdullah Yusuf 'Ali in the background of Hazrat Isma'ils offering and Hazrat Imam Husain's martyrdom, comments, as follows, on the Qur'anic expression Zibh 'Azim' "It was indeed a great and momentous occasion, when two men, with concerted will, 'ranged themselves in the ranks' of those to whom self-sacrifice in the service of God was the supreme thing in life. This was the type of the service which Imam Husain performed, many ages later."

Muhammad Iqbal describes Imam Husain to have brought home "the meaning of Zibh 'Azim", and says:

Up he rose on the horizon
of the best community,
Like a cloud from Ka'bah to
irrigate the parched land;
It saturated the plain of
Karbala and passed,
It grew tulips in the
desert and departed.
Unto the Day of Resurrection,

NOBLE MARTYR HUSAIN

(Razi Allahu 'anhu)

Through Non-Muslim Eye

L.M. BOYD: Throughout the ages mankind has cherished the courage of heart and the greatness of mind which for freedom and justice will not yield to the forces of tyranny and evil Such was the courage and such was the greatness of Imam Husain, and I am happy to be associated with those who still greatly prize his sacrifice although it was made over 1,300 years ago.

CARL BROCKLEMANN: Although Husayn could expect no further aid from his supporters in Kufah, he again refused to surrender; as the Prophet's grandson he was presuming on his inviolability. He fell a short while after the battle was joined.

M K. GANDHI: Imam Husein and his little band refused to yield to what to them appeared to be an unjust order. They knew at the time that death alone would be their lot. If they yielded to it, they felt that their manhood, and their religion would be in jeopardy. They, therefore, welcomed the embrace of death Imam Husein preferred the slaughter in his arms of his son and nephew, for him and them to suffer from thirst rather than submit to what to him appeared to be an unjust order It is my belief that the rise of Islam has been due not to the sword, but to the self-immolation alone of the Fakirs of Islam.

EDWARD GIBBON: In a distant age and clime the tragic scene of the death of Husein will awaken the sympathy of the coldest reader.

PHILIP K. HITTI: When Mu'awiyah nominated his son Yazid as his successor and caused deputations to come from the provinces and take the oath of allegiance, he introduced into the Caliphate the hereditary principle. Following this precedent the reigning caliph would proclaim as his successor the one among his sons or kinsmen whom

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Husain uprooted despotism;
The surging current of
his blood —
Made the garden of liberty
bloom.
For Truth, he weltered
in blood and sand,
At length, he reinforced
God's Oneness.

CONCLUSION Every age and land has its Karbala, and every Karbala needs a Husain. In our utter folly we somehow assume that the annual rituals of wailing, breast-smiting, and crying with profuse tears is enough tribute to the noble martyrs of Karbala We think that recitation of emotion-laiden elegies is enough to pay our debt of gratitude to the heroes of Karbala. No, we ought to spot the Karbalas of our times and offer our lives in the cause of God so as to take humanity out of the darkness into the light. As the Danish philosopher Soren Kierkegaard has said, "The tyrant dies and his rule ends, the martyr dies and his rule begins." Or, as our Maulana Muhammad 'Ali Jauhar has put it.

Husain's murder is indeed
the death of Yazid,
For Islam comes to life
anew after every Karbala.

May Almighty Allah ever exalt in the Paradise the ranks of the noble martyrs of Karbala and grant us the felicity to follow in their foot steps and to offer our lives in the cause of Islam, in the way of Allah, and for the sake of the traditions of His Messenger. Amen!

This is indeed a glorious example of a father and his son to live by the command of God, the former offering his dearest object of love and the latter his own coveted life, to fulfil the Will of God and to seek His good pleasure. It is not called the Grand Sacrifice because of God's momentous act of commutation to save Hazrat Isma'ils life, but for the reason that for all intent and purpose and to the best of his knowledge, Hazrat Ibrahim did draw the dagger on his son's neck, to fulfil the Divine wish in letter and spirit, irrespective of his love for his son

ISLAMIC POLITY. Before we proceed further with our theme, we may dwell on the fundamental principles of Islamic polity. Sahih Muslim has it: It is reported by Abu Mas'ud Ansari *(Razi Allahu 'anhu)* that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* ruled that Salaat (Prayers) should be led by the person who is most learned of the Qur'an; and if they are all equal in this respect, then by the person who is most acquainted with the Sunnah (Prophet's Traditions); and if there be equality in this regard too, then by the person who was the earlier to migrate (from Makkah); and if they are all equal in this behalf as well, then by the person who is the eldest in age among them.

This tradition is comprehensive inasmuch as it lays down general norms of leadership and of *inter se* hierarchy among the *ummah*. Besides, in his Farewell Pilgrimage Sermon, the Holy Prophet declared: O people! Verily, your Creator (God) is one, your progenitor (Adam) is one. There is no preference for the Arab over the non-Arab, or for the non-Arab over the Arab, nor for the whites over the blacks, nor for the blacks over the whites, except that based on *Taqwa* (righteousness). (Masnad Ahmad). Qur'an Majeed itself contains this Divine criterion

> " Verily, the most honoured of you, in the sight of God, is (he who is) the most righteous among you ." (49 13)

Next, Islam lays emphasis on the need for mutual sonsultation to decide common affairs. Qur'an Majeed lays down.

> ". . .and consult them (the people) in affairs (of the moment). ." (3.159)

In fact, one of the qualifications of those who have been promised God's better and more lasting munificence in the Hereafter, is that they are from those —

> ". . .who (conduct) their affairs by mutual consultation " (42:38).

To sum up, the criteria of leadership or governance in Islam are better knowledge of the Qur'an and Sunnah, personal righteousness of a high order, and consensus obtained through mutual consultation among the *ummah* Islam has no place for superiority by dint of birth or heridity It rules out autocratic nominations. It deprecates allegiance extracted by coersive measures and means In the face of these precepts, let us see the situation as it emerged in the year 60-61 A.H. in the world of Islam.

YAZID'S SUCCESSION. When Hazrat Amir Mu'awiyah *(Razi Allahu 'anhu)* died, his son Yazid succeeded to the Caliphate. The deceased Caliph in his lifetime had allegiance already sworn to Yazid. Imam Husain refused to take the oath of this allegiance when Hazrat Mu'awiyah was still alive, because it was contrary to the established principles and postulates of Islamic polity. When it was demanded of him again after the passing away of Hazrat Mu'awiyah, he again declined and left for Makkah in order to avoid any clash on that account. The people of Kufah, however, pressed him to return and lead them against the glaring usurpation of the Caliphate. He returned to help but had no personal ambition at all to reign In any case, the promised 'Iraqi support did not come forth and the Kufis went back on their word On the other hand, his cousin, Hazrat Muslim-ibn-'Aqil *(Razi Allahu 'anhu)*, who preceded him was arrested and martyred at the instance of the Governor of Baghdad. Imam Husain and his party were intercepted and escorted to the arid plain of Karbala in the outer ring of the desert beyond Baghdad

AT KARBALA Here, the Imam and his party, including ladies and children, were denied access to water though a canal from Euphrates ran close by This heartless device also failed to win over Imam Husain's oath of allegiance to Yazid He firmly stood by the Islamic principles.

It was now a straight confrontation of the rights with usurpation, justice with injustice. truth with falsehood A final ultimatum was given to him on behalf of Yazid's forces but he categorically refused to compromise or surrender The rest of the story is too harrowing and well known to need repetition The Imam and his seventy-one followers were cruelly done to death one by one, sparing not even the young ones among them. Noble martyrdom was their destiny. They upheld God's covenant (7:172); fulfilled God's bargain (9:111); and surrendered to God's Will (6:162). Thus did they join the ranks of those about whom Almighty God has given the reassuring good news:

> "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the Presence of

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

THE GREAT SACRIFICE (*ZIBH 'AZIM*)

GOD AND MAN. Life and Death, Truth and Justice, these are some of the basic themes that ever cross human thought and action. God-man relationship is founded upon the eternal and universal covenant which is enshrined in Qur'an Majeed as follows.

> "When your Lord drew forth from the children of Adam — from their loins — their descendents, and made them testify about themselves: AM I NOT YOUR RAB (LORD)? They said, YES, WE DO TESTIFY. . ." (7:172).

This covenant between God and Man ties the entire human race, individually and collectively, into an abiding bondage of the Divinity It is the bed-rock of human life and belief.

By the very fact of accepting God as Rab, or the Lord Who creates, cherishes, and sustains, man accepts his total servitude to Him, acknowledges his duty by Him, and takes upon himself persisting obligations towards Him. God has created man from clay for a fixed term (6.2), and breathed into him His spirit (15:29). It is therefore incumbent upon man to worship God alone (39:66), to seek help from Him (1:5), and to submit his whole self to Him (31:22), to Whom is in the end his return (6:60). Qur'an Majeed speaks of the total commitment of man to God. From the side of God it says:

> "God has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (Jannat): they fight in His cause, and slay and are slain. . . ." (9:111).

And of man it demands:

> "Say: Truly my prayer and my service of sacrifice, my life and my death, are (all) for God, the Lord (Rab) of the Worlds." (6:162).

ABRAHAM: Having briefly explained God-man relationship which, in sum, means: To pass command is Divine, to comply with it is human; let us recall the story of sacrifice of Hazrat Isma'il offered by his father Hazrat Ibrahim (*'alai-hi-mas-salaam*), as described in Qur'an Majeed. In his old age Hazrat Ibrahim prayed:

> "O my Lord! Grant me a righteous (son). So We gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of serious) work with him, he said: O my son! I see in vision that I offer you in sacrifice; now see what is your view? (The son) said: O my father! Do as you are commanded; you will find me, if God so wills, one practising patience and constancy. So when they had both submitted their wills (to God), and he (Ibrahim) had laid him (*Isma'il*) prostrate on his forehead. (for sacrifice), We called out to him: O Ibrahim! You have already fulfilled the vision. — Thus indeed do We reward those who do right. For this was obviously a trial, and We ransomed him with a Great Sacrifice (Zibh 'Azim)." (37:100-107).

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العدل الإسلامى عدل شامل فيه الإنصاف والائتلاف :

— الاسلام لايعرف المجاملة ولا المحاباة . . . الكل أمام الاسلام سواء لا تظلمون ولا تظلمون

— وقال الله عزوجل : وأقسطوا ، إن الله يحب المقسطين .

— وكما قال تعالى : كونوا قوامين بالقسط شهداء لله ولو على انفسكم اوالوالدين والاقربين .

— وللعدل مظاهر كثيرة يتجلى فيها منها العدل مع الله تعالى ، العدل فى الحكم ، العدل فى القول ، العدل فى المعتقد ، العدل مع النفس . . . الخ .

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الاسلام لا يعرف المجاملة ولا المحاباة ، فليس فى الاسلام أبيض ولا أسود ولا قوى ولا ضعيف الكل أمام الاسلام سواء لا تظلمون ولا تظلمون ، والعدل أنواع مختلفة : عدل مع الله ، عدل فى الحكم، عدل فى المنزل ، عدل فى القول ، عدل فى المعتقد ، عدل مع النفس ، عدل مع الغير .

القضاء قديم قدم الزمن إذ لابد من وجوه للفصل فيما لايخلو عنه المجتمع البشرى من النزاع فقد دعت إليه حاجة العمران وطبيعة البشر وهو مقدس عند جميع الأمم لأن فيه أمرا بالمعروف ونهيا عن مضرة المظلوم وأداء الحق لمستحقه وردا للظالم عن ظلمه وإصلاحا بين الناس وتخليصا لبعضهم من بعض فالناس لا يستقيم أمرهم بدونه وهم محتاجون إليه فى كل عصر ومكان لأنه المنوط به تحقيق العدل وإقامة الحق ودفع الظلم فما أقيم القضاء إلا بغية التوصل إلى العدل وإشاعته بين الناس حتى يصبح أملا قريب المنال وسهل المطلب . وقد أمر الله تعالى بالعدل فى قوله « إن الله يأمر بالعدل والإحسان وإيتاء ذى القربى » وأخبر تعالى أنه يحب أهله فى قوله « وأقسطوا إن الله يحب المقسطين » والإقساط

العدل والمقسطون العادلون وأمر به تعالى فى الأقوال كما أمر به فى الأحكام قال تعالى : « وإذا قلتم فاعدلوا ولو كان ذا قربى » وقال « إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل » ولهذا يعدل المسلم فى قوله وحكمه ويتحرى العدل فى كل شأنه حتى يكون العدل خلقا له ووصفا لا ينفك عنه ، فتصدر عنه أقواله وأعماله عادلة بعيدة من الحيف والظلم والجور ويصبح بذلك عدلا لا يميل به هوى ولا تجرفه شهوة أو دنيا ويستوجب محبة الله ورضوانه وكرامته وإنعامه إذ أخبر تعالى أنه يحب المقسطين وأخبر رسول الله عن كرامتهم عند ربهم بقوله « إن المقسطين عند ربهم على منابر من نور الذين يعدلون فى حكمهم وأهليهم و

قال « سبعة يظلهم الله فى ظله يوم لا ظل إلا ظله إمام عادل وشاب نشأ فى عبادة الله تعالى ورجل معلق قلبه فى المساجد ورجلان تحابا فى الله اجتمعا عليه وتفرقا عليه » .

وللعدل مظاهر كثيرة يتجلى فيها منها .

١ - العدل مع الله تعالى بأن لا يشرك معه فى عبادته وصفاته غيره وأن يطاع فلا يعصى ويذكر فلا ينسى ويشكر فلا يكفر وما حاربت الشرائع السماوية الشرك بالله لمجرد أنه شرك به سبحانه وإنما لما يحمل فى طياته من بواعث الظلم والطغيان التى ينحرف بها الناس عن العدل ولا نعرف فى القرآن الكريم ذكرا للقوة المادية فى جانب مبدأ من مبادئه غير مبدأ العدل حتى عقيدة التوحيد فهو لم يلوح فيها مع كثرة ذكرها والدعوة إليها باستعمال الحديد والقوة بالنسبة للذين جحدوا وحدانية الله وأشركوا معه غيره فى العبادة والدعاء ولكنه وقف هذا الموقف ولوح باستعمال القوة والحديد فى وجه الظالمين الذين يستمرئون البغى والعدوان على أرباب الحقوق وقف فى وجوههم ولو كانوا فى عداد الناطقين لشهادة التوحيد والرسالة « فإن بغت إحداهما على الأخرى فقاتلوا التى تبغى حتى تفىء إلى أمر الله » .

٢ - العدل فى الحكم بين الناس باعطاء كل ذى حق حقه وما يستحقه وهو ما أمر به العليم الحكيم فى الحكم والقضاء واعتبره نوعا من أداء الأمانات « إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل » .

وهذه حادثة ابتلى بها النبى ﷺ وهو فى المدينة وكثيرا ما يبتلى بمثلها فى كل زمان ومكان العاملون المخلصون والحكام العادلون على أيدى نفر من الناس يتقربون إليهم ويلبسون لهم مسوح التقى والصلاح ومحبة الصدق والغيرة على الحق ويعملون جهدهم بأساليب ظاهرها الحرص على الحق والعدل وباطنها الخداع والتمويه فى صرفهم عن احقاق الحق وإبطال الباطل وتخلص هذه الحادثة فى أن رجلا من المسلمين الذين رق إسلامهم وضعف إيمانهم يقال له (طعمة بن أبيرق) سرق درعا من جاره ثم خبأها عند يهودى وحامت الشبهة حول طعمة فالتمس الدرع عنده فلم توجد وحلف بالله ما أخذها وما له علم بها ثم وجدت الدرع عند اليهودى فسئل عنها فقال : دفعها إلى طعمة واستحفظنى عليها وشهد له بذلك أناس من اليهود فاهتم قوم طعمة للأمر وأخذوا فيما بينهم يتشاورون فى وسائل تبرئة صاحبهم والصاق السرقة باليهودى دفعا للعار الذى يلحقهم بين الناس « يستخفون من الناس ولا يستخفون من الله وهو معهم » . فبيت قوم طعمة ما بيتوا وانطلقوا إلى الرسول وأخذوا يثيرون نفسه على اليهودية بما يعرفه من عداوة اليهود للمسلمين وبأن صنيعتهم فى هذه الحادثة ليس إلا من كيد اليهودية المعروف وبأنهم لا يعلمون عن صاحبهم طعمة إلا خيرا وأقسموا جهد أيمانهم على براءته وسرقة اليهودى وسألوا الرسول عليه الصلاة والسلام أن يخاصم ويدافع عن صاحبهم فى سبيل تبرئته وانقاذه من تهمة السرقة وأكثروا عليه فى هذا الشأن حتى كاد بحكم الطبيعة البشرية التى ليس لها من سبيل إلى معرفة بواطن الأمور أن يتأثر بخداعهم وتلبيسهم فبادره الوحى من السماء يكشف له حقيقة الأمر وينزل عليه فيه جملة من الآيات جدير بكل من يتصدى للحكم بين الناس وجدير بالناس أجمعين أن يجعلوها نصب أعينهم كلما أرادوا الحكم والقضاء وكلما أرادوا أن يتقربوا من الخصوم وأن يعاونوهم « إنا أنزلنا إليك الكتاب بالحق لتحكم بين الناس بما أراك الله ولا تكن للخائنين خصيما » .

ويستفاد من الآيات المنزلة فى هذه الحادثة عدة دروس تبين مقدار غضب الله من الظلم وتنكب طريق الحق فى معاملة الناس والحكم لهم أو عليهم كيفما كان دينهم وكيفما كانت علاقتهم بالقاضى أو الخصوم وليعلموا أن الاسلام لايعرف المجاملة ولا المحاباة فى حكمه وقضائه فالأبيض والأسود والضعيف والقوى والمسلم وغير المسلم والحاكم والمحكوم أمام حكم الله وعدله سواء فالعدل الاسلامى لا يجد أى اعتبار لمن عداه فهو قائم حتى مع من نبغضهم وحتى مع الأعداء وحتى مع أنفسنا وذى القرابة منا وفى ذلك يقول تعالى « يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على انفسكم أو الوالدين والأقربين إن يكن غنيا أو فقيرا فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا وأن تلووا أوتعرضوا فإن الله كان بما تعملون خبيرا » . ثم يقول تعالى « ولا يجرمنكم شنآن قوم على أن لا تعدلوا اعدلوا هو أقرب للتقوى » أى لا يدفعكم بغض قوم وعداوتهم إلى عدم العدل معهم فإن العدل أقرب إلى تقوى الله تعالى .

وقد ضرب الخليفة الراشد عمر بن الخطاب الأسوة الحسنة والمثل الحى للقاضى العادل حتى أنه كان شديدا على نفسه وأهله ليكونوا قدوة للناس طيبة فكان إذا أراد أن ينهى الناس عن شىء تقدم إلى أهله فقال (لا أعلمن أحدا وقع فى شىء مما نهيت عنه إلا أضعفت له العقوبة) .

وقد وصلت عدالة عمر إلى حد القصاص من الأمير أو الحاكم إن وقع منه أى اعتداء على أحد أفراد رعيته فقد قال عمرو بن العاص موجها خطابه الخليفة العادل عمر (يا أمير المؤمنين أرأيت إن أدب أمير المؤمنين رجلا من رعيته أتقصه منه ؟ فقال عمر (وما لى لا اقصه وقد رأيت رسول الله ﷺ يقص من نفسه) . وقد حدث أن اقتص من ابن عمرو والى مصر وقد ضرب بغير حق رجلا ضعيفا من اقباط مصر قائلا (يا عمرو متى استعبدتم الناس وقد ولدتهم أمهاتهم احرار) . إن هذه المثل تدل دلالة واضحة على نزاهة الحاكم العادل الذى يضرب اروع الأمثلة على عدل الاسلام المطلق بين الراعى والرعية والحاكم والمحكومين لا فرق بين انسان وآخر مهما اختلف جنسه او لونه اودينه عند المثول امام القضاء الاسلامى النزيه قضاء الحق والعدل والعدالة معا .

٣ - العدل بين الزوجات والأولاد فلا يفضل احدا على الآخر ولا يؤثر بعضهم على بعض . وقد جعل الله العدل شرطا فى الاقدام على تعدد الزوجات « فإن خفتم الا تعدلوا فواحدة او ما ملكت ايمانكم ذلك ادنى الا تعولوا » وقد جعل الله هنا مجرد الخوف من الجور مانعا إباحة ما أباحه وشرعه وهو تعدد الزوجات وارشدنا بهذا إلى ان إباحته لشىء ما مشروطة لسلامته من الضرر والايذاء وانه متى صحبه ضرر او إيذاء وجب منعه وخرج عن ان يكون مباحا وهذه قاعدة تشريعية تلقاها ائمة الفقه والتشريع بالقبول فى كل العصور وكان لها من الآثار الحسنة ما استقام به المعوج وتعبد به السبيل الشائك .

٤ - العدل فى القول فلا يشهد زورا ولا يقال كذب أو باطل . فقد امر تعالى بالعدل فى الشهادة والعدل فيها يتناول اداءها على وجهها الصحيح دون كتمان او تحريف « ولا تكتموا الشهادة ومن يكتمها فإنه آثم قلبه » «كونوا قوامين بالقسط شهداء لله ولو على انفسكم او الوالدين والأقربين » كذلك امر الله بالعدل فى كتابة الوثائق التى تحفظ بها الديون وتحدد شروط الالتزام بين المتعاقدين وقد نزلت فيه اطول آية فى القرآن الكريم وهى قوله تعالى فى آخر سورة البقرة « يا ايها الذين آمنوا إذا تداينتم

بدين إلى اجل مسمى فاكتبوه وليكتب بينكم كاتب بالعدل » إلى ان يقول : « ذلكم اقسط عند الله واقوم للشهادة وادنى الا ترتابوا » .

٥ ـ العدل فى المعتقد فلا يعتقد غير الحق والصدق ولا ينثنى الصدر على غير ما هو الحقيقة والواقع .

٦ ـ العدل مع النفس : إن العدل ميزان الله الذى وضعه للخلق ونصبه للحق ويتحقق العدل بشدة الورع وتقوى الله وخشيته من ارتكاب المعاصى والدناءات والوقوع فريسة الطمع والملذات فإذا كان العدل من احدى قواعد الدنيا التى لا انتظام لها إلا به ولا صلاح فيها إلا معه وجب ان يبدا بعدل الانسان فى نفسه ثم يعدل فى غيره اما عدله فى نفسه فيكون بحملها على المصالح وكفها عن القبائح ثم الوقوف فى احوالها على اعدل الأمرين من تجاوز او تقصير فالتجاوز فيها جور والتقصير فيها ظلم ومن ظلم نفسه فهو لغيره اظلم ومن جار عليها فهو على غيره اجور فمن توانى عن نفسه ضاع .

٧ ـ العدل مع الغير : اما عدل الانسان مع غيره فإن حال الانسان ينقسم مع غيره إلى ثلاثة اقسام : فالقسم الأول عدل الانسان فمن دونه كالسلطان فى رعيته والرئيس مع صحابته فعدله فيهم يكون بأربعة اشياء باتباع الميسور وحذف المعسور وترك التسلط بالقوة وابتغاء الحق فى السيرة فإن اتباع الميسور ادوم وحذف المعسور اسلم وترك التسلط اعطف على المحبة وابتغاء الحق اروح على النصرة . وهذه امور إن لم تسلم للزعيم المدبر كان الفساد بنظره اكثر والاختلاف بتدبيره اظهر . روى عن النبى ﷺ انه قال (اشد الناس عذابا يوم القيامة من اشركه الله فى سلطانه فجار فى حكمه) .

وان من ثمرات العدل فى الحكم إشاعة الطمأنينة فى النفوس فقد روى ان قيصر ارسل إلى عمر بن الخطاب رسولا لينظر احواله ويشاهد افعاله فلما دخل المدينة سأل عن عمر وقال : أين ملككم ؟ فقالوا : ما لنا ملك بل لنا امير قد خرج إلى ظاهر المدينة فخرج فى طلبه فرآه نائما فوق الرمل وقد توسد درته وهى عصا صغيرة كانت دائما بيده يغير بها المنكر فلما رآه على هذه الحال وقع الخشوع فى قلبه وقال : رجل يكون جميع الملوك لا يقر لهم قرار من هيبته ويكون هذه حالته ولكنك يا عمر عدلت فنمت وملكنا يجور فلا جرم انه لا يزال ساهرا خائفا .

والقسم الثانى عدل الانسان مع من اعلى منه كالرعية مع سلطانها والصحابة مع رئيسها فقد يكون بثلاثة اشياء بإخلاص الطاعة وبذل النصرة وصدق الولاء وإن إخلاص الطاعة اجمع للشمل وبذل النصرة ادفع للوهن وصدق

(المقال بقية)

بشكر مجلة منبر الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	in the laden Ark.		*fil-ful-kil-mash-hoon*	فِي الْفُلْكِ الْمَشْحُونِ ۝
120	Then after that We drowned the rest.	120	*Sum-ma agh-raq-naa ba'-dul-baa-qeen*	ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ۝
121	Surely, there is a sign in this,	121	*In-na fee zaa-li-ka la-aa-yah*	إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ
	yet most of them do not believe		*Wa maa kaa-na ak-sa-ru-hum-mu'-mi-neen*	وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝
122	And surely your Lord is the Mighty, the Most Merciful.	122	*Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-heem*	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝
	SECTION 7		*RU-KOO' 7*	ركوع ٧
123	The tribe of 'Ad denied Allah's Messengers	123	*Kaz-za-bat 'aa-du-nil-mur-sa-leen*	كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ۝
124	When their brother Hud said to them Will you not fear (Allah)?	124	*Iz qaa-la la-hum a-khoo-hum hoo-dun a-laa tat-ta-qoon.*	إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۝
125	Surely, I am a trusted Messenger to you.	125	*In-nee la-kum ra-soo-lun a-meen*	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝
126	So fear Allah and obey me	126	*Fat-ta-qul-laa-ha wa a-tee-'oon*	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

111	They said: Shall we believe in you,	111.	*Qaa-lôo a-nu'-mi-nu la-ka*	قَالُوٓا أَنُؤْمِنُ لَكَ
	while only the lowest (of the people) follow you?		*wat-ta-ba-'a-kal-ar-za-loon*	وَاتَّبَعَكَ الْأَرْذَلُونَ ۞
112	He (Noah) said· And what has my knowledge to do with what they may have been doing?	112	*Qaa-la wa maa 'il-mee bi-maa kaa-noo ya'-ma-loon.*	قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ۞
113	Their reckoning is with no one but my Lord, if you understand.	113	*In ḥi-saa-bu-hum il-laa 'a-laa rab-bee lau tash-'u-roon*	إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ۞
114	And I am not going to drive away the believers;	114	*Wa māa a-na bi-ṭaa-ri-dil-mu'-mi-neen.*	وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۞
115	I am only a plain warner	115	*In a-na il-laa na-zee-rum-mu-been.*	إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ۞
116	They said· If you do not desist, O Noah,	116.	*Qaa-loo la-il-lam tan-ta-hi yaa-noo-ḥu*	قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ
	you will certainly be stoned to death.		*la-ta-koo-nan-na mi-nal-mar-joo-meen*	لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۞
117	He (Noah) said: O my Lord, my people deny me;	117	*Qaa-la rab-bi in-na qau-mee kaz-za-boon.*	قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۞
118	So judge between me and them a clear judgement,	118	*Faf-taḥ bai-nee wa bai-na-hum fat-ḥanw-*	فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا
	and save me and the believers who are with me.		*wa naj-ji-nee wa mam-ma-'i-ya mi-nal-mu'-mi-neen*	وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۞
119	So We saved him and those who were with him	119.	*Fa-an-jai-naa-hu wa mam-ma-'a-hoo*	فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ

102	So, if only we had another return (to the life on earth),	102.	*Fa-lau an-na la-naa kar-ra-tan*	فلو ان لنا كرة
	we would be among the believers		*fa-na-koo-na mi-nal-mu'-mi-neen.*	فنكون من المؤمنين ۝
103	Indeed, there is a sign in this;	103	*In-na fee zaa-li-ka la-aa-yah*	ان في ذلك لاية
	yet most of them do not believe		*Wa maa kaa-na ak-sa-ru-hum-mu'-mi-neen*	وما كان اكثرهم مؤمنين ۝
104	And certainly your Lord is the Mighty, the Most Merciful.	104	*Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-heem*	وان ربك لهو العزيز الرحيم ۝
	SECTION 6		*RU-KOO'* 6	ركوع ٦
105.	The people of Noah denied the Messengers (of Allah),	105.	*Kaz-za-bat qau-mu noo-hi-nil-mur-sa-leen.*	كذبت قوم نوح المرسلين ۝
106.	When their brother Noah said to them· Do you not fear (Allah)?	106.	*Iz qaa-la la-hum a-khoo-hum noo-hun a-laa tat-ta-qoon.*	اذ قال لهم اخوهم نوح الا تتقون ۝
107	Surely, I am a trusted Messenger (of Allah) to you.	107	*In-nee la-kum ra-soo-lun a-meen.*	اني لكم رسول امين ۝
108	So fear Allah and obey me,	108.	*Fat-ta-qul-laa-ha wa a-tee-'oon.*	فاتقوا الله واطيعون ۝
109.	And I do not ask of you any reward for it;	109.	*Wa maa as-a-lu-kum 'a-lai-hi min ajr.*	وما اسئلكم عليه من اجر
	my reward is only with the Lord of the worlds,		*In aj-ri-ya il-laa 'a-laa rab-bil-'aa-la-meen.*	ان اجري الا على رب العلمين ۝
110	So fear Allah and obey me.	110.	*Fat-ta-qul-laa-ha wa a-tee-'oon.*	فاتقوا الله واطيعون ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ṡ=ث	ḥ=ح	ż=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ᴸ=ء (Jerk)	
Bold	*Madd*	آ=āā	وٓ=ōō	یٓ=ēē	Fine	*Madd*	آ=āa	وٓ=ōo	یٓ=ēe

Part 19 *Wa Qaa-lal-la-zee-na*	*Chapter* 26 *Ash-shu-'a-rāa'*	١٩ - وقال الذين ٢٦ - الشعراء
SECTION 5 *(Contd)*	*RU-KOO'* 5 *(Contd)*	ركوع ٥ (متبع)
94 So they will be thrown headlong with it—	94 *Fa-kub-ki-boo fee-haa*	فَكُبْكِبُوا فِيهَا
they and the erring ones,	*hum wal-ghaa-oon*	هُمْ وَالْغَاوُونَ ۙ
95 And the hosts of Iblees, all together	95 *Wa ju-noo-du ib-lee-sa aj-ma-'oon.*	وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ۗ
96 They shall say, while quarrelling, therein:	96 *Qaa-loo wa hum fee-haa yakh-ta-ṣi-moon*	قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ۙ
97 By God we were certainly in obvious error,	97 *Tal-laa-hi in kun-naa la-fee ḍa-laa-lim-mu-been*	تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ۙ
98 When we equated you with the Lord of the worlds.	98 *Iz nu-saw-wee-kum bi-rab-bil-'aa-la-meen*	إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ۝
99 And none but the guilty misled us	99 *Wa māa a-ḍal-la-nāa il-lal-muj-ri-moon*	وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ۝
100 So now we have no intercessor,	100. *Fa-maa la-naa min shaa-fi-'een.*	فَمَا لَنَا مِن شَافِعِينَ ۙ
101 And neither any sincere friend.	101 *Wa laa ṣa-dee-qin ḥa-meem*	وَلَا صَدِيقٍ حَمِيمٍ ۝

schools — not only to teach our culture but to refine the children's behaviour so they will be good Muslims and good citizens of this country"

The American programme will be followed for all subjects, Assad explained "but in addition the Arabic language will be taught, with the history of Islam and Islamic studies. Nowadays an ideal Islamic centre is composed of a place for worship and prayer, a small library and only a weekend school where families take their children for two hours each day to learn Arabic; we found that this is not enough. Morality and manners are very important to us, so we want our schools to emphasize this aspect of life."

Some full-time Islamic schools already exist, Assad pointed out, including one in Washington with separate accommodations for about 400 boys and girls and which scores highly in competition with other local schools.

Sometimes individual Muslims take the initiative to fight back the corruption they see in society, Assad said, citing the case of an Imam in the poor suburb of Brooklyn who organised a small group credited for cleaning up the area near the mosque of all drug dealing. He now has the support of the police, and similar efforts have started in other New York suburbs notorious for their crime rate, for example the Bronx and Queens.

"We are living together here, we must share the good and the bad of this culture," Nour said. "We try to do what we can to enjoy life together." Getting involved also means asking Muslim parents to join parent-teachers associations, and to write to their congressman on the issues they consider important.

Muslims have had for too long a negative image of narrow-mindedness and intolerance, Assad and Nour said. They blame Muslims and non-Muslims for it. "We are now pushing our children to have an interest in the field of media and communications. We also found that the press does not understand our point of view, or for some reason they don't present it."

—(*Courtesy*: World News Link).

CHINA OPENS ITS ISLAMIC UNIVERSITY

China, with 15 million Muslims, has opened its first Islamic university.

The Muslim Cultural Training University, in the historic city of Xian, offers two-year courses in Arabic, Law, and English, as well as "workshops for Muslim entrepreneurs."

China has eight institutes of Islamic theology and 23,000 mosques.

AL-HADIS: Hazrat 'Abdullah-b-Amr *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: When a man goes to visit a sick man, let him say: O Allah! cure Thy servant that he may trouble the enemy for Thee, or walk at a funeral for Thee. — Abu Daud.

AL-HADIS: Hazrat 'Ali *(Karram Allahu wajhahu)* reported: I heard the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* say: There is no Muslim who visits a Muslim in illness at morn except that 70,000 angels pray for him till evening, and if he visits him in evening, except that 70,000 angels pray for him till morning He will have a garden of fruits in Paradise — Tirmizi, Abu Daud

AL-HADIS: Hazrat Abu Omamah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: There are three from whom their prayer and prayer-call are not accepted— a fugitive slave till he returns, a woman who passes the night while her husband is displeased with her, and a leader of a people while they do not like him. — Tirmizi (Rare)

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

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MUSLIMS IN THE U.S.A.

BY HELENE BOURDON

America's seven million Muslims have quietly gone through another Ramadan filled with prayers, religious discussions, and hunger pangs

There is no doubt that being a member of the fastest-growing religion in the world is a source of pride and optimism for Dawud Assad, acting director of the Muslim World Bague and the eight other people working in the spacious new office of the League in downtown Manhattan. What all started in a basement office at somebody's home in 1974 now occupies a whole floor — 8000 square feet—for which Assad said he paid $ 1 million in cash two years ago.

About 50 per cent of Muslims in the U S are indigenous, and the rest are immigrants, mostly from Arab regions like Lebanon, Egypt, Syria and Palestine, but also from Turkey, South Asia, Pakistan and India. Muslims born in the U S. need the immigrants for the culture they bring and their knowledge of the Quran, and on the other hand the newly arrived need all the help they can get to fit into society, Assad said.

Being a Muslim in the U S is not always easy, he said. Following Ramadan for working women who have no place to pray and must be at work from 9 a.m. to 5 p m is difficult, the same goes for teenagers at school who see their fellow students eat lunch and snacks, "but the strong Muslims do not care about this," he added "And when you explain to other people Islamic customs and requirements you find that they are sympathetic and they respect you for your beliefs "

"Here, people are turning to religion because the materialistic approach to life is not giving inner peace," a colleague of Assad commented. "The more you try to grab, there is never enough. Muslims are looking to the Hereafter, the everlasting life "

For New York's 800 000 Muslims who often live in the suburbs or in neighbouring New Jersey, the holy month of Ramadan has meant sharing and praying together. It's time when the sense of community is stronger. In a typical Islamic centre or mosque, at night everybody brings their own ethnic food and they share. Families take turn cooking for 200 or 300 people

"Muslim women pray and fast with the men, and we recommend that they come to the centre with their children," Assad said. The centres with enough money have a balcony in the mosque where women pray separately from the men, but in more modest centres only a drape separates the sexes.

With a smile, Assad said that new converts sometimes make better Muslims because they want to follow the Quran to the letter. "For us it's almost part of the routine," but they are eager to have every detail of their life conform to God's law. They come to the centre with a host of questions, some very personal, he noted.

"Here in New York, we give money" to worthy projects, Assad said. After being approached about sponsoring an endeavour, his office forwards a report to the Makkah headquarters which decides whether or not money should be allocated. The largest project approved by the League in New York concerns the construction of a $40 million mosque in the upper east side of Manhattan that will be able to accommodate about 800 people.

But he indicated that priorities are changing. "In the last 15 years we have mostly helped mosques and centres, but now we realize that our children living in this country must have (access to) Islamic education, religion, language and culture," Assad said. "There are so many disturbances with drugs, alcohol!" So in the next decade the emphasis will be on opening full-time schools, from the primary through the secondary level.

"In public schools in America it's forbidden to teach religion, it's against the constitution, but it's very hard to refine human behaviour without some sort of religious teaching," Nour said. "This is why we insist on building our own

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(Contd. from Page 94, Col. 3)

dian newspaper, "Where our critics fall down is that they simply cannot bear to see a minority standing up to tell the anti-sexist, anti-racist and everything else-ist lobby just what we think is best for our children."

As more schools opt out of local-authority control and as governors grow accustomed to their greater powers and responsibilities, potential conflicts between a secular state education system and religious groups afraid of "corruption" by secular values may be magnified.

In a city such as Bradford, with a large Muslim community, such conflicts will raise basic questions about the role and influence of education.

(*Courtesy*: DAWN.)

RELIGION IN BRITISH SCHOOLS

BY DAVID FORD

RELIGION in British state schools has been something of a fudge since the Education Act of 1944. Some parents have been able to find schools which ignore the Act's religious clause, while religious-oriented schools introduce religious worship and teaching according to their inclinations

Two developments have shaken acceptance of this compromise First, the new Education Reform Act of 1988 obliges state schools to hold acts of worship "of a broadly Christian nature."

There is an opt-out clause, however, which has enabled mosques in the West Yorkshire city of Bradford, home of many Pakistanis, to give parents letters saying, "I wish to withdraw my child from Christian worship." The second development is a revived interest in the religious side of schooling, especially among adherents of religions such as Islam which have grown rapidly in Britain during the past 20 years.

This interest is coupled with fundamentalist fears of Westernising influences at a time when the second and third generations of families which settled in Britain are experiencing conflict between their traditional values and those of the host country.

Bradford Metropolitan District has 13 schools where 90 per cent or more of students are Muslim.

Concern about schooling has been aggravated by the controversy surrounding Salman Rushdie's book *"The Satanic Verses,"* a copy of which was burned at a demonstration in Bradford Religious leaders and some parents are starting to question the values implicit in British schools and, by implication, in a secular society where few teachers are of the Islamic faith

According to Liaquat Husain, of the Bradford Council of Mosques, individual teachers can "influence children in their ideologies" and values can be changed "deliberately, by force."

In Britain. there are independent (fee-paying) schools, state schools and state-funded, voluntary-aided schools. The vast majority of pupils go to state school. A large minority, however, attend voluntary-aided schools run by the Roman Catholic Church or the Church of England.

(One-third of all state-funded schools are voluntary-aided or controlled).

Trustees of voluntary-aided schools have to find some of the money but have control of how the schools operate.

Muslims in the Kirklees area of West Yorkshire are seeking state-funded, voluntary-aided status for the independent Zakaria Girl's School, which has 120 pupils aged between 11 and 16. The local council argues that the school is too small for such status.

In Bradford a parent's association tried in 1983 to gain voluntary-aided status for five schools where more than 90 per cent of pupils were Muslims.

According to Bradford education officer, however, consultation with parents showed a majority did not want a change In addition, the education authority felt the association had not shown it was capable of running the schools Now some people are arguing that, with Christian and Jewish voluntary-aided schools already in existence, Muslims and Hindus have a right to such schools, too.

Meanwhile, the new Education Reform Act introduced by the Conservative government of Prime Minister Margaret Thatcher has made it possible for state schools to opt out of local authority control.

As a result of the Act, moreover, state schools are influenced less by local authorities and more by their governing bodies

The governors, some elected by parents, have gained control of what is taught (within the guidelines set down in the national curriculum), of the ethos of the school and even of corporal punishment (subject to ruling by the European Court). Some people worry that voluntary-aided status and the increased power of governing bodies could open the way to fundamentalist forms of religious education Single-sex schools raise further problems for councillors and educationists, and for people concerned about the status of women in British society. Will such schools, if run with an Islamic ethos, perpetuate the narrowly defined roles allotted to men and women? It is hard to say, as single-sex Islamic schooling has not been establishing long enough in Britain for an informed judgment to be made. Ibrahim B. Hewitt, general secretary of the Islamic Schools Trust. worte to *The Guar-*

(Contd. on Page 95, Col. 1)

(Contd. from Page 93, Col. 3)

the words, obscenity or immodesty, in the absence of mandatory evidence.

The Court has further recommended to the President to take steps for making amendments in the concerned laws by Feb 1, 1990 failing which the non-Shar'ia parts of these laws will cease to be valid.

Prominent Ulema of different schools of thought assisted the Court.

IQBAL

AN ODE
(Rendered from Urdu)

The secret that love's frenzy
has revealed to me,
I can tell, if God gives me
Gabriel's breath
How can the star tell
your fortune,
It is itself miserable
in heavens' expanse!
What is life?—
Infatuation of thought
and vision,
Doubts of all shades mean
death to the Self
The irony of it!
Giving me the pleasure
of Selfhood,
They wish I live not
unto my own self,
With a pious soul, a
high vision and a
madding passion,
Sans Qarun's treasure
or Plato's ideation.
I draw the moral from the
Chosen Prophet's Celestial
Ascension,
That heavens are
well within human reach
This universe is perhaps
yet unaccomplished,
For every moment there comes
the cry: "Let there be"
Your cure is in the
warmth of Rumi's fire,
But the spell of the
West —
Is cast over your intellect.
Rumi's bounty illumines
my vision,
By his bounty Jehun is
contained in my cup.

— *M. M. ANSARI*

The Keys of Paradise are the testimony that there is no god, but God—Imam Ahmad.

Shari'at Court decides evidence petitions

The Federal Shari'at Court on July 25, ruled that distinction between evidence before a court of law by man and woman did not constitute breach of right or lowering of status of any party in any way.

Disposing of various Shari'at petitions, the Court observed that in certain cases only men could become witness while in others only women's evidence was acceptable The distinction beween the two was based on natural differences in experience, observation, knowledge and intensity of sentiments and feelings

The Court made these observations while deciding several Shari'at petitions regarding different laws of Hadood.

The petitioners had prayed the Court to nullify the condition of "adult Muslim male" witness for confirmation of Hadood sentences in Hadood laws. Besides seeking a separate law for Zina bil Jabr (criminal assault), the petitioners had also challenged the justification for penal sentences for Zina Another petition had also requested the court to declare penal sentence for Zina repugnant to Islam.

The Court said these sentences had to be maintained because of their exemplary nature and that the condition for their confirmation are equally rigid. There was room for nullifying such sentences even on doubt.

These punishments depended on eyewitness account of such "adult Muslim males" who fulfilled certain conditions of piety and who could prove beyond doubt the offence and identity of the culprit.

This standard of evidence for Hadood punishments had enjoyed consensus from times of Holy Prophet (peace be upon him) till the present day and no eminent Mufassir, Muhaddis or Faqih had ever differed on this being a proven Shari'a order That was why all Muslims, including those belonging to Fiqah Jafaria and Ahle Sunnat wal Jamaat sects, were unanimous on this.

The Court further observed that evidence by women was acceptable for different penal sentences and there was no obstruction as to why the courts should not award the severest punishments according to circumstances and facts, using their discretionary powers to check the crimes and provide solace to the oppressed

The Court has described Zina bil Jabr an offence separate from ordinary Zina and ruled that it was severe form of Hiraba and, therefore, its code of evidence was different from that of ordinary Zina.

The Court has also upheld penal sentences for Zina and said if four witnesses were not acceptable for the award of Hadood sentence, then penal sentence could be handed out. It has also approved penal sentences for offences of immodesty and obscenity, which are lesser crimes than Zina.

The Court observed that since the proceedings under Qadaf were mandatory to be launched against those accusing someone of Zina without requisite number of four witnesses, it was necessary to amend the said law.

The court has directed all concerned to use guarded language while recording or stating proceedings of the case and prefer use of

(*Contd. on Page 94 Col. 1*)

mistakes of other western countries, several steps have been taken. Under these steps only English and Arabic languages in the Masjid have been recognised as medium of instruction and all nationalities are represented in the local Islamic associations

Yet another major problem facing the Muslim community is the hostile media. There have been various severe attacks on Islam, both in printing and audio-visual media. The FIANZ is presently involved in taking defamation action against one national magazine for its calumniated article on Islam.

Misunderstandings and different understandings of Islam and its principles have resulted in many unfortunate incidents. This is mainly because the Muslims have come from different ethnic/cultural backgrounds and have different levels of understanding of Islam. However, this problem is gradually abating and the situation now is better than a decade ago. Children's Islamic education is of considerable concern to the Muslim community. With no trained Islamic Studies teachers, and no Islamic schools, the children's Islamic education has only been limited to Sunday classes. However, most parents who are knowledgeable, have been entrusted to do the teaching. All the regional centres have classes on Islam.

As has been stated earlier, the Muslims in New Zealand are relatively well educated (in Western standard), given that the immigration policy since the 1960's only allowed professionals and students to enter New Zealand. The second factor to note is that education is relatively free in New Zealand and a lot of young Muslims do in fact proceed onto tertiary level education after the compulsory secondary education stage.

In respect of Islamic education, some of the main points have been covered earlier. An additional factor to note is that FIANZ has very recently started an Islamic Correspondence Course. This has yet to become available to everyone, given the lack of resources. Another point is that many new converts are very keen to pursue their education in Islam and are restricted in their choice. At present, only the Islamic Universities have offered scholarships but their degrees are not recognised in New Zealand. Moreover, the financial burden of taking families is an added disincentive.

There are plans at the moment to establish a school in New Zealand. The initial location will be in Auckland where the majority of the Muslims live. This school will cater for primary school aged students In Christchurch, the community is now seeking trained teachers for its Masjid.

The development of the Islamic Organizations in New Zealand has been characterised by three distinct phases. With the growing number of Muslims in the various cities, especially students and new immigrants, the need became apparent to organise regular Jumm'a and 'Eid gatherings. Prominent members of the Muslim communities in the various centres organised such events in their houses, or at rental local halls. However, by the late 1960's the increasing number of new immigrants prompted the Muslims in various cities to organise more formal committees to arrange the religious gatherings. These communities have been formed in:

1. Auckland;
2. Hamilton;
3. Wellington;
4. Palmerston North; and
5. Christchurch.

FIANZ: A NATIONAL LEVEL ISLAMIC ORGANISATION

These city-based local associations met in March, 1979, in Palmerston North and formed the Federation named the Federation of Islamic Association of New Zealand (FIANZ).

AIMS AND OBJECTIVES OF FIANZ

The Federation of Islamic Association of New Zealand Inc. seeks to establish a divinely guided community which believes in Allah and enjoins good, promotes righteousness and forbids evil; and advances these ends:

- To disseminate Islamic knowledge among Muslims for purpose of strengthening their commitment to Islam as a complete way of life.
- To take appropriate steps for bringing unity of action among Muslims in the region.
- To conduct social, religious and educational activities in the best traditions of Islam.
- To foster cooperation among the local Muslim organizations.
- To promote friendly relations between Muslims and non-Muslims.
- To present Islam to non-Muslims so as to help them understand its message and teachings.

(*Courtesy:* DA'WAH Highlights)

Ban on Books goes in USSR

The Soviet Union is to end almost all restrictions on the import of books ranging from the works of controversial authors to copies of the Bible.

This change in the Soviet policy was announced at a news conference by the head of the Soviet customs organisation.

ISLAM IN NEW ZEALAND

New Zealand is a small beautiful country in the South Pacific. It is situated 1600 km or about 3 hours flying time east of Australia. Mainland New Zealand comprises two islands, called the North and South Islands. Its area is about 114,500 sq. km, and with a population of only 3.3 million, New Zealand is one of the most sparsely populated countries in the world. Its Government is modelled on the West Minister system of parliamentary democracy with Queen Elizabeth II as the Head of State New Zealand is a member of the British Commonwealth. The most populous city and the centre of commerce and trade is Auckland, situated in the North Island. The next most populous city is Wellington, the capital of New Zealand. 86 per cent of its population are of European—largely British, origin. The pre-European inhabitants, the Meoris, comprise 9 per cent of the population. The remainder is made up on people from other South Pacific islands, India, and China. This diversity in ethnic origins is both a cause and a basis for characteristics which have made New Zealand justly famous for its tolerance and generosity.

The cornerstone of New Zealand's economy is the export of pastural products, and although its economy has been diversified during the recent years, wool, meat and dairy products still comprise 50 per cent of New Zealand's exports to the world.

The earliest record of Muslim presence in New Zealand is found in the Official Census of 1866. From this source and other published references, there the first Muslims were from Southern China. These Chinese, numbering less than twenty, were mainly gold-miners in the Otago province. In the century that followed, there have been three main waves of immigration from countries as diverse as Moracco, Albania, India, Pakistan, Bangladesh, Iraq, Iran, Egypt, Malaysia, Indonesia, Turkey, and Fiji. The first wave of immigrants came in the early part of this century. They were mainly from India Some came as indentured labourers, others as servants to the immigrant colonialists, and a relative few as traders. Most of them settled in Auckland and a few families in Wellington and Christchurch. The second wave of immigrants came soon after the Second World War Again, most of them came as unskilled workers for the agricultural and manufacturing industries The immigrants were mainly from Fiji and India. In both cases they were of Gujurati extraction Most of them settled in the Auckland province, and after a decade or so entered the vegetable and grocery retailing trade

The last wave of immigrants came in the 1960's and 70's They were mainly educated professionals (engineers, or university teachers) as well as students Many of the latter group eventually settled here. There immigrants settled mainly in Wellington, the capital city, or Christchurch. It is with the entry of these immigrants that Islam began to make its presence felt in New Zealand's society.

The Muslim community in New Zealand is still in its infancy. The first generation of New Zealand-born Muslims, and the growing number of converts to Islam are numerically in the hundreds; which is quite less than the immigrant-resident Muslims. The last census, which does not accurately reflect the true numerical position because many Muslims do not fill in the Census form, indicate that the number of Muslims in New Zealand would not exceed 5,000. This would effectively mean that the Muslims here constitute less than 0 02 per cent of the total population

Economically, the Muslims are in relatively stronger position of influence. FIANZ (Federation of Islamic Association in New Zealand) is their main organization which certifies meat and other products for the *halal* Muslim market. Given that meat accounts for 40 per cent of employment in New Zealand. the FIANZ enjoys a very good position of influence. However, this influence has not been used intentionally, except to try and get jobs for unemployed Muslims in the country The social place of the Muslims, *vis-a-vis* the New Zealand's society, is that they have only recently become a visible 'minority'. Through various cultural programmes. e g Islamic Art and Calligraphy exhibition, through television documentaries of which several have been done, and through other organised events, the Muslims are gradually making their presence felt All these have been directed through the FIANZ and organised at local community level

As is common with most minorities, there are several acculturation problems being faced by the Muslims Given that there are over 22 different nationalities within the Muslim communities, the acculturation process has been diverse. Some have sought to completely adopt the New Zealand's Western lifestyle and others have remained totally contained within their national cultures. As such this is a very serious problem. The Muslims have been able to develop a common Islamic identity but this could lead to further disintegration on ethnic lines. However, learning from the

Have patience. Surely your place is in Paradise."

One day Abu Jahl became so furious that he struck his spear in the privy part of Hazrat Sumaiyah wife of Hazrat Yaasir *(Razi Allahu 'anhumaa)*. The helpless lady of the faith succumbed to the infliction and became a martyr. Then Abu Jahl martyred Hazrat 'Abdullah with an arrow shot Hazrat Yaasir also died being unable to bear the afflictions in the fag of his old age. Only Hazrat 'Ammaar could survive in his entire family.

Hazrat Mus'ab bin 'Umayr *(Razi Allahu 'anhu)* belonged to a wealthy family of Banu Abdud Daar tribe. He was a very handsome, elegant and well-dressed young man in the whole of Makkah. A single set of his dress ordinarily cost as much as two hundred dirhams. His shoes were embroidered in gold He wore perfume whose rich fragrance would fill the air of the street he passed through A good part of his time was spent on hair-dressing. He was the most loving son of his parents. In spite of all this luxurious frivolities, he had a very noble soul. Allah, too, seemed kind to him inasmuch as when the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* made a general declaration of his Apostleship, Hazrat Mus'ab bin 'Umayr accepted him without hesitation. When his household members heard of his conversion to the new Faith, tying his hands and feet, they threw him in a dungeon. But he remained steadfast in his Faith. He escaped from there and reached the threshold of his mentor, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. During the 5th year of the Apostleship, the Holy Prophet allowed him to emigrate to Habashah. On his return from Habashah, Hazrat Mus'ab looked a different man. He had lost the beauty of his complexion, his health, and the elegance of his dress. He was wrapped only in a blanket which was clipped at places by acacia thorns.

In the 12th year of the Apostleship, the Holy Prophet despatched him to Madinah to preach Islam over there In this way, Hazrat Mus'ab bin 'Umayr is called the First Preacher of Islam

During the third year after Hijrah, fighting heroically in the battle of Uhud, Hazrat Mus'ab bin 'Umayr became a martyr The Holy Prophet was much aggrieved for him He came to his corpse and recited the following verses from Qur'an Majeed:

> "Among the Believers are men who have been true to their covenant with Allah; of them some have completed with their vow (to the extreme) and some (still) wait. But they have never changed (their determination) in the least." (33 23)

With tearful eyes the Holy Prophet further said:

> "I did not see any man in Makkah more handsome and more well-dressed than you But today I see your dusty and matted hair and your body wrapped in a sheet of cloth I stand witness that on the Day of Judgement you will be present before Allah."

When Hazrat Khabbaab bin Al-Aratt *(Razi Allahu 'anhu)* embraced Islam, the infidels as usual subjected him to severe physical torture. He was slave of a cruel woman named Umm-i-Anmaar. She used to force Hazrat Khabbaab to put on iron-armour and lie on burning charcoals which made his skin blistered. The fluid coming out from these blisters, sometimes, soothed his burning skin. Blood and pus frequently flowed from the scars on his back Umm-i-Anmaar also used to brand his head with hot iron rod

One day Hazrat Khabbaab appeared before the Holy Prophet, showed him the wounds of his back, and beseeched him to pray to Allah for his redemption At that time the Holy Prophet was resting under the shadow of the K'abah, with his mantle-sheet placed under the head Hearing these words from Hazrat Khabbaab, he rose and said:

> "Before you, in the past, there have been people whose flesh of the body was scratched with iron-combs, leaving only bones and tissues on their bodies. Even then they did not let their Faith dwindle Their bodies were cut in twain with hand-saws from head downward, but they did not abandon their religion Allah will surely give success to this religion (Islam) and you will see a lonely rider travel from San'aa (Yemen) to Hadharal Maut, and he will fear none except Allah."

When Hazrat Abu Zarr Ghifaari *(Razi Allahu 'anhu)* embraced Islam, he was severely beaten by the infidels. Had Hazrat 'Abbas *(Raiz Allahu 'anhu)* not interfered to save him, he would have been beaten to death.

(To be continued)

AL-HADIS· Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah (*(Sallallahu 'alaihi wa sallam)* said: Whoso visits the sick, a proclaimer proclaims from heaven. May you be happy, may your walking be pleasant and may you be accommodated in a house of Paradise — Ibn Majah

HEROES OF ISLAM

VIRTUES OF SAHAABAH

(In the Light of Qur'an Majeed)

By Syed Mahmood Akhtar

(II)

During the first three years of the advent of the Apostle of Islam, Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*, the new Faith had been preached secretly among the people of Makkah.

With the beginning of the fourth year, however the following verse of Qur'an Majeed was revealed:

> "Therefore expound openly what you are commanded and turn away from those who join false gods with Allah" (15:94)

At this command of Allah, the Holy Prophet started preaching Islam openly and fearlessly among the Makkan masses. Polytheism was the religion of the town. People worshipped stone-idols. They had an idol for every day. The K'abah, which served as their Pantheon, contained three hundred and sixty idols. To speak of only One God, Allah, among such people was to invite disaster. The call made by the Apostle that there is one and only one Allah Who created the heaven and the earth and everything between them, fell upon them like a bolt from the blue. It seemed to them as if a volcano had erupted in their midst. However, there were such noble souls, too, as listened to the call of the Messenger of Allah and embraced Islam. But they had to bear the full brunt of the infidels' wrath and exasperation. A glimpse of the shuddering cruelties perpetrated upon these innocent Companions of the Holy Prophet, is shown below in brief.

Hazrat Bilaal bin Ribah *(Razi Allahu 'anhu)*, a negroid by race, face and features, was a slave of a polytheist chief, Umaiyah bin Khalaf bin Wahb Hudafa bin Jumah. The master used to bring him out at the hottest part of the day and drag him on his back, saying: "You will stay here till you die or deny Muhammad and worship Al-Laat and Al-'Uzza." (Ibn Ishaq). The poet laureate of Islam, Hazrat Hassan bin Sabit Ansari *(Razi Allahu 'anhu)* has narrated that once during the early days of Islam, he went to Makkah from Madinah. There he saw that some boys had tied Bilaal with ropes. They were dragging him in chastisement against his refusal to worship the idols, but despite the torture and profuse bleeding he refused to yield to their insistence. Hazrat 'Amr bin 'Aas *(Razi Allahu 'anhu)* narrated that once he saw that Umaiyah had forced Hazrat Bilaal to lie on a scorching rock. It was so hot that on it a raw piece of flesh would have burnt to ashes. But even then he was shouting "Ahad, Ahad" (One, One), implying that Allah is One and none else deserves to be worshipped On occasions the rustic brats of Banu Jumh tribe beat him and taking off his clothes made him wear an iron armour and threw him in the hottest sun for the whole day. But he never renounced his Faith in Islam.

Hazrat Abu Fakih Yasaar Azdi *(Razi Allahu 'anhu)* was another slave of Umaiyah bin Khalaf. When he accepted Islam, Umaiyah made him, too, the target of his cruel acts. He made Hazrat Fakih lie with face downward on the scorching sand and placed a hot and heavy rock on his back till Hazrat Abu Fakih fainted. One day Umaiyah tied a rope round the feet of Hazrat Abu Fakih and dragged him out in the burning sand. Then he pressed his throat so hard that his tongue came out and he fainted. Umaiyah left him there, being certain that he was dead. Perchance Hazrat Abu Bakr *(Razi Allahu 'anhu)* passed by that place and saw Hazrat Abu Fakih in such a miserable plight. He purchased Hazrat Abu Fakih from Umaiyah and manumitted him then and there. Having been a freed man now, Hazrat Abu Fakih was still subjected to cruelties by the infidels. At last, during the 6th year of the Apostleship of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, Hazrat Abu Fakih emigrated to Habashah (Abyssinia). His health had already deteriorated due to his incalculable physical tortures. He died before the battle of Badr.

Hazrat Abu Jandal and Hazrat 'Abdullah *(Razi Allahu 'anhumaa)* were the two noble sons of the Quraysh chief named Suhayl bin 'Amr. When they accepted Islam their father put iron-fetters on their legs and imprisoned them in a room of his house for years together.

When Hazrat Yaasir bin 'Aamir and his wife Hazrat Sumaiyah bint Khabaat along with their two sons, Hazrat 'Abdullah and Hazrat 'Ammaar *(Razi Allahu 'anhum)* embraced Islam, Abu Jahl, the arch-enemy of Islam, went wild in a fit of violent rage. He perpetrated every sort of atrocity upon them. He used to dip their nose into water, made them lie on burning charcoals, beat them with whips and dragged them in blazing sun. The Holy Prophet once saw them being beaten, and he consoled them saying:

"O family members of Yaasir!

left by Allah is best for you." This phrase is explained by learned commentator as: "What is left by Allah for you" (Maulana Thanvi); "What is left by Allah after legal alms" (Maulana Abdul Majid) and "What is spared for you by Allah" (Maudoodi). Obviously only reasonable profit can be understood as referred to, when "Allah" is mentioned in context, for who can be more just or more able to judge the intention of the dealer. The Ever-Watchful will see the innermost motive of the profit-taker and so everything over and above reasonable profit is covered by the phrase "withholding from the people", their due.

Whatever the form of taking excess profit and exploiting the peoples' needs the devices, ancient or modern, of commercial malpractice fall under the ban imposed by the Holy Book against "short measure and weight" and "withholding" people's dues and committing mischief on earth as corrupters."

It is obvious, that the misdemeanour and mischief here described has forms, methods and ramifications which in the modern commercial and even political aspects and context, boggle one's imagination. It will cover not only profiteering, hoarding, blackmarketing, speculation, betting, gambling, discriminatory taxation, bribery, nepotism and every imaginable form of corruption. Consequently Allah made the people of the Ummah of Hazrat Shuaib an object lesson and the Quran relates their end:

> "But the Mighty Blast did seize the wrong doers.
>
> And they lay prostrate in the homes By the morning, as if they had neverdwelt And *flourished therein.*
>
> "Look! now the Madyan were blasted away As had been obliterated the Thamud". — Al-Quran, 11·94-95.

Is not, then, what modern ideas hold as prosperity and development, full of such *pitfalls* as excess in commercial, industrial, financial and even in political practices so blatantly indulged in by the societies of the world. And do we in Pakistan being Muslim ever realise that our society is becoming notorious for corruption of every sort, not only acknowledged by our honourable ministers but given worldwide publicity ourselves to spite each other. Elsewhere governments are brought down on charges of corruption and on scandals but our governments seem to thrive on corruption and scandals.

True, one has to give credit to those who even in these times and conditions try to preserve some sort of conscientious stand but such individuals and institutions are few and far between. Where honesty should be a rule it is an exception and we have sunk so low that it is counted as a distinction. Whereas Allah has made man "in the best of moulds" (Al-Quran, 95:4) we resort to all sorts of subterfuges and excuses in the name of "force of circumstances" to escape responsibility — individual, indivisible responsibility. But Allah has clearly laid down: "No bearer of burden can bear the burden of another." (Al-Quran, 6:164). In short, neither the "force, of circumstances" nor the "policy of the government" is good excuse for denying the people the things that are their due."

The catch-all term "welfare of the people" is on everybody's lips. But do the business community, the industrialists, the multinationals the utility corporations, the budget framers and directors, the wholesalers, the money, commodity and stock exchange, the tradesmen and professionals, one and all, put "the welfare of the people" above "self interest".

This is especially deplorable in Pakistan for the very simple reason that Allah in His Book has shown that self-interest and temptation is not a natural response between two human beings who deal with each other unless their natures have become warped and distorted This is so when man constantly suppresses his first natural response to any situation where he is called upon to act or move. Al-Quran, Surah Ibrahim (14:22) has it that on the Day of Judgement:

> "And Satan (the tempter) will say, verily Allah promised you of Truth, And I (also) promised you, then I failed you, But I had no authority over you, Save that I called you and You responded to me. Therefore, reproach not me But reproach yourself.
>
> "I cannot listen to your cries nor can you listen to him. I reject your act of associating me with Allah.

In Islam there is no such thing as an inherited or inherent disposition to a life of sin Sin is a habit formed by oneself through weakness and if one is a little alert on this score he can never be tempted out of natural, reasonable and good intentioned reaction in any set of circumstances calling for this positive response. Insha Allah.

(Courtesy — DAWN).

AL-HADIS: Hazrat Abu Sayeed *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said; When you go to a sick man, remove his anxiety regarding his death; that can not avert anything, but it will comfort his soul. — Ibn Majah, Tirmizi (Rare)

AL-QUR'AN

The Qur'an and Commercialism

By Mehdi Ali Siddiqi

THE people of Madyan who indulged in commercial malpractices have their story related in Surah 'Hud' — the eleventh one of the Quran. The general scheme of the Surah can be summarised as follows:

> "Peoples who have rejected the teaching of their Prophets had come to a disastrous end. So, establish your life-system in implicit obedience to the doctrines preached by the Prophets and a sense that every individual and nation is accountable, in the Hereafter, for deviations from that teaching. The present is the time to reflect and reform and if neglected dire consequences are to follow even in this world."

Among Histories narrated, that of the *Ummah* of Hazrat Shuaib is particularly relevant to a very important aspect of modern life, collective as well as individual, viz, commercial malpractices so rampant in the Pakistani Society, as much or more than the rest of the world.

The other sins and transgressions dealt with in the Surah are apparently more serious such as unbelief, lewdness and repudiation of the Prophets and their mission. The consequences that followed are dire, in fact, annihilation of the whole Ummah.

If a superficial view is taken the sin of the people of Madyan does not appear to be so atrocious as that of the Ummah of Hazrat Lut. It is prohibited in very simple language in the Quran, thus:

> "And give not short measure and weight, I see you in prosperity . . . . .
> . . . ."Give, just measure and weight, nor withhold from the people the things that are their dues, and commit not mischief on earth as corrupters. "That which is left by Allah Is best for you." (Al-Quran, 11:84,85,86).

What is specially to be noted is that these admonitions follow a general declaration and a promise made by the Almighty Allah in the early part of this very Surah, in the telling phrase as under:

> "And there is not a moving creature on the earth but on Allah is the sustenance thereof". — Al-Quran, 11:6.
> "And we have provided for your livelihood. Also elsewhere and also for those for whom you are not the providers."— Al-Quran, 15:20 p.

By these words the very motive for every kind of malpractice and of despair or apprehension as to be left without livelihood is removed in respect of every living creature. If a person is guaranteed against want and penury, it would be the height of unreasonableness to lay claim to what is not rightfully his. Thus a moral restraint is prescribed on the most rational ground which should be acceptable to every rational being. Incidentally this basic teaching is common to the other two revealed religions, Judaism and Christianity alike.

For example, the Bible has this to say on the subject:

> "Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat." (Job. 38:40).
> "He giveth to the beast his food and to the young ravens which cry" (Psalms, 147:9).

So apart from interest-based economy condemned elsewhere giving of short weight and measure and "withholding from people what is their due" is as strongly prohibited by the Holy Quran. The phrase "the things that are their dues" has the widest possible meaning and implication and is followed by a clear pronouncement: That which is

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(*Contd. from Page* 86, *Col.* 3)

CRISIS At thirty-seven Jalaluddin appears satisfied with his own learning as well as with what he imparted to his pupils as a teacher and reformer. Yet he felt a deepening crisis within himself His thoughts needed a more effective vehicle of expression. The lava that was boiling hot in the in-most recesses of his heart needed an outlet to erupt. He was in desperate need of someone who could not only share with him his cup of anguish but also refill it with a more refined elixir. The emotive state of his heart needed a mentor to bring to him peace and tranquillity.

It was in this hour of crisis that he all of a sudden crossed the path of "a weired figure, wrapped in coarse black felt", as described by R.A Nicholson Redhouse ascribes to the man an "exceedingly aggressive and domineering manner." Ironically, he came of the Assasin tribe of Hasan bin Sabbah. Yet it was he who was destined to bring about a revolutionary change in Jalaluddin as a fellow-traveller on the spiritual path, as a mentor, and as a prompter of fine poetry that converted Jalaluddin into Rumi. He was Shams-i-Tabriz about whom we shall say more in our next issue, Insha' Allah.

a pupil of Bahauddin himself at Balkh. On his father's demise in 628 A.H., Jalaluddin succeeded him to fill the vacant seat. The reputation of his erudition and brilliant eloquence gathered at his feet some four hundred eager students from every quarter of the place.

PORTRAIT. Kaulman and Aynu Devala, both Roman painters, were among Jalaluddin's disciples, but they dared not do a portrait of their religious-minded master. His portraits are, however, available in Iran and also at the well known Topkapi Museum at Istanbul in Turkey. It is difficult to say how far imagination has taken the better of the reality in these pictures However, Dr. Afzal Iqbal has drawn up a pen picture of Maulana Jalaluddin on the basis of some of the available portraits. It reads: "Pale and slim, his sunken eyes give me an impression of deep absorption. Even though he is squatting, it is easy to judge his size. He does not appear to be a tall man. In all probability he is wearing a professor's gown. His headgear suggests the dignity of a scholar. The one thing that strikes me, above the rest, is the keenness of his eyes — extremely sharp, deeply absorbing, small but severely critical, pale but penetrating. There is unmistakable lustre and brilliance about them. It must have been difficult to look straight into his eyes!"

ANGUISHED SOUL: The teaching and preaching alone could not satisfy Jalaluddin's restless soul. The dogma by itself could not satiate his infinite thirst to reach the ultimate Truth. He had a deep longing for his self's liberation to explore fresh fields and pastures new. He was attracted by pantheistic doctrines. He was already on the move towards Sufism which later on played the most important part in his life and work. The scholar and the mystic in him were now facing each other He has beautifully explained the difference between the two positions as follows:

> "The Sufi's book is not composed of ink and letters; it is not but a heart white as snow. The scholar's possession is pen-marks. What is Sufi's possession? — Foot-marks The Sufi stalks after the game like a hunter: he sees the musk-deer's track and follows the foot-prints. For some while, the track of the deer is the proper clue for him, but afterwards it is the musk-gland of the deer that is his guide To go one stage guided by the scent of the musk-gland is better than a hundred stages of following the track and running about."

The Sufi in Jalaluddin was now in search of a mentor who could help him go ahead on the path leading to the understanding of the divine Essence and to establish nearness to, and communion with, God Almighty. As was the sufic wont of the days, besides adoring a universal abstraction of the Supreme Being, a Sufi would make pious human beings as the objects of his veneration As Rosen has put it, "Among the religious-philosophical sects of the period in which our poet (Rumi) lived, the doctrine was generally held that Man, if he be left to his own devices, will inevitably go astray: therefore he must choose a Master to guide him to the right path." The Master, or *Peer*, is God's representative who, by means of God's excessive worship, reaches that stage of love and unision about which a Divine saying *(Hadith Qudsi)* states:

> "Nothing is more pleasing to Me, as a means for My slave to draw near unto Me, than worship which I have made binding upon him; and My slave ceases not to draw near unto Me with added devotions of his free will until I lov him; and when I love him I am the Hearing with which h hears, and the Sight with whic he sees, and the Hand with which he grasps, and the Foo on which he walks." (Bukhari)

Jalaluddin was now thirty-four years old, an acknowledged teacher thinker, intellectual, and leader o men. By now he had already earned for himself fame as an eloquen preacher as well as an authority on religious affairs He had also made penetrating studies of Dhu'l-Nun of Egypt, *Ibrahim ibn* Adham Bayazid of Bistam, and 'Ali Hujwir of Lahore. The last named sain gave a new direction to Jalaluddin' bent of mind. Like Hujwiri, he believed that there is no seekin without finding, and no finding tha leads not to further seeking.

There also developed a link between Jalaluddin and Ibn al-'Arabi In the course of his spiritual and philosophical ventures Ibn al-'Arab visited Qoniya where he happene to come across Sadruddin al-Qonav who eventually became his mo celebrated disciple When Jalaluddi was born Ibn al-'Arabi was facin death sentence in Cairo When Ib al-'Arabi died in Damascus Jalalud din was thirty-three years old Jalaluddin drew on Ibn al-'Arabi' spiritual doctrine through al-Qonav behind whom he offered his dai prayers. It is in Ibn al-'Arabi' strain that he said:

> The hearts of heart-ravisher
> are captivated by those —
> Who have lost their hearts
> (to them):
> All loved ones are the
> prey of (their) lovers.

(Contd. on Page 87, Col. 1)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

MAULANA JALALUDDIN RUMI

1. SEARCH FOR A MENTOR

JALALUDDIN RUMI is described by E.G. Browne as "without doubt the most eminent Sufi poet whom Persia has produced". C.E. Wilson calls him as "the most famous of all the Sufi poets." R.A. Nicholson has described him as "the greatest mystical poet of any age." Georges C. Anawati says, "The Most famous of the mystical poets who wrote in Persian was undoubtedly the author of the Mathnavi, Maulana Jalal al-Din Rumi." Iqbal says that "the world of today needs a Rumi to create an attitude of hope and to kindle the fire of enthusiasm for life." In a recent biographical sketch, Azmat Hayat Khan says: "Rumi was not only a poet and a mystic and the founder of a religious order, he was also a man of profound insight into the nature of man. He discussed the nature of the instincts, the power of reason over the instincts, the nature of the self, of the conscious and the cosmic consciousness; he discussed the problems of freedom, of certainty, and of authority."

EARLY LIFE: Jalaluddin Rumi was born at Balkh in the year 604/1207. His mother came of the royal house of Khwarzm. His father Bahauddin Walad was a very pious man of great learning. He was a zealous and eloquent preacher and a distinguished and honoured teacher. He got disgusted with the innovations in the religion introduced by the monarch of the day whose rule extended from the north-east of Persia on to Transoxania. At the same time the king became jealous of the growing popularity and influence of the great scholar. Jalaluddin was about three years old when his father along with his family and a few friends decided to leave Balkh.

The exiles reached Nishapur where they met with the Sufi-Saint Fariduddin 'Attar who also made a present of his *Asrar-namah* (Book of Mysteries) to the infant Jalaluddin and predicted that the little one would one day reach the highest pinnacle of spiritual eminence. They left Nishapur for Baghdad where they received the sad news of sack of Balkh, their birth place, by Genghis Khan (608 A.H.) They then visited Makkah, Damascus, and Malatiya (Melitene). They spent four years at Arzanjan in Armenia. Next seven years were spent by them in Laranda. Here, Jalaluddin who had by now come of age, married Jauhar Khatun of Samarkand (623 A.H.). The family soon after settled permanently in the Turkish town of Qoniya (Iconium), the capital of Saljuq prince, 'Alauddin Kaikubad. Bahauddin now resumed his professional activities under the royal patronage.

Jalaluddin was a precocious child. It is said of him that when he was only six years old, he already used to see visions, engage his playmates in philosophical debates, and perform extraordinary feats of fasting. One day, his playmates asked him to take a jump on to a neighbouring roof. Jalaluddin retorted, "Brother! To jump from roof to roof very well becomes cats, dogs, and the like. Come, if you can, to spring aloft to the firmament and explore the regions of God's realm."

Jalaluddin was educated first by his father and later by Burhanuddin Muhaqqiq Tirmidhi who used to be

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وَاِنَّہٗ لَحَقُّ الْیَقِیْنِ

اليقين
انٹرنیشنل
مجلہ
دار التصنیف (پرائیویٹ) لیمیٹڈ

المجلد ٣٨ ‏ ٥ صفـر ، ١٤١٠ هـ الموافق ٧ سبتمبر ، ١٩٨٩ م ‏ العدد ٩

وأن ليس للإنسان إلا ما سعى :

— دعا كتاب ربنا الحكيم الى السعي فى الأرض والى الأخذ باسباب الكسب . . .

— ينبغي ان يلتمس المسلم المخلص ايمانا وعقيدة رزقه فى غير ما حرم الله . .

— ان اسلامنا الحنيف يمقت التواكل والتخاذل والسلبية . . .

العدل الإسلامى عدل شامل فيه الإنصاف والائتلاف :

— العدل مأخوذ من الاعتدال فما جاور الاعتدال فهو خروج عن العدل . . .

— بالعدالة يتحقق الأمن والأمان والاستقرار . . .

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قال رسول الله ﷺ : فى خطبة حجة الوداع :

ايها الناس اسمعوا قولى فانى لا ارانى واياكم ان نجتمع فى هذا المجلس ابداً بعد عامى هذا ايها الناس ـ ان الله يقول يا ايها الناس انا خلقناكم من ذكر وانسى وجعلناكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقاكم ـ فليس لعربى على عجمى فضل ولا لعجمى على عربى ولا لاسود على ابيض ولا لابيض على اسود فضل الابالتقوى .

الناس من آدم و آدم من تراب ٥

الحديث من خطبة حجة الوداع
مطبوعة همدرد كراتشى
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التسديد مقدما

وَاللّٰهُ وَلِيُّ التَّوْفِيْقِ ٥

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

وأن ليس للإنسان إلا ماسعى

ومن اليقين الذى لا يرقى إليه شك أن الانسان الذى أتبع الهدى القرآنى من أمانة الكلمة فى كل موقع من مواقع الحياة خاصة اذا كان ذا مسئولية علمية كانت أو دينية أو سياسية أو اقتصادية أو اجتماعية أو عسكرية فان هذا الانسان الذى تحدى أمانة الكلمة فى ذلك كله لابد أن يكون عمله كذلك مسايرا لقوله صدقا وأمانة والحق يقول فى هذا « إليه يصعد الكلم الطيب والعمل الصالح يرفعه » .

لاريب أن سنة الخالق سبحانة تجرى فى الحياة على قواعد وأسس لاتبديل لها وصدق ربنا فى قوله « فلن تجد لسنة الله تبديلا ولن تجد لسنة الله تحويلا » .

إن الثمرة لاتأتى الا بالكد ولا تنبت الشجرة ولا تؤتى أكلها حتى تتهيأ لها الاسباب الطبيعية التى قدرها القادر جلت قدرته .

من أجل ذلك دعا كتاب ربنا الحكيم الى السعى فى الأرض والى الأخذ باسباب الكسب وحذر من التوانى والكسل لكيلا يهلك الناس فى معايشهم على اختلافها .

وقد صدق قوله تعالى « وأن ليس للانسان الا ماسعى وأن سعية سوف يرى ثم يجزاه الجزاء الأوفى . وأن إلى ربك المنتهى » ويقول تبارك اسمه « هو الذى جعل لكم الأرض ذلولا فامشوا فى مناكبها وكلوا من رزقه واليه النشور » . فقوله عزوجل « فامشوا فى مناكبها » دلالة واضحة على فضله سبحانه على عباده حيث ذلل لهم الأرض ومهد لهم طرق السير فيها لكى يتمكن الناس من أن يسعوا عن الرزق فى انحاء الأرض سهلها وجبالها وشمالها وجنوبها وشرقها وغربها . فان فيها معايشهم ومنها وعليها يكسبون أقواتهم .

وينبغى أن يلتمس المسلم المخلص ايمانا وعقيدة رزقه فى غير ما حرم الله فان لكل عمل جزاء ، والجزاء من جنس العمل وقد جاء فى السنة المطهرة أن رسولنا صلوات ربنا وسلامه عليه قد أمر بمواصلة السعى فى ابتغاء الرزق فقال : إذا صليتم الفجر فلا تناموا عن أرزاقكم » وقال : (اطلبوا الرزق فى خبايا الأرض) . وسأل الفاروق عمر رجلا قائلا : ما معيشتك ؟ قال : رزق الله فقال عمر رضى الله عنه : لكل رزق سبب فما سبب رزقك ؟ ومن الأقوال المأثورة التى ينبغى أن نقرأها ونفهم معناها ونجعلها تطبيقا عمليا فى سلوكنا ماأثر عن المسلمين المخلصين : (عليكم بعمل الأبطال الاكتساب من حلال والانفاق على العيال وليس العبادة صلاة تصف فيها قدميك فقط وغيرك يقوت لك ولكن عليك أن تعمل لتحصيل خبزك من حلال لتحظى برضا خالقك وثناء الناس عليك) .

وقد ثبت يقينا أن خاتم النبيين خير الخلق عليه أكرم صلاة وتسليم كان من سنته العمل الشريف فقد عمل فى التجارة ورعى الغنم لأهل مكة على قراريط يأخذها نظير عمله وكده وجهاده كما عمل أنبياء الله المرسلون على اختلاف عصورهم فداود عليه السلام كان يأكل من عمل يده كما أخبر الصادق الأمين المتتبعون تلاوة آى الذكر الحكيم يجدون فيه ما أثر من أعمال مختلفة لرسل الحق المصطفين الأخيار قد سمت درجاتهم بنسبة أعمالهم إليهم ولم يصرفهم ذلك عن أداء رسالتهم وان من البيان لسحرا ومن الشعر لحكمة فمن شعرائنا البارزين المخلصين فى عقيدتهم الشاعر أحمد شوقى فقد أعرب فى شعره هذه الحقائق السامية لرسل الله فى تكريمهم بأعمالهم فقال :

كان رسول الله فى شبابه
لايدع الرزق وطرق بابه
كان قبيل الوحى رب مال
وتاجرا ميسر الأعمال
يضرب فى حزن الفلا وسهله
بمال عمه ومال أهله
أى رسول أو نبى قبله
لم يطلب الرزق ويبغ سبله ؟
موسى الكليم استؤجر استئجارا
وكان عيسى فى الصبى نجارا

وقد أثر عن عمر رضي الله عنه قوله : (مامن موضع ياتينى الموت منه أحب الى من موطن أكون فيه أتسوق فيه لأهلى أبيع وأشترى) والحق كل الحق أن الكسب مهما كان فيه من مشقة أحب وأكرم من سؤال الناس . قديما قالوا . الشدة ليست النازلة تنزل وأنما الشدة الحاجة الى الناس . والمؤمن الصادق المعتصم بربنا وحده قوى فى عقيدته وفى ارادته وفى سلوكه وفى عقله وفى أخلاقه وأن يكون ذا نفس تأبى الذل ولا تقبله وأن يجد فى عمله ويكدح فى سبيل ما ينشره من عزة وتقدم لأمته من رفعة وسؤدد ولمجتمعه من كفاية وقوة ونهضة ورقى .

فالمسلم الحق مطالب بالحرص على كل مايفيده ويفيد أسرته ومجتمعه الذى يحيا به وله .

ومعلوم أن إسلامنا الحنيف يمقت التواكل والتخاذل والسلبية فلا يسمح لليأس أو الفشل أو الكسل أن يتسلل إلى نفسه ، كما أن ديننا الحكيم العزيز لا يقر التسول ويأبى الاستجداء ، وقد صور هذه المعانى الجليله قولا وعملا أكرم مبعوث خير رسل الله سيدنا محمد صلوات الرحمن عليه اذ قال (المؤمن القوى خير وأحب الى الله من المؤمن الضعيف وفى كل خير احرص على ما ينفعك واستعن بالله ولا تعجز وان اصابك شىء فلا تقل لو أنى فعلت كذا كان كذا ولكن قل قدر الله وما شاء فعل فان « لو » تفتح عمل الشيطان) فالقول النبوى يستهدف أعراضا نبيلة ينبغى للمؤمن المسلم أن يحرص على تنفيذها فى سلوكه وتصرفاته فيحرص على كل شىء نافع مفيد والعمل على اتباع الوسائل الموصلة الى تحقيقه . ثانيا : الاستمداد من قدرة الله تبارك وتعالى الذى لا يعجزه من شىء فى السموات ولا فى الأرض .

ولقد تأكد وتقرر أن العمل لازم وواجب محتم للفرد كى يعيش حرا كريما وكان ألزم وأوجب على الأمم والشعوب التى تتطلع إلى المجد والتقدم فى أحوالها ومقاصدها من سياسة واقتصاد وعلم نافع موصول بأسباب الحياة المعاصرة فى شتى وسائلها من مخترعات حديثة تقوى بها فى الدفاع عن ثرواتها واستثماراتها اينما كانت وكيفما كانت .

فصلاح أمتنا الحاضرة مرتبط بصلاح أولها فان الأمة الاسلامية الأولى عصر النبوة والخلفاء الراشدين ، وعز

(بقية صفحة ٣٦

العدل الإسلامي عدل شامل فيه الإنصاف والائتلاف :

(متبع من العدد السابق)

الولاء وإن إخلاص الطاعة اجمع للشمل وبذل النصرة ادفع للوهن وصدق الولاء انفى لسوء الظن وهذه امور إن لم تجتمع في المرء تسلط عليه من كان يدفع عنه واضطر لاتقاء من كان يتقيه وفي استمرار هذا حل نظام جامع وفساد صلاح شامل فعلى الرعية ان تكون عادلة في معاملة راعيها الصالح بحسن الصنيعة معه عن طريق الاخلاص في طاعة وصدق الولاء له أداء لحق الله الواجب شكره على ما انعم على عباده بالراعي العادل والحاكم الأمين الصالح .

أما القسم الثالث فهو عدل الانسان مع أكفائه ويكون بثلاثة أشياء بترك الاستطالة ومجانبة الاذلال وكف الأذى لأن ترك الاستطالة ألف ومجانبة الاذلال أعطف كف الأذى أنصف وهذه أمور إن لم تخلص في الأكفاء أسرع فيهم تقاطع الأعداء ففسدوا وأفسدوا وقد روى عن عمر بن عبد العزيز عن ابن عباس رضي الله عنهما قال (قال رسول الله ﷺ وألا أنبئكم بشرار الناس ؟ قالوا بلى يا رسول الله قال : من نزل وحده ومنع رفده وجلد عبده ثم قال أفلا أنبئكم بشر من ذلك قالوا بلى يا رسول الله قال من لا يرجى خيره ولا يؤمن شره ثم قال ألا أنبئكم بشر من ذلك قالوا بلى يا رسول الله قال من يبغض الناس ويبغضونه) .

وقد يتعلق بهذه الطبقات أمور خاصة يكون عدلهم بها بالتوسط في حالتي التقصير والسرف لأن العدل مأخوذ من الاعتدال فما جاوز الاعتدال فهو خروج عن العدل .

وعلى ضوء المظاهر التي يتجلى فيها العدل والتي سبق بيانها وتخلص إلى أن الأمن العام الذي تطمئن إليه النفوس وتتيسر فيه الهمم ويسكن فيه البرىء ويأنس به الضعيف هو الثمرة الطيبة للعدل فليس لخائف راحة ولا لحاذر طمأنينة فالأمن والأطمئنان والاستقرار كلها ثمار طبيعية للعدل الذي يحقق الانصاف فالراحة النفسية وهدوء البال ولئن كان الأمن من نتائج العدل والجور من نتائج ما ليس بعدل فانه لا شيء أنفع من العدل كما أنه لا شيء أضر مما ليس بعدل ، وقد حدث الموبذان صاحب الدين أيام بهرام : لا قوام للشريعة إلا بالملك ولا عز للملك إلا بالرجال ولا قوام للرجال إلا بالمال ولا سبيل إلى المال إلا بالعمارة ولا سبيل إلى العمارة إلا بالعدل . فالظلم مخرب للعمران وعائدة الخراب على الدولة بالفساد والانتقاص فالمانعون لحقوق الناس وغصاب الأملاك والمعتدون على الأموال كلهم ظلمة ووبال ذلك على الدولة بخراب العمران الذي هو مادتها .

فالجور والعدوان على أموال الناس ذاهب بآمالهم في تحصيلها وإذا ذهبت آمالهم انقبضت أيديهم عن السعي وعلى قدر الاعتداء يكون الانقباض والعمران انما هو بالأعمال فإذا قعد الناس كسدت أسواق العمران وهذه هي الحكمة المقصودة للشارع من تحريم الظلم لأنه مؤذن بالخراب والدمار وهي نفس حكمة الشارع في مقاصده الضرورية الخمسة من حفظ الدين والنفس والعقل والنسل والمال .

فبالعدل تتحقق المقاصد الضرورية وتنمو وتزدهر على خلاف الجور والظلم الذي ينعدم معه كل أمل في الاصلاح أو الصلاح وتصير المقاصد الضرورية معطلة مهملة .

وليس كالشريعة الاسلامية رعاية للعدالة لا للعدل فقط ولم يشرع هذا للمسلمين وحدهم بل للناس كافة حتى

الأعداء إن الشريعة قد بينت حقوق الفرد والجماعة أيا كان ذلك الفرد وهذه الجماعة وعملت بأحكامها على صيانة هذه الحقوق لأربابها وبذلك أصبح الكل آمنا على نفسه وماله وجميع حقوقه فالعدل الاسلامى عدل شامل للناس كافة وهو عدل كامل غير منقوص لا يقوم على الوضع الغالب للبشر بل هو من صنع الله القادر على تحقيق العدل والعدالة معا

فبالعدالة يتحقق الأمن والأمان والاستقرار وتنتظم أمور الحياة لأن العدل الشامل يدعو إلى الألفة والائتلاف ويبعث على الطاعة وتعمر به البلاد وتنمو به الأموال ويأمن به السلطان فليس أفسد لضمائر الخلق من الجور وعدم الانصاف فبالعدل والانصاف تكون قوة الائتلاف لما فيه من إنصاف صاحب الحق وحفظ الحقوق ورد الظالم وحماية المظلوم فتكون النتيجة لذلك هى تآلف وائتلاف الجماعة مادام ميزان الله وهو العدل حكما بينهم. والعدالة فى التشريع الاسلامى عدالة مطلقة جامعة لأن أحكام الشريعة تقوم على العدالة المطلقة والعدل فيها شامل يدعو إلى الألفة لأنه ميزان الله الذى وضعه للخلق ونصبه للحق أما العدل فى القوانين الوضعية فإنه يقتضى المساواة فى الأحكام على أساس الوضع الغالب فى حياة الناس ولو كان فيه ظلم واجحاف للبعض طبقا لمعايير العدالة التى تضعها قوانين البشر فقد تضع الفئة المشرعة التشريع وفق أهوائها ومصالحها وتراها مناسبة لوقتها ومكانها فى الوقت الذى يستصرخ فيه الفئة المغاوبة على أمرها والتى قد تكون الأغلبية الغالبة من هذا التشريع الطبقى المستبد الجائر والتى تمنحها فرص الحظ ولو كلمة تقولها فيه أو أى حق لابداء الرأى فيه أو الاعتراض عليه ذلك هو معيار العدل فى نظر قوانين البشر على حين العدالة تقتضى المساواة المحسمة فى المعاملة للحالات المتماثلة إذا تماثلت فى ظروفها وجزئياتها الواقعية وهذا النوع من المساواة لا يستطيع واضع القانون البشرى تحقيقه لأنه لا يستطيع قبل وضعه للقواعد القانونية التنبؤ مقدما بتلك الظروف أو الجزئيات الواقعية لكل من تلك الأوضاع والحالات المستعلية هذا بينما واضع التشريع الاسلامى فى أسسه وقواعده العامة وفى كثير من أحكامه التفصيلية هو الله العليم بكل شىء الخبير بكل ما كان ويكون فهو بلا ريب قادر على تحقيق العدل والعدالة معا .

ومن أعدل من الله حكما ؟

(بقية صحة ٣٤)

تيمهم على نهجهم كانوا قادة لغيرهم من الأمم وكانوا للشعوب أساتذة وسادة .

فاننا إن فعلنا ذلك ترفرف رايات النصر علينا ويقر لدى الأعداء احترامنا ، فما أحوجنا وما أشد حاجاتنا فى هذه الفترة التى نحياها ونتهيأ فيها لاعادة بناء الوطن وتعميره اقتصاديا وصناعيا وزراعيا وعلميا إلى أن نرسخ إيماننا بخالقنا وبقرآننا وبسنة نبينا وباتباع المنهج القويم الذى عز به أول أمتنا فنعز ديننا ويتحقق مجدنا وتسمو اعمالنا فعلى الله توكلنا هو نعم المولى ونعم النصير فانه حسبنا .

(بشكر مجلة منبر الاسلام)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

151	And do not obey the biddings of the transgressors	151. *Wa laa tu-tee-'oo am-ral-mus-ri-feen.*	وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ۝
152	Who make mischief in the land	152. *Al-la-zee-na yuf-si-doo-na fil-ar-di*	ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ
	and do not carry out reforms.	*wa laa yus-li-hoon.*	وَلَا يُصْلِحُونَ ۝
153.	They said: Surely, you are bewitched.	153 *Qaa-loo in-na-maa an-ta mi-nal-mu-sah-ha-reen.*	قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ۝
154	You are no more than a human being like us;	154 *Maa an-ta il-laa ba-sha-rum-mis-lu-naa*	مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا
	so bring a sign, if you are of the truthful.	*fa'-ti bi-aa-ya-tin in kun-ta mi-nas-saa-di-qeen.*	فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ۝
155.	He (Saleh) said: This is a she-camel; for her there is a (turn of) drink	155 *Qaa-la haa-zi-hee naa-qa-tul-la-haa shir-bunw-*	قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ
	and there is a (turn of) drink for you, (each), on an appointed day;	*wa la-kum shir-bu yau-mim-ma'-loom*	وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ۝
156.	And do not cause her any harm,	156 *Wa laa ta-mas-soo-haa bi-soo-in*	وَلَا تَمَسُّوهَا بِسُوٓءٍ
	lest the punishment of a Dreadful Day should seize you.	*fa-ya'-khu-za-kum 'a-zaa-bu yau-min 'a-zeem.*	فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran-Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

SECTION 8		*RU-KOO' 8*	ركوع ٨
141	The tribe of Thamud denied the Messengers,	141 *Kaz-za-bat sa-moo-dul-mur-sa-leen.*	كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝
142	When their brother, Saleh said to them: Do you not fear (Allah)?	142 *Iz qaa-la la-hum a-khoo-hum saa-li-hun a-laa tat-ta-qoon.*	إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ۝
143	Surely, I am a trusted Messenger to you,	143 *In-nee la-kum ra-soo-lun a-meen.*	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝
144	so fear Allah and obey me.	144 *Fat-ta-qul-laa-ha wa a-tee-'oon*	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝
145	And I do not ask of you any reward for it;	145 *Wa maa as-a-lu-kum 'a-lai-hi min ajr.*	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
	my reward is only with the Lord of the worlds	*In aj-ri-ya il-laa 'a-laa rab-bil-'aa-la-meen*	إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝
146	Will you be left secure in what is there	146. *A-tut-ra-koo-na fee maa haa-hu-naa aa-mi-nee-na*	أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ۝
147.	in gardens and springs,	147 *fee jan-naa-tinw-wa 'u-yoo-ninw-*	فِي جَنَّاتٍ وَعُيُونٍ ۝
148	And cornfields and palm-trees	148 *wa zu-roo-'inw-wa nakh-lin*	وَزُرُوعٍ وَنَخْلٍ
	the spathes of which are heavily laden?	*tal-'u-haa ha-deem*	طَلْعُهَا هَضِيمٌ ۝
149	And you hew dwellings out of the hills skilfully.	149 *Wa tan-hi-too-na mi-nal-ji-baa-li bu-yoo-tan faa-ri-heen.*	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ۝
150.	So fear Allah and obey me	150 *Fat-ta-qul-laa-ha wa a-tee-'oon.*	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

133 He has aided you with cattle and sons	133 *A-mad-da-kum bi-an-'aa-minw-wa ba-nee-na*	أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ۝
134. And gardens and springs (of water)	134. *wa jan-naa-tinw-wa 'u-yoon*	وَجَنَّاتٍ وَعُيُونٍ ۝
135 Indeed I fear for you	135 *In-nee a-khaa-fu 'a-lai-kum*	إِنِّي أَخَافُ عَلَيْكُمْ
the punishment of a Dreadful Day	*'a-zaa-ba yau-min 'a-zeem*	عَذَابَ يَوْمٍ عَظِيمٍ ۝
136 They said. It is the same to us whether you preach	136. *Qaa-loo sa-waa-un 'a-lai-naa a-wa-'az-ta*	قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ
or do not be a preacher (to us),	*am lam ta-kum-mi-nal-waa-'i-zeen*	أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ۝
137 It is nothing but a habit of the men of old,	137 *In haa-zaa il-laa khu-lu-qul-aw-wa-leen*	إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ۝
138. And we are not going to be punished.	138 *Wa maa nah-nu bi-mu-'az-za-been*	وَمَا نَحْنُ بِمُعَذَّبِينَ ۝
139. So they denied him, then We destroyed them	139 *Fa-kaz-za-boo-hu fa-ah-lak-naa-hum*	فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ
Surely there is a sign in this,	*In-na fee zaa-li-ka la-aa-yah.*	إِنَّ فِي ذَٰلِكَ لَآيَةً
yet most of them will not believe	*Wa maa kaa-na ak-sa-ru-hum-mu'-mi-neen*	وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝
140 And surely your Lord is the Mighty, the Most Merciful.	140 *Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-heem.*	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṡ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ـْ = (Jerk)	
Bold	Madd	آ=āā	وٗ=ōō	يٰ=ēē	Fine	Madd	آ=āa	وُ=ōo	يِ=ēe

Part 19 ***Wa*** *Qaa-lal-la-zee-na* — *Chapter* 26 *Ash-shu-'a-rāā'* — ١٩ - وقال الذين ٢٦- الشعراء

SECTION 7 (*Contd*) — *RU-KOO'* 7 (*Contd*) — ركوع ٧ (تتبع)

	English		Transliteration	Arabic
127-	And I do not ask of you any reward for it;	127	*Wa maa as-a-lu-kum 'a-lai-hi min ajr*	وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
	my reward is only with the Lord of the worlds.		*In aj-ri-ya il-laa 'a-laa rab-bil-'aa-la-meen*	إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ۝
128	Do you build a landmark on every height for vain delight?	128	*A tab-noo-na bi-kul-li ree-'in aa-ya-tan ta'-ba-ṣoon*	أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ۝
129	And you take (to building) castles,	129	*Wa tat-ta-khi-zoo-na ma-ṣaa-ni-'a*	وَتَتَّخِذُونَ مَصَانِعَ
	that perhaps you may live for ever		*la-'al-la-kum takh-lu-doon*	لَعَلَّكُمْ تَخْلُدُونَ ۝
130.	And when you seize (any one)	130	*Wa i-zaa ba-ṭash-tum*	وَإِذَا بَطَشْتُم
	you seize (him) like tyrants.		*ba-ṭash-tum jab-baa-reen*	بَطَشْتُمْ جَبَّارِينَ ۝
131	So fear Allah and obey me	131	*Fat-ta-qul-laa-ha wa a-ṭee-'oon*	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ۝
132.	And fear Him Who has aided you with that which you know.	132	*Wat-ta-qul-la-zee a-mad-da-kum bi-maa ta'-la-moon.*	وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ۝

Salam of Sind — bequethed liberally all his savings to his teacher, but the money went fast in the wedding of his eldest daughter who was soon to meet with her tragic widowhood. There were other quick bereavements including the death of his wife. He was left high and dry Philanthropy of the well-wishers proved next to nothing in the face of increasing ailments and many mouths yet to feed. The devastation was complete. His tragedy had come full circle.

Syed Altaf Husain was an educationist of proven calibre, a scholar of rare talent, a lexicographer proficient *par excellence.* Pakistan badly needed men in all these fields, yet Syed Altaf Husain could not find a gainful pursuit in spite of himself. In the midst of utter anguish and agony, he was totally broken down.

At long last the appointed moment arrived for seventy-six year old Syed Altaf Husain. The summer month of June 1957 was about to end when he breathed his last, after saying Maghrab prayer in bed. He was gone for ever. Out of ardent love, Maulana Ehtishamul Haq's brother Maulavi Azizul Haq gifted the Zamzam-washed shroud which he had brought from Hajj for himself. As per the wish of the deceased, Maulana Dr. Abdul Hai *(Rahmatullah 'alaih)* led the funeral prayer. The burial took place in the Paposhnagar graveyard:

To Allah we belong and to Him is certainly our return. A sizeable crowd of mourners, with Kalimah on their lips and tears in their eyes, gave earth to the grave reciting the *ayat,* and witnessed the sad end of a glorious chapter.

Educationists S. B. Rustamji and Professor Lalvani issued press statements to express their heartfelt grief. In India, Maulana Abdul Majid Daryaabadi wrote, "As the saying goes, the death of a scholar is the death of a whole world, but Syed Altaf Husain was not only a scholar but also a maker of scholars. When I was wavering from the Path, he taught me with diligence and sincerity the Truth that is Islam."

We congratulate the author Ahmeduddin Marehravi for his excellent and painstaking work and recommend his book for widest reading, particularly by teachers and students both, in the face of indiscipline, violence, and restlessness so unfortunately prevalent in our educational institutions. Here is a moral and a model for us all.

May Almighty Allah ever bless Syed Altaf Husain's soul and exalt him in the Hereafter. Amen!

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

AL-HADIS Hazrat Bara'a-b-A'zeb *(Razi Allahu 'anhu)* reported: The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* enjoined us seven things and forbade us seven. He bade us to visit the sick, to follow the biers, to respond to the sneezer, to return greeting, to respond to the inviter, to prove true to one given oath and to help the oppresssed; and he forbade us rings of gold, thick brocade, embroidered silk, red saddle, Qasi silk and utensils of silver; and in a narration—drink in silver cups, for he who drinks therein in this world will not drink therein in the Hereafter —Agreed

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AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* was asked: Who among women is the best? He replied: She who gives pleasure to him (husband) when he looks, obeys him when he bids, and who does not oppose him regarding herself and her riches fearing his displeasure — Nisai.

AL-HADIS· Hazrat Abu Zarr *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: You must not despise a (triffling) thing of good deed, although it be your meeting with your brother (Muslim) with a cheerful countenance —Muslim.

ISLAMIC LITERATURE

A list of books on Islam appears on the inner side of Title cover.

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BOOK REVIEW

TRAGEDY OF A HEADMASTER

M. M. ANSARI

HAYAT-I-JAVEDAN BY AHMEDUDDIN MAREHRAVI, PAGES 384, SIZE OCTOVO, PAPERBACK, PUBLISHED BY THE ETAWAH ISLAMIA COLLEGE OLD BOYS ASSOCIATION, KARACHI (PAKISTAN). PRICE NOT MENTIONED

THIS BOOK is a copious biography of Syed Altaf Husain, the legendary Headmaster of the renowned Islamia School of Etawah (U.P. — India).

In devotion and service, Syed Altaf Husain may be likened to an eastern prototype of Dr. Thomas Arnold, the celebrated Headmaster of Rugby School, whose rule there is vividly described in Thomas Hughes's *Tom Brown's Schooldays* Arnold's hold on his public school was profound His influence on his pupils' character was tremendous. The same was the case with Syed Altaf Husain in behalf of the Islamia School of Etawah.

A selfless and pious person, good-humoured and soft-spoken, a devoted and dedicated teacher, an able and considerate administrator, a generous host and a genial friend, — such was he whose life story is simply, lucidly, and feelingly narrated in this book The book also contains replicas of his portrait and certain other rare pictures which go to flash back the glory that is past. The Old Boys Association deserves praise for commemorating Syed Altaf Husain so well.

The book is divided into seventeen clear-cut chapters The author has also given many thumb-nail sketches of Syed Altaf Husain's colleagues, friends, and pupils in order to show his personality in a real, natural perspective Reference has also been made to his flair for the ancient Islamic architecture and cultural legacy. He had indeed a keen aesthetic sense and deep regard for our old values. The museums, the library, the sports and many more exta-curricular activities show his healthy approach to student life. Riwaq Manzil, the hostel for deserving students of meagre means, was one of his great masterpieces of thought and action.

Syed Altaf Husain was born in 1881 in a well-to-do illustrious Wasiti Syed family of Bulandshehr. He graduated from Aligarh where Jadunath Chakravarti and Dr. Ziauddin Ahmed were among his teachers. One of his class-mates was Malik Ghulam Muhammad, Governor-General of Pakistan. The alumni of the Etawah Islamia School and his pupils include geniuses such as Dr. Zakir Husain Khan, his illustrious brothers, and Dr Ishtiaq Husain Qureshi, Students were attracted to Etawah from all over India, and also from abroad. The Islamia School of Etawah and Syed Altaf Husain gave this subcontinent four Vice-Chancellors, six Ministers, one Head of the State, and many V.I.P.'s in other diverse fields. His circle of acquaintances was very wide and distinguished.

Syed Altaf Husain served the Islamia School of Etawah for forty long years, from 1904 to 1944, with rare success and distinction, on a modest salary. He identified himself in *toto* with the cause, aims, and objects of his school, so much so that it was impossible to think of the school and not to remember its Headmaster. Naturally, when he proceeded on retirement, he was given a warm and memorable send-off amidst very touching scenes.

A peep into his life as a whole reveals painfully that, in fine. Providence chose him for tragedies. He never was frugal, but ever a spendthrift. His meagre salary, and eventually a paltry monthly pension of Rs. 75, was neither here nor there. Private philanthrophy, too, did not go far enough His two sons died young and all the three daughters had reached marriageable age Besides, ageing had begun to take its toll. After seven years of patient sufferings, in 1951. he came over to Pakistan and, after a passing sojourn at Lahore, reached Karachi, in the hope for refuge, succour, and peace of mind.

He then was at the head of a family of twelve, with [illegible] no source of income and no shelter. His humble dwelling was an [illegible] of discomfort, misery, and [illegible]. A good old pupil of his — Abdul

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about 30 kilometers from Darwin. In the Muslim rival of the 1970's which the Northern Territory is still experiencing, it was Nasir who although a pensioner of frugal means, donated $1 000 to a fund to build a Mosque, which has yet to be built.

In Alice Springs today live the descendents of one camel driver. The whole family, by the name Mahomet, are trying to preserve their Islam and establish an Islamic society there. One aim is to build a Mosque. A spokesman is Sallay Mahomet. His father was a camel driver who came to Australia in 1897 from Afghanistan. In 1975 Sallay went to Arabia with a gift of four camels for the King from the Government of Australia.

(*Courtesy*: Australian Minaret)

a majority, they were not literate in any language and hence they encountered hardship after hardship in this new land. They picked up broken English by ear

In June 1860 Her Majesty's ship "Chinsurah" landed at Port Melbourne from Karachi. On board were 24 camels, accompanied by a British ex-soldier and three "Afghans" to handle them. By 1865 most ships from (then) India carried camels and handlers who hailed from Indian Rajistan, and Baluchistan, or nearby areas, of what is now Pakistan. Later a small number arrived from Egypt, Persia (Iran), Afghanistan, and Turkey; and they were generally known here as "Ghans". They arrived under contract to work from 2 to 3 years, but many of them remained for the rest of their lives. A few became wealthy and controlled thousands of camels organised into businesses. Most of them worked for long hours on low wages and lived in the outback shanty towns known as "Ghan" towns. More than a dozen of these settlements appeared across the camel routes. All of these towns were quite similar. They had a regular collection of corrugated iron huts, cottages and sheds, with seldom any shops as most trading was done in the larger, established towns. Many of these "Ghan" towns had at least one Mosque, usually a humble structure of corrugated iron sheets with a small minaret. In the larger centres like Adelaide, Maree and Broken Hill (until 1911 the Northern Territory belonged to South Australia, Broken Hill being on the South Australia—New South Wales border) more substantial buildings were to be [illegible]

What were the specific tasks undertaken by these Muslim pioneers? Well, the first camel team had been brought out especially for use in the Burke and Wills expedition which is very famous in Australian history. They explored the Australian interior. By the 1860's, the usefulness of camels in long-range transport of freight and in exploring expeditions had been proved and well accepted. Two of the outstanding contributions of these Muslims are the railway line between Port Augusta and Alice Springs (the train was named in their memory and until today it is called the "Ghan" train), and the Overland Telegraph Line between Adelaide and Darwin, thus connecting Australia to London via (then) India. This was constructed between 1870 and 1872 An insight into their success can be gained from this comment.

'When white men took on pack camels they seldom succeeded. They usually made the mistake by trying to improve the saddles or the methods of treating camels. Afghans had wonderfull patience...." But the wheel of life was ever turning and by the 1920's motor vehicles and railways were rendering the camel trains obsolete. Most of the camel men were being put out of business. Because of economic difficulties many of these pioneer Muslims sold what they could and returned to their homelands. Their subsequent decline was partly due to the fact that few, if any, had brought women-folk with them to the North. Those who did marry here would doubtless have married non-Muslim girls, and with the disintegration of the community there was nowhere for the children to learn about Islam. By the second generation many would have been scarcely aware of what a Muslim was. The end result was that as soon as the father had passed on Islam did not continue in the family — not because they wanted it to happen like that but because they did not know much about Islam. Sometimes the second generation even refused to recognise themselves as Muslims. New laws were enforced not to bring out more camel men, reproduction was negligible and those present were getting old and passing on. The government's White Australia Policy, of reluctance to grant citizenship to Asians, of course, merely accelerated the headlong decline of the followeres of Islam in the North.

One Muslim camel driver who achieved fame and recognition for his exploration activities was Bejah Dervish who was with the Calvert expedition exploring the Western Australian desert in 1896 He was in charge of all the camels Once he went out alone searching for two lost members of the group — in Australia's most perilous desert region He even saved the life of the expedition leader, L A. Wills, when he was half dead from thirst When Dr. Madigan planned his corssing of the Simpson in 1939, he invited Bejah Dervish to join him as leader of the camels As he was now in his late seventies, he suggested his son to go, instead. So Jack Bejah took his father's camels to Alice Springs and brought Dr Madigan across without any mishap Later, Dr. Madigan praised him as "Jack Bejah who played so great a part in our successful crossing" And a hill in that harsh region is now called Bejah Hill.

By the 1940's, the situation looked gloomy indeed, although there were the occasional Muslim pearl divers from the then Dutch East Indies and British Malaya who had come to the North and settled around Darwin. One of these was Abu bin Nasir from the Indonesian Island of Madura. An old man of 77 now, with failing eyesight and ulcer trouble continually bothering him, Nasir lives at [illegible] Doo

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of Indonesian fishermen who were 'blown off course' and were 'forced to land' somewhere along the northern coast of Australia. Could these be a relic of the great Muslim fleets from Makassar that once came 60 strong to plunder the Australian waters of duaona?

There are still one or two very old men alive in Makassar today who experienced one of these fishing trips to Australia when they were young boys. They tell very exciting accounts indeed. One is named Mangngellai Daeng Maro who sailed with his father from Makassar to Port Darwin and the Coburg Peninsula Today he is in his eighties. with failing eyesight and hearing. In Makassar he lives in the Street of the Camel with his children and grandchildren. A chance meeting with him by the well-known Northern Territory non-Muslim historian. Peter Spillett, heard Mangngellai explain that he had sailed with his father in the *prahu* (smallish boat) owned by the entrepreneur Haji Pudu Daeng Tompo, when he was a boy of nine. That was in 1898 Altogether he made four journeys, the last of which was in 1906-7 He explained that his father had sailed for many years from Makassar to Port Darwin, as his father Bacan, and grandfather Mare. had for generations before.

The Journey to 'Tanah Marege' or 'Land of the Black People' would usually take about 60 days, sailing across from Sulawesi to the north coast of Flores. eastwards to Timor and then down the east coast of Timor to Kupang and south-east to Port Darwin. From there they would obtain their licence to fish and proceed eastwards to Croker Island and the Arnhem Land coast. They had begun with the northwest monsoon; leaving in January or February, remaining on the coast to fish until the change of the monsoon and returning via the east coast of Timor in April, May or June. Sometimes the voyagers would be away from home for upwards of eight months at a time, depending on wind or weather.

Mangngellai told Spillett that his half-brothers and sisters—children of his father by an aboriginal woman — had all returned to Australia years ago. When asked if he could remember the names of any of the people he had met, he replied: "Robson, Commandant of Customs", which turned out to be E.O. Robinson who worked with Alfred Searcy, the Darwin Collector of Customs.

It is interesting to note that the Sultan of Gowa, whose subjects it were who sailed annually to 'Tanah Marege', considered that part of North Australia to be part of his kingdom. His subjects are known to have traded with the aborigines in tortoise-shell and pearl-shell — from as far back as the 16th Century in the opinion of some social anthropologists Their camps were both large and well organised The camp sites are still marked by tamarind trees which grew from the seeds of the fruit supposedly dropped by the Muslim fishermen. Aboriginal tribes along the north coast will tell you that the word for whiteman is 'Balandar' from the Indonesian word 'Belanda', and other introduced words are 'rupiah' money, 'bundira' flag. and 'pergi' fast Aboriginal bark paintings sometimes feature the Muslim ships and trepang boilers under a tamarind tree, and cave paintings of the Muslims' guns and other implements do exist in Northern Australia. Indeed there are representations of their ships formed by stones laid on the top of the ground. in some places.

Some aborigines returned with the Muslim men from Makassar and stayed in a house which today has been converted to a school building. In 1867, for example, there were about 17 aborigines in Makassar. The Dutch Governor-General had noticed some there as far back as 1824. Mangngellai and others in Makassar are insistent that all aborigines, including Kunano who was a daughter of Mangngellai's father by an aboriginal mother, returned to 'Marege' before the official end of the trepang industry in 1907. A few Makassar Muslims lived for a time with aborigines in 'Marege'. One was Timbo who had been left by his captain at Port Essington to act as interpreter with the local people. His communication with the aborigines was sufficient for him to be enticed away from the settlement. Several months later he returned with a glowing account of 'the interior'. He seems to have got as far as the foot of the Arnham Land escarpment.

When one considers that the first whites only came to north Australia in the 19th Century, it is a wonder indeed that they had been regularly preceded by these Muslim traders from Makassar from as far back as the 16th Century.

There were other Muslims in the Northern Territory during the 19th Century who had no direct link with the Muslim fishermen. These were the camel drivers who hailed from the (then) Indian subcontinent (mostly belonging to the territory now in Pakistan, and to Afghanistan), and who played a major role in the white man's exploration of the Australian interior. Many made their way to Australia as seamen on steamers that carried their trade between England and Australia. The shipping companies preferred crews of their common faith and were therefore keen to employ (then) Indian Muslims. An

Life remains unfulfilled;
If the hunt is shrewd
and agile,
Old tricks of the net
do not work.
The nectar of immortality
is hidden in this
very world,
Were you only to thirst
for it.
Modesty is the truthful
way,
It gives perfection to
poverty
Dear son!
The eagle cannot be
slave —
To any pheasant.
Exhausted is not the
wealth of eloquence,
There are still a hundred
Anwaris,
And a thousand Jamis.
What is my worth in
the world,
Save a low cry under
the roof?
It is only the truth
I speak —
That exalts me in the
world's eye.
Great name is nobody's
heritage,
It's God's gift to
whomsoever He gives.
How well Nizami said
to his dear son:
"For the position that makes
you high,
It matters not that you
are my son!"

(3)

These days and nights
are heavy on the Believer;
Religion and wealth both
are games of hazard,
There is none possessed
by love for action;
What remains is only
an inflated ego.
Search, if you dare,

The Poverty whose origin
was Hijaz.
This Poverty creates in man —
The dignity of godly
Indifference.
Its eagle-like stance —
Is death-blow to
mean birds.
It gives light to
intellect's eyes,
Without the collyrium of
Bu Ali and Razi.
If the nature is free —
From slavish ways of
Ayaz,
It attains kingly grandeur
of Mahmud.
The Angel of Doom
of thy world —
Is not desirous to blow
the Trumpet;
His gaze that can set
the world on fire —
Is secretly at work
to mend matters.
Whoever discovers this
respectful Poverty —
Is a soldier of God,
Without a sword or a spear.
In this Poverty, the Believers
find riches;
Beg God for this Poverty.

—*M.M. ANSARI*

Islam came to Australia before the Union Jack

BY LUKMAN LANDY

Incredible but true, Islam was the religion of the fishermen who hailed from Makassar in the eastern islands of Indonesia and who were quite used to sailing over to the north coasts of Western Australia, Northern Territory, and Queensland, all through the 1800's and definitely before then.

Just when they started to come is a mystery to us as there were no white Australians around at the time to record their arrivals. We do know why they came — to fish for 'trepang', which is also known by the names: sea-slug, sea-cow, dugong and beche-de-mer. It was plentiful in these waters and was considered to be a delicacy, especially by the Chinese. So, after it was fished here it was taken back and sold through Singapore eventually to the rich Asian Chinese market.

Australian records in the 1820's, 1840's, and around the turn of the century, tell us the number of ships that came, how many were in their crews, and the names of the captains. There are other pieces of evidence such as several Makassar words in the everyday language of the coastal aborigines, cave paintings of Makassar ships done by aborigines, Makassar pipes which are popular among aborigines, intermarriage among Makassar people and aborigines, and the remains of the Makassar villages and grave sites strewn all along Australia's northern coastline. Thanks to the work of an energetic, non-Muslim archeologist at the Australian National University by the name of Mr. Campbell MacKnight, much of the detail of the Makassar contact is now known to us. Fragments of pots and bottles have been discovered along the sandy beaches Similar pots and bottles intact are to be seen in Makassar even today.

The last official voyage came in the year 1907 — Northern Australian customs records confirm this — but it is likely that unofficial voyages continued haphazardly since then. Because they are unofficial and illegal there are now no records of them, but from time to time the alert news follower hears

one of his main objectives to give a clear and convincing exposition of the injunctions of Islam to show that the religious law in Islam did not conflict with reason. Thus he began to unravel the wisdom underlying religious injunction, in order to remove doubts about the truth of the religion. He observes in his autobiography, *Al-Juz' al-Latif*, that "he has been raised for the scientific age and to him are entrusted the reins of the future" Elsewhre he says that it is for the searchers of truth to study his *Hajjatullah al-Balighah* and estimate the value of the contribution he has made towards the science of religion (Cf. *Al-Sirr al-Maktum*).

Shah Waliyyullah undertook to write the *Hujjat* in order to unfold the wisdom and the rationale behind the Shari'ah law. According to him the Hadith is the most important source for developing correct understanding of Islam, and though the Hadith has been studied elaborately and from different angles, its paramount importance consists in the guidance it gives and the insights it provides for correct understanding of Islam and Islamic Law.

The book is composed in two main Parts. Part-I consisting of seven Discussions *(mabahith)* which are further subdivided into eighty chapters, deals with the exposition and elaboration of the Universal Laws/Universal Principles *(al-Qawa'id al-Kulliyah)* from which are derived common agreements *(al-Maslih al-Mara'iyy)* for formulating the Shari'ah Laws. The seven main Discussions centre on the following main themes: (1) The nature and compulsions of human creation. (2) Consequences of human action in this life and after death. (3) Adoption of ways and means for one's own benefit, which is implicit in human nature. (4) Happiness and Misfortune in relation to the earthly life of the humans and in relation to their life in the Hereafter. (5) The commonly agreed concepts of Right and Wrong. (6) Political concepts and conditions for the corporate community life *(Ummah)*. (7) The nature of deriving Shari'ah laws from the Tradition The exposition under this Part is based mainly on the guidance gained from the Qur'an and the Sunnah. A Complimentary Completion *(Tatimmah)* follows this Part in which the points already covered are further elucidated in the light of the differing opinions of Companions *(Sahabah)* and those of the succeeding generation *(tabi'in)*.

Part-II consists of thirteen chapters in which the author explains, particularly in the light of the Hadith, the following aspects of Islamic faith and practice: Belief, Knowledge, Cleanliness, Prayer, Zakaat, Fasting, Pilgrimage, Equity *(ihsan)*, Mutual Relations and Transactions *(mu'amalaat)*. Home or Family Life *(tadbir al-Manzil)*, Politics, Ethics, and the *Sirah* of the Prophet *(Sallallahu 'alaihi wa sallam)* as a model.

Basically, the *Hujjat* epitomizes a faith-based rationalism in explaining the edifice of the Islamic Shari'ah. Shah Waliyyullah begins his introduction with an imoprtant observation. "It is generally thought" says he, "that the Shari'ah Laws are not based on any rationale and that there is no relationship between performance/practice/actions/deeds (required by Shari'ah) and their consequences". In other words, it is alleged that the laws are ordained and have therefore to be observed irrespective of any questions and consequences. Shah Waliyyullah rejects such a concept of the Shari'ah Laws.

(Courtesy: Pakistan Hijrah News)

IQBAL

TO HIS SON JAVED

(Rendered from Urdu)

(1)

This age is a destroyer
of religion,
Infidelity is in its nature.
More graceful than a
royal palace —
Is the threshold of men
of God.
But this epoch is under
a spell,
All its ways are ways
of sorcery.
Dry is the mainstream
of life,
Where is yester-night's
wine?
They whose vision held
the whip —
Have vacated the seats
of learning.
But the house whose
lamplight you are
Has flair for gnosis.
If the essence of God's
oneness is there,
Fear not, albeit the
education is Western.
Sing on the bough of
the rose-plant,
But make your nest
within your own Self,
Man is the ocean whose
every drop —
Contains a boundless sea.
If the tiller is not
easy-going,
One grain multiplies
to one million.
Sit not in ignorance,
For the time is not
to play,
But for higher arts
and crafts.

(2)

If the heart within is
not warm

EMINENT MUSLIMS

Hazrat Shah Walivyullah Al-Dihlivi

(Rahmatullah 'alaih)

BY DR. N. A BALOCH

An Arab Qurashite family of learning and scholarship, which had migrated from Iran to India by about the 7th/13th century after the foundation of the Sultanate of Delhi, gradually attained prominence and eventually settled in Delhi. Among a long line of eminent ancestors was Waliyyullah's grandfather Wajih al-Din, and father Sheikh Abdul Rahim (1644-1719) who was a religious scholar, sufi, physician and eminent educator, being the founder of the Rahimiyyah College of Delhi. Shah Waliyyullah was born on Wednesday, the 4th of Shawwal 1104 A H (21 February 1703) in the house of his maternal grandfather in Phulat of the district of Muzaffarnagar in India. He was descended from Caliph 'Umar from his father's side and Caliph 'Ali *(Razi Allahu 'anhumaa)* from his mother's side.

Young and brilliant, Shah Waliyyullah received sound education at the Rahimiyyah College under personal guidance of his learned father whom he also later took as his spiritual guide. He was 17 years old when his father died. Shah Waliyyullah succeeded him as the Rector of the College where he taught and lectured, devoting special attention to the personal and spiritual development of students. In 1143 A H., he performed his first Pilgrimage (Hajj) and stayed over for the second in 1144 A H. During this period. he took to advanced studies under eminent scholars and also collected considerable literature, particularly on the Hadith.

After his return to Delhi in 1145 A.H. began an intensively active period of his life which continued on for the next thirty years until his death on 29th Muharram, 1176 A.H. (1762 C.E.). As Rector of the Rahimiyyah College, scholarly Shah Waliyyullah gave much attention to its development. In particular, he revised the course of studies so that direct study of Qur'an (not through the medium of traditional *tafsir)* and of the Hadith became the core of the reformed curriculum. He administered the College, taught and lectured. He also carried considerable correspondence with an ever-expanding circle of those who sought his guidance and to whom he conveyed his ideas on reforming the society

Shah Waliyyullah lived in difficult times during the period of decline of the Muslim political power in India. He struggled valiantly to contribute his best to arrest this decline both in political and social spheres. Indeed, he lived an active life of *Jehad* and *Ijtihad*. He used his pen as a powerful weapon and continued to write treatises and books in response to the challenges posed by socio-political conditions as well as prompted by his own developing insights and understanding which unfolded to him the higher realities of life and universe. Of the works authored by him, more than fifty which are known and extant deal with different subjects including Qur'anic Study, Exegesis, the Hadith, Scholasticism, Law, Jurisprudence, Comparative Law, Sufism, History, Biography, Grammar, Education, and Philosophy. He also produced considerable composition in his own verse.

On all these, he has left an imprint of his individuality and originality both in thought, content and presentation To communicate new ideas in a new thought-process, he created new phraseology/terminology embellishing it with his loaded concepts. He did not write for casual readers but for the advanced, because the subjects being dealt with by him were of a higher import.

The *magnum opus* of Shah Waliyyullah is his monumental *Hujjatullah al-Balighah* (The conclusive Divine Proof) which he completed sometime after 1163 A.H. He had already written a number of books in Persian, but this one he wrote in Arabic to reach the wider world of Islam. Among others, it was

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children, converged in multitude, from streets and by lanes of the town to welcome them. It seemed as if the whole of Yesrib had come out to welcome him. So rejoicingly did they celebrate the Apostle's arrival in their town that the whole panorama gave the impression of some festival. From that day the name of the town was changed from Yasrib to Madina-tun-Nabi (City of the Prophet). It will ramain so, *Insha' Allah,* to the end of the world!

After his arrival at Madinah, the Apostle initiated fraternization whereby one Ansar was made brother of one Muhajir. The Ansar were well off in life whereas the Muhajireen were mostly indigent and homeless. The Ansar transferred half of their property to their Muhajir brothers and even offered to the latter to choose one of his wives whom the former was willing to divorce in his favour. Can the history of mankind show any other instance of such fraternization and spirit of fellow-feeling and sacrifice?

(To be continued)

left Makkah, their home and hearth, for Habashah during the 5th and 6th years of the Prophethood. How painful it is to leave for good ones native land can well be imagined.

During the 13th year of the Apostleship, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* gave a general order to Muslims to leave Makkah and emigrate to Madinah. At this call of the Apostle, followers of Islam sooner or later left Makkah. This sacrifice of the Faithful has received much approbation of Allah in Qur'an Majeed:

> "Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah, as well as those who give (them) asylum and aid, these are (all) in very truth the Believers For them is the forgiveness of sins and a provision most generous And those who accept Faith subsequently, and adopt exile and fight for the Faith in your company they are of you ." (8:74-75)

Here it will be seen that Almighty Allah, in His Infinite Mercy, showered His Good Pleasure not only upon the Emigrants *(Muhajireen)* who abandoned their ancestral native land but also upon those who joined them later, and also upon those who gave them (the *Muhajireen)* asylum and support in Madinah. Both these groups, the Emigrants from Makkah and their Helpers (Ansar) of Madinah, have been called in Qur'an Majeed by Almighty Allah, the vanguards of Islam. However, in order of preference, those who embraced Islam prior to the Victory of Makkah (8 A.H.) held a better position in the sight of Allah than those who accepted the new Faith after it, as is evident from the following verse of Qur'an Majeed:

> "... Not equal among you are those who spent (freely) and fought before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards But to all has Allah promised a goodly (reward). And Allah is well acquainted with all that you do." (57:10)

Qur'an Majeed has very lucidly described the elevated status of the Helpers (Ansar) and held them, too, in equation to the Muhajireen as regards the reward in the Hereafter The Ansar held a special position among the Companions *(Sahaabah)* of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. These pious souls (Ansar) resided peacefully some three hundred miles to the north of Makkah in an ancient settlement known as Yasrib They were not under any obligation to accept Islam or give asylum to the Makkan emigrants. It was their noble character which prompted them to embrace Islam and come to emigrants' succour.

During the 11th year of Prophethood, while it was the season of the Pilgrimage (Hajj), six noble Khazraji entered Makkah for performing the rituals of Hajj. The Holy Prophet preached Islam to them. They accepted the new Faith and on return to Yasrib they laid it before others. Next year they again came to Makkah for performing the Hajj. This time, six more people from Yasrib had accompanied them and they, too, embraced Islam. On their request the Holy Prophet deputed Hazrat Mus'ab bin 'Umair *(Razi Allahu 'anhu)* to accompany them to Yasrib and preach Islam to its residents. Hazrat Mus'ab bin 'Umair, thus, held the honour of being the first Preacher of Islam at Yasrib. His noble efforts were very successful inasmuch as in every house of the town Islam was fervently talked about.

In the 13th year of the Prophethood, a group of Yesribites, comprising seventy-three men and two women, reached Makkah during the Hajj season. One dark night they met with the Holy Prophet in the valley of 'Aqabah and embraced Islam. They invited the Apostle to Yasrib with the solemn promise of helping and protecting him with their lives, children and property. In the history of Islam the event is called.

> Bai'at 'Aqabah the Second, Bai'at Laila-tul 'Aqabah, or Bai'at 'Aqabah Kabirah.

This was, indeed, a great event in the history of Islam. It was, so to say, an oath to fight against all for the Cause of Allah. And the world did witness that these noble Yasribites did put their everything at stake for the sake of Allah, His Prophet, and Islam. After the passage of long fourteen hundred years now, when we look back to their glorious deeds, how pensively do we bow our heads in gratitude.

When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* gave general orders to his followers to emigrate to Yasrib, they bid farewell to their ancestral homes and hearths without hesitation and without any worry as to what future was in store for them. In face of such a state of apparent wreck and wreckage, it were the Ansar of Yasrib alone on earth who received them with unprecedented warmth and pleasure. After some days, when the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* along with Hazrat Abu Bakr and Hazrat 'Aamir bin Fuhairah reached there, the Ansar, their men, women and

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AL-QUR'AN

VIRTUES OF SAHAABAH

By Syed Mahmood Akhtar

(III)

Hazrat 'Abdullah bin Mas'ood *(Razi Allahu 'anhu)* was a celebrated Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. When he had embraced Islam he once recited Qur'an Majeed publicly. He was severely beaten by infidels so much so that his nose started bleeding. His face and limbs swelled up but he did not yield at all to their pressures. At the behest of the Apostle, at last, Hazrat 'Abdullah bin Mas'ood left Makkah for Habashah.

When Hazrat 'Usman bin 'Affan *(Razi Allahu 'anhu)* accepted Islam, his uncle tied him and beat him. He harrassed Hazrat 'Usman so much that he, too, emigrated to Habashah along with his wife Hazrat Ruqaiyah bint Rasoolullah *(Sallallahu 'alaihi wa sallam)*.

Hazrat Talha bin 'Ubaidullah *(Razi Allahu 'anhu)*, too, was severely beaten by infidels when he embraced Islam. Imam Bukhari, in his "Tarikhus Saghir" has stated that Hazrat Mas'ood bin Kharaash *(Razi Allahu 'anhu)* was once running between mounts Safaa and Marwah. He saw some men dragging a youth. When asked why were they treating the young man in such a rough manner, they told him that he was Talha bin 'Ubaidullah who had become "faithless". A woman, burning with anger, was following them, accusing and condemning the youngman. On enquiry he was told that she was S'abah bint Hadhrami, mother of Hazrat Talha *(Razi Allahu 'anhu)*.

Hazrat Zubair bin Al-'Awwaam *(Razi Allahu 'anhu)*, on embracing Islam, was once wrapped into a mattress by his uncle Naufal bin Khwailid and set on fire to suffocate him, and he also threatened to burn him to death. But Hazrat Zubair firmly replied: "No, never, never will I adopt infidelity again" (Al-Bidayah wan Nihayah).

Hazrat 'Aiyaash bin Abi Rabi'ah, Hazrat Salmah bin Hishaam and Hazrat Waleed bin Waleed *(Razi Allahu 'anhum)* were imprisoned in loneliness for years by way of punishment for their accepting Islam.

Hazrat Zinneerah *(Razi Allahu 'anhaa)* was a maidslave of Banu Makhzoom clan of the Quraish tribe When she accepted Islam, she was subjected to all sorts of inhuman atrocities by Abu Jahl, one of the foremost arch-enemies of Islam and the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Unabated in intensity and never-ceasing perpetration of cruelties upon her frail body, turned her blind, Abu Jahl sarcastically remarked that Laat and 'Uzzaa, the idol-gods of Arabs, had made her blind. Hazrat Zinneerah promptly retorted him: "Laat and 'Uzzaa are idols made of stone. They do not know who are worshipping them. If I have lost my sight, it was so willed by my Allah. If He wishes so, He can restore my sight." Allah seemed to have liked her steadfastness and firm Faith in Him. One morning when she awoke, she found her sight restored and she could normally see everything. (Bilazuri) Ibn Hishaam has narrated that she, too, was purchased by Hazrat Abu Bakr *(Razi Allahu 'anhu)* and manumitted afterwards.

Hazrat Lubaynah *(Razi Allahu 'anhaa)* was a maid-slave of Banu Mu'qal, a branch of Banu 'Adi clan of the Quraish tribe After she embraced Islam, she used to be beaten daily by 'Umar bin Khattaab, who had not as yet accepted the new Faith. Hazrat Abu Bakr purchased her, too, and set her free.

Hazrat Umm-i-'Ubais *(Razi Allahu 'anhaa)* was a maid-slave of Banu Zahrah tribe. As a result of her accepting Islam, she was tyrannised by Aswar bin 'Abd-i-Yaghoos, a chief of Makkah. Hazrat Abu Bakr set her also free after purchasing her from her master.

Hazrat Hamaamah, mother of the celebrated first Muezzin of Islam Hazrat Bilaal *(Razi Allahu 'anhumaa)*, accepted Islam and like her son remained steadfast in Faith, and endured with patience all sorts of atrocities perpetrated upon them by the infidels of Makkah.

These are some of the glimpses of those noble souls and their noble deeds who had embraced Islam, like many others, during the very early years of its advent. Qur'an Majeed calls them with the noble epithet of Vanguards *(As-Saabiqoon-al-Awwaleen)*. Fed up with cruelties of infidels, many of them

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(Contd. from Page 99 Col. 3)

yet to live for 12 more years. The place of Zarkub was now taken over by Husamuddin Chalapi who used to take down Rumi's verses of the Mathnavi that poured forth from his lips extempore, without any pause or hindrance. The Mathnavi itself was called Mathnavi-i-Husam.

Rumi's poetry received a renewed inspiration and he was now composing verses incessantly like the endless music of a mountain water fall. They were the beginning of his famous Mathnavi about which we shall say more in our next issue, Insha' Allah.

who perhaps died before it was complete. Why then does his name appear on the title-page and at the end of most of the odes? Who was he, and in what relation did he stand to Jalaluddin Rumi? Why should a poet who ranks with Firdausi and Hafiz lay on the brow of an unknown dervish his wreath of imperishable lyric song?" The answer is that out of his deep passion of love for his spiritual guide, he wished to make him deathless by means of his immortal poetry of exquisite beauty and tender feelings. About two and a half centuries later, the famous French poet, Pierre de Ronsard, expressed a somewhat similar sentiment in one of his sonnets, as follows:

When you are very old
and sit at evening
beside the fire, by
candlelight, carding
and spinning, you will
say with wonder, as you
recite my verses: 'Ronsard
sang of me in the time
when I was fair!'

MAWLAWI ORDER The pangs of separation did not end with poetry alone, albeit the poetry, too, is sentimental *par excellence.* For example, read:

Especially one who is the
lover of our King,
A King peerless and faithful
and sweet-tempered,
By that infinite alchamy,
which none can compute
or conjecture,
Copper, as soon as it is
touched, becomes gold at
the command: *Return.*

Rumi was now lost in the melody of his heart and the lively dancing of his soul. He founded a spiritual order. R. A. Nicholson says, "In memory of his teacher, Jalal is said to have instituted the order of Mawlawi dervishes 'with their special dress, the Indian garb of mourning', and their whirling dance (*Samaa'*). Riza Kuli implies that the Divan itself was *in memorium.*"

Martin Lings (Abu Bakr Siraj ad-Din) writes about the dancing dervishes, "In many (Sufic) orders a sacred dance is performed at these meetings *(majalis adh-dhikr),* often as a prelude to a session of silent invocation. The most celebrated of these dances is the one given by Jalal ad-Din ar-Rumi to his order, the *Mawlawi* (in Turkish Mevlevi) *tariqah,* whose members are thus better known to Westerners as 'the whirling dervishes', or some other equivalent. This dance, which constitutes a most ample *bast,* begins nonetheless with the initial *qabd* of a stately procession for which the dancer crosses his arms over his breast and clasps his shoulders A singer chants, to the accompaniment of flutes and drums and sometimes of other instruments Then at a given moment the Shaykh takes up his position for the folded-up figures to file solemnly past him; and each dancer, as he enters the orbit of the Shaykh's presence, begins to unfold his arms and turn his boby round, slowly at first but soon more quickly with his arms now stretched out on either side to their full extent. the right palm upwards as receptacle of Heaven and the left palm downwards to transmit Heaven to earth, and so the whirling continues."

ZARKUB· The following oft-quoted lines of William Blake can appropriately be applied to Sufic cult of a high order:

To see the world in a
grain of sand,
And a Heaven in a
wild flower,
Hold Infinity in the
palm of your hand,
And Eternity in an hour.

Rumi was now all ecstasy and rapture, rhythm and harmony, music and melody, love and passion, in memory of Shams-i Tabriz. It was in one of such ecstatic states that Rumi was dancing about in the streets of Qoniya. Suddenly a musical sound coming from a corner arrested his movements and he stood spellbound to hear what was actually the rhythmic sound of a goldsmith's hammer beating silver and gold leaves For hours he raptly sang the praise of the goldsmith who in response entered with promptitude the fold of Rumi's disciples. Said Rumi:

I discovered a treasure in
the shop of a gold-leaf maker,
What a form what a content,
what a beauty, what a grace!

This goldsmith's name was Salahuddin Zarkub. Lest the friends be again bitten with jealousy and drive away Zarkub as they did Shams-i-Tabriz, Rumi fostered fraternity by marrying his son to Zarkub's daughter. Zarkub now soothed Rumi who was torn within by the separation of Shams whom he himself went before to search in the lanes of Damascus, but in vain. He lamented:

How long do I search
for you,
From house to house,
from door to door?
How long will you
evade me,
From corner to corner,
from alley to alley?

Rumi failed to regain Shams but he received a new spiritual boost from his newfound confidant. Salahuddin Zarkub. The Divan contains as many as seventy-one lyrical odes *(ghazals)* which make a mention of Zarkub.

Salahuddin Zarkub died in the year 659/1261. while Rumi had

(*Contd. on Page* 100, *Col.* 1)

the gate of the inn, Rumi passed by, riding on a mule, in the midst of a crowd of his pupils and disciples following him on foot. Shams arose, advanced, and took hold of the mule's bridle, addressing Rumi in these words 'Exchanger of the current coins of recondite significations who knows the names of the Lord! Tell me, was Muhammad the greatest servant of God, or Bayazid of Bistam?' Rumi answered: 'Muhammad was incomparably the greater — the greatest of all Prophets and Saints' 'Then', rejoined Shams, 'how is it that Muhammad said· We have not known Thee, O God, as Thou rightly shouldest be known; whereas Bayazid said· Glory unto me! How very great is my glory?' On hearing this question, Rumi fainted away. On coming back to his senses, he took the questioner home where both remained closeted for forty days in holy communion."

Let us now come to what Rumi's own son, Sultan Walad, has said about Shams-i-Tabriz in his Mathnavi. A part of his more detailed version reads as follows:

"The majesty of God kept him hidden — remote from the sphere of imagination and thought. Since Maulana (Rumi), on account of his loyalty and sincerity was singled out by God, he (Shams) agreed to reveal his face to him and allow him the full benefit of his special favour (of inspiration) so that he may not long for another person and may completely rid himself of all other attachments. After longing for him (Shams) for a long time, he saw his face and the secrets became transparent for him. He saw what could not be seen by others, and heard what was not communicated to anybody by anyone. Madly he fell in love with him and lost himself All conflict born of logic was resolved. He asked him to his house saying: Listen to the pleading of this dervish. O King! Although my abode is not worthy of you, yet in all sincerity I am your devoted slave, and whatever I possess and whatever I may happen to possess is and shall remain yours all in all."

IMPACT: These quotations are self-explanatory. They speak of a great mutual impact on the two giants of the spiritual world What actually transpired between these two anguished souls eager to draw on each other's rapture and experiences, can be guessed rather than described. To put it briefly, Jalaluddin emerged a different man from his holy communion with Shams-i-Tabriz Both discovered their much sought-after confidant in each other. Their hearts opened up to each other, bringing about utmost mutual tranquillity. Jalaluddin now gave himself wholeheartedly to Shams, seemingly withdrawing his loving attention from his pupils. The pupils, on feeling neglected thus, harboured grudge and envy against the guest from Tabriz. They showed open hostility against their unwelcomed rival, so much so that after a stay of 120 days in Qoniya Shams-i-Tabriz quietly escaped to Damascus. Jalaluddin's joy of holy communion with his mentor now yielded place to hurting pangs of separation. He sang of him:

O moon for whose sake
heavens are bewildered,
You make me distraught
and bewildered;
Do it not

With the efforts of Jalaluddin's son, Sultan Walad, Shams was brought back to Qoniya, but only shortly to leave for ever. The curtain was finally drawn on Jalaluddin and his resulting sorrow knew no bounds.

THE DIVAN: It was under these conditions that Jalaluddin sought relief in poetry. His hidden genius of verse surfaced up Jalaluddin now emerged as Rumi pouring out his saddest heart in the matchless melody of impassioned lyrics. This poetry is preserved in what is called Divan-i-Shams-i-Tabriz which, in the words of R A Nicholson, "acquaints us with a striking literary phenomenon". Rumi identified himself with Shams so much that he preferred to present his poetic work as the work of Shams-i-Tabriz, the name he adopts as his *nom de plume (Takhallus)* Nicholson has made interesting remarks in this connection Writes he, "It is true that books have been ascribed by ambition or malice to those who had no hand in producing them It is true, again, that while the fashion of pseudonymous authorship is everywhere understood and practised, in Persian the poet a la mode cannot dispense with a takhallus, which instead of exciting curiosity and sparing modesty a blush serves to gratify the generous patron, to immortalise a place or event, to unfold some characteristic, and in fine to secure that its owner shall not for all time lie buried under one of those cumbrous family trees that betray alike the poverty and confusion of Muhammedan nomenclature But here is no question of takhallus, for forgery, or composition holding up to ridicule the imagined author. The Divan was never attributed to Shams-i-Tabriz

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

EDITORIAL

MAULANA JALALUDDIN RUMI

2. Shams-i-Tabriz and Salahuddin Zarkub

IN THE PRECEDING PART of this series of articles we dealt with the early life of Maulana Jalaluddin Rumi, his career as a teacher, his leanings towards Sufism, and the appearance in his midst of Shams-i-Tabriz about whom we promised to say more in this part.

Shams-i-Tabriz arrived in Qoniya in 642/1244 There are several versions of his meeting with Jalaluddin Rumi. We shall confine ourself here to give only brief excerpts from a few in an effort to give a reasonably reflective and coherent picture. Let us first turn to Daulat Shah's version.

> "Shams-i-Tabriz was in search of a man — a man who could share his spiritual confidence, a man who could bear the brunt of his dynamic personality, a man who was capable of receiving and imbibing his emotional experience, a man whom he could shake, destroy, build, regenerate, and elevate. It was the search of such a man that he flitted from land to land like a bird. His master Ruknuddin Sanjabi, put him at last on the right track and bade him go to Qoniya. There he went and stayed in the caravanserai of *sugar sellers.* One day Rumi, followed by his students and disciples, passed by the serai. Shams stopped him and shot forth a question. He asked, 'What after all is the purpose of wisdom and knowledge?' Rumi replied with an air of self-confidence. 'To follow and reach the Prophet.' Retorted Shams, 'This is commonplace,' 'What, than, is the purpose of knowledge?' posed Rumi. 'Knowledge is that which takes you to its source,' replied Shams and quoted a verse from Sana'i, saying: Ignorance is far better than that knowledge which takes you not away from yourself'."

Aflaki's version runs as follows:

> "This great man, after acquiring a reputation for superior sanctity at Tabriz, as the disciple of a certain holy man — a basket-maker by trade—had travelled about much in various lands in search of the best spiritual teachers, thus gaining the nickname of *Parindah* (a flier). He prayed to God that it might be revealed to him who the most occult of the favourites of the Divine Will was, so that he might go to him and learn still more of the mysteries of Divine love. 'The son of Bahauddin of Balkh' (i.e. Rumi) was designated to him as the man most in favour of God. Shams went accordingly to Qoniya, arriving there on *Saturday, the 12th Jamada II, 642 (1244).* He engaged a lodging at an inn and pretended to be a great merchant. In his room. however. there was nothing but a broken water-pot, an old mat, and a bolster of unbaked clay. He broke his fast once in every ten or twelve days, with a damper soaked in the broth of sheep's trotters. One day, a

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أولئك هم المؤمنون حقـاً :

— اعـد الله للمؤمنين عنـده درجات ومغفرة ورزق كريم .

— ان المؤمنين " واذا يتلى عليهم قـالوا آمنـا بـه ، الحـق من ربنـا " .

— ومـن صفـات المؤمنين حقـا انهم على ربهم يتوكلون .

— الاسـلام ينظر الى العمـل نظرة اكبـار وتكريم .

بسم الله الرحمن الرحيم

حق المسلم على المسلم ست ، قيل ما هن يا رسول الله ؟ قال :
اذا لقيته فسلم عليه ، واذا دعاك فاجبه ، واذا استنصحك فانصح له ،
واذا عطس فحمد فشمته ، واذا مرض فعده ، واذا مات فاتبعه .
(رواه البخاری ومسلم)

من ادب الاسلام ان يعود المسلم المريض ، ويتفقد حاله تطييبا لنفسه ووفاء بحقه قال ابن عباس : عيادة المريض اول يوم سنة وبعد ذلك تطوع : وروى البخاری عن ابی موسی ان النبی ﷺ قال : اطعموا الجائع وعودوا المريض ، وفكوا العانی .

من معارف الحديث

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والله ولي التوفيق .

بسم الله الرحمن الرحيم

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اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

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« انما المؤمنون الذين اذا ذكر الله وجلت قلوبهم واذا تليت عليهم آياته زادتهم ايمانا وعلى ربهم يتوكلون . الذين يقيمون الصلاة ومما رزقناهم ينفقون . أولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كريم » .

خمس صفات تحقق التكامل ، وترفع الدرجات ، وتستدر المغفرة والرزق الكريم .

وهذه هى صفات المؤمنين حقا وهم الذين أعد الله لهم عنده درجات ومغفرة ورزق كريم ، ومن صفاتهم أنهم اذا ذكر الله خشعت قلوبهم ولانت الى ذكر الله ، والذكر ضد النسيان ، وقد يراد بالذكر القرآن الكريم بدليل قول الله تعالى : « انا نحن نزلنا الذكر وانا له لحافظون » ويقول الكافرون — حقدا واعتراضا وتعنتا وعنادا — « أأنزل عليه الذكر من بيننا ؟ » يريدون القرآن الكريم المنزل على النبى العربى الأمى ، وقد يراد بالذكر الصلاة والعبادة .

والله يقول : (يا أيها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله) ويقول جل جلاله (وأقم الصلاة لذكرى) ويقول « يا أيها الذين آمنوا اذكروا الله ذكرا كثيرا . . » ويقول جل جلاله (قد أنزل الله اليكم ذكرا) ، وينهانا ربنا عن نسيان الله ، فيقول « يا أيها الذين آمنوا لا تلهكم أموالكم ولا أولادكم عن ذكر الله » ويقول عز وجل (ولا تكونوا كالذين نسوا الله فأنساهم أنفسهم أولئك هم الفاسقون) .

ويقول عز وجل (واذكر ربك اذا نسيت) .

ويقول : (ولا تطع من أغفلنا قلبه عن ذكرنا) .

ويقول : « فأعرض عمن تولى عن ذكرنا ولم يرد الا الحياة الدنيا) .

ويقول : (فهم عن ذكر ربهم معرضون) ويقول (ومن أعرض عن ذكرى فان له معيشة ضنكا) ويقول (فلا تقعد بعد الذكرى مع القوم الظالمين) ويقول (ان الحسنات يذهبن السيئات ذلك ذكرى للذاكرين) ويقول (أن فى ذلك لرحمة وذكرى لقوم يؤمنون) .

ويقول : (أن فى ذلك لذكرى لأولى الألباب) .

ويقول : (تبصرة وذكرى لكل عبد منيب .

ويقول : (وذكر فأن الذكرى تنفع المؤمنين) .

ويقول : (أن فى ذلك لذكرى لمن كان له قلب أو ألقى السمع وهو شهيد) .

وقد وصف الله القرآن بانه تذكرة لمن يخشى ، فقال عز وجل : (طه ما أنزلنا عليك القرآن لتشقى . الا تذكرة لمن يخشى) .

(وانه لتذكرة للمتقين) ، والمتقون هم أحباب الله تعالى ، وهم الذين سيهديهم الله ويصلح بالهم ، وهم خير خلق الله ، وهم الذين وصفهم ربهم بأنهم مؤمنون حقا : ومن صفاتهم أنهم (واذا تليت عليهم آياته زادتهم ايمانا)

والله يقول (وأن أتلو القرآن فمن أهتدى فأنما يهتدى لنفسه) .

ويقول : أتأمرون الناس بالبر وتنسون أنفسكم وأنتم تتلون الكتاب ؟

ويقول : (ذلك نتلوه عليك من الآيات والذكر الحكيم) .

ويقول : (تلك آيات الله نتلوها عليك بالحق وانك لمن المرسلين) .

ويطلب سيدنا ابراهيم عليه السلام فى دعاء ورجاء ، متضرعا الى رب السماء أن يبعث من ذريته فى مكة — وقد أودع فيها ابنه وفلذة كبده اسماعيل عليه السلام — ان يبعث فيهم رسولا منهم يتلو عليهم آياته ، فيقول خليل الرحمن فى دعائه ورجائه (ربنا وابعث فيهم رسولا منهم يتلوعليهم آياتك) .

فأستجاب الله دعاءه ورجاءه وبعث فى الأميين محمداً رسولا منهم صلوات الله وسلامه عليه .

(هو الذى بعث فى الأميين رسولا منهم يتلو عليهم آياته) . .

والله يقــول :

(رســول من الله يتلــو صحفــا مطهرة) ويقــول جل جلاله فى الذين يتلون كتابه ، (أن الذين يتلون كتاب الله وأقاموا الصلاة وأنفقوا مما رزقناهم سرا وعلانية يرجون تجارة لن تبور ليوفيهم أجورهم ويزيدهم من فضله انه غفور شكور) ويقول عز وجل : (الذين آتيناهم الكتاب يتلونه حق تلاوته) ويقول جل شأنه :

(اتل ما أوحى اليك من الكتاب وأقم الصلاة إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله أكبر والله يعلم ما تصنعون) .

(الذين آتيناهم الكتاب يتلونه حق تلاوته) .

(ان الذين اوتوا الكتاب ليعلمون انه الحق من ربهم) .

(واذا يتلى عليهم قالوا آمنا به . انه الحق من ربنا).

لكن الذين قست قلوبهم ، وصمت عن الحق آذانهم واذهانهم ، فعميت ابصارهم ، فانطمست بصائرهم ، فلاتزيدهم تلاوة آيات الله فى القرآن او النظر الى آيات الله فى الأكوان الا نفورا من الهدى ، وبعدا عن الرشد والله يقول فى الشاردين من الهدى :

(واذا تتلى عليهم آياتنا بينات قال الذين كفروا للحق لما جاءهم هذا سحر مبين) .

(واذا تتلى عليهم آياتنا بينات تعرف فى وجوه الذين كفروا المنكر) .

(وكيف تكفرون وانتم تتلى عليكم آيات الله وفيكم رسوله) .

فمن ار د ان يطمئن على ايمانه فليسأل قلبه عند سماع آيات الله تتلى عليه ، او عندما يتلوها هو على ضوء قول الله عز وجل فى كتابه الكريم :

(الله نزل احسن الحديث كتابا متشابها مثانى تقشعر منه جلود الذين يخشون ربهم ثم تلين جلودهم وقلوبهم الى ذكر الله) لأن الله لو انزل هذا القرآن على صخور لتصدعت من خشية الله وهو القائل :

(لو انزلنا هذا القرآن على جبل لرأيته خاشعا متصدعا من خشية الله وتلك الأمثال نضربها للناس لعلهم يتفكرون) .

والله جعل فى القرآن شفاء لما فى الصدور ، وفى القرآن هدى ورحمة (ذلك الكتاب لاريب فيه هدى للمتقين) .

ومن صفات المؤمنين حقا انهم على ربهم يتوكلون :

التوكل على الله غير التواكل ، فالتوكل على الله هو الثقة فى الله ، والاعتماد عليه وحده ، فلا اعتماد الا عليه ، ولا ملجأ من الله الا اليه ، أما التواكل ، فهو التخاذل والتكاسل والاخلاد الى الأرض وترك المعايش ، ولا يخفى ان المعايش ، الحلال عبادة لله ؛ لأن طلب الرزق الحلال سعيا على العيال من اعظم القربات عند الله تعالى وفى الحديث :

(من امسى كالا من عمل يده امسى مغفورا له) :

(اشد الناس عذابا يوم القيامة المكفى الفارغ) أى المتعطل الذى ينفق عليه غيره .

ويقول رسول الله ﷺ (على كل مسلم صدقة ، فقالوا يا نبى الله ، فمن لم يجد ؟ قال يعمل بيده فينفع نفسه ويتصدق ، فقالوا فان لم يجد ؟ قال يعين ذا الحاجة الملهوف ، قالوا فان لم يجد ؟ قال : فيعمل بالمعروف ويمسك عن الشر فانها صدقة ، وابواب الخير وفيرة ووسائل العمل الصالح كثيرة ، وذلك لأن اليد العليا خير من اليد السفلى وفى هذا يقول رسول الله صلوات الله وسلامه عليه : (اليد العليا خير من اليد السفلى وابدا بمن تعول ، ومن يستعفف يعفه الله ، ومن يستغن يغنه الله) .

والاسلام ينظر الى العمل نظرة اكبار وتكريم (وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون واستردون الى عالم الغيب والشهادة فينبئكم بما كنتم تعملون) والله يقول :

(ولقد مكناكم فى الأرض وجعلنا لكم فيها معايش).

(فامشوا فى مناكبها وكلوا من رزقه) .

فاذا قضيت الصلاة فانتشروا فى الأرض وابتغوا من فضل الله) .

لهذا فان الاسلام يحث على العمل ليتحقق به الأمل ، وبعلو الهمم تسعد الأمم « وآخرون يضربون فى الأرض يبتغون من فضل الله » .

واما الصفة الرابعة من صفات المتقين المؤمنين حقا فهى اقام الصلاة ، لأن الصلاة تقوى الروح ، وتنير البصيرة ، وتبعث الضمير من مرقده ، وهى صلة بالله رب الناس رب العالمين الذى يقال له فى كل صلاة (اياك نعبد واياك نستعين) .

فاذا سلمت الصلاة من الرياء كانت لصاحبها نورا وبرهانا ونجاة يوم القيامة ، وهى نور فى القلب وفى الوجه ونجاة يوم القيامة ، وهى فى قلوب الخاشعين لمسات قدسية، واشراقات روحانية ، تشرق وتضيء بنور المعارف فى صدور المؤمنين ، فتضيء لهم سبيل الهدى فى الحياة ، « ومن لم يجعل الله له نورا فما له من نور » ومن اكثر من النوافل مع الفرائض جعل الله له من كل هم فرجا ومن كل ضيق مخرجا ورزقه من حيث لا يحتسب ، وهى وسيلة النجاح وطريق الفلاح والله يقول : (ولقد نعلم انك يضيق صدرك بما يقولون . فسبح بحمد ربك وكن من الساجدين واعبد ربك حتى يأتيك اليقين) .

والله يقول : (واقيموا الصلاة وآتوا الزكاة واطيعوا الرسول لعلكم ترحمون) اما الانفاق فى سبيل الله فهو تجارة رابحة لن تبور

والله يقـــول :

(ان الذين يتلون كتاب الله واقاموا الصلاة وانفقوا مما رزقناهم سرا وعلانية يرجون تجارة لن تبور . ليوفيهم اجورهم ويزيدهم من فضله انه غفور شكور) ويقول جل شأنه : (وما تنفقوا من خير فلأنفسكم وما تنفقون الا ابتغاء وجه الله . وما تنفقوا من خير يوف اليكم وانتم لا تظلمون) والصدقة تطهر المال والنفس ، وهى تزكية وتنمية ، (يمحق الله الربا ويربى الصدقات) وهى تطهير وتربية « خذ من اموالهم صدقة تطهرهم وتزكيهم بها » والنفس البشرية يجب ان تعبأ بحب الخير للغير (ومن يوق شح نفسه فأولئك هم المفلحون) .

والله يقول فى المتصفين بهذه الصفات المذكورة « اولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كريم » وبهذه الصفات يتحقق التكامل فى صفات المؤمنين حقا ، واولئك هم خير البرية .

(بشكر مجلة منبر الاسلام)

★ ★ ★ ★ ★

" اعلم ان تلقين العلوم للمتعلم انما يكون مفيدا اذا كان على التدرج شيئا فشيئا على ان يراعى فى ذلك قوة عقله واستعداده لقبول ما يرد اليه "

(ابن خلدون)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا   عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ   لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

180. And I do not ask of you any reward for it;	180. *Wa māa as-a-lu-kum 'a-lai-hi min ajr.*	وَمَآ اَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ اَجۡرٍ
my reward is only with the Lord of the worlds	*In aj-ri-ya il-laa 'a-laa rab-bil-'aa-la-meen.*	اِنۡ اَجۡرِىَ اِلَّا عَلٰى رَبِّ الۡعٰلَمِيۡنَ ؕ
181 Give full measure and do not be one of those who give short measure	181. *Au-ful-kai-la wa lāa ta-koo-noo mi-nal-mukh-si-reen*	اَوۡفُوا الۡكَيۡلَ وَلَا تَكُوۡنُوۡا مِنَ الۡمُخۡسِرِيۡنَ ۚ
182. And weigh with the straight balance,	182 *Wa zi-noo bil-qis-taa-sil-mus-ta-qeem*	وَزِنُوۡا بِالۡقِسۡطَاسِ الۡمُسۡتَقِيۡمِ ۚ
183 And do not cheat the people of their goods,	183 *Wa laa tab-kha-sun-naa-sa ash-yāā-a-hum*	وَلَا تَبۡخَسُوا النَّاسَ اَشۡيَآءَهُمۡ
and do not go about in the land making mischief	*wa laa ta'-sau fil-ar-di muf-si-deen*	وَلَا تَعۡثَوۡا فِى الۡاَرۡضِ مُفۡسِدِيۡنَ ۚ
184 And fear Him Who created you and the former generations	184 *Wat-ta-qul-la-zee kha-la-qa-kum wal-ji-bil-la-tal-aw-wa-leen.*	وَاتَّقُوا الَّذِىۡ خَلَقَكُمۡ وَالۡجِـبِلَّةَ الۡاَوَّلِيۡنَ ؕ
185. They said surelv, you are one of the biwitched,	185 *Qaa-lōo in-na-māa an-ta mi-nal-mu-sah-ha-reen*	قَالُوۡۤا اِنَّمَاۤ اَنۡتَ مِنَ الۡمُسَحَّرِيۡنَ ۙ
186 And you are no more than a human being like us,	186 *Wa māa an-ta il-laa ba-sha-rum-mis-lu-naa*	وَمَاۤ اَنۡتَ اِلَّا بَشَرٌ مِّثۡلُنَا
and we do think that you are one of the liars	*wa in-na-zun-nu-ka la-mi-nal-kaa-zi-been*	وَاِنۡ نَّظُنُّكَ لَمِنَ الۡـكٰذِبِيۡنَ ۚ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammed Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

171. Except an old woman, among those who stayed behind.	171. *il-laa 'a-joo-zan fil-ghaa-bi-reen.*	إِلَّا عَجُوزًا فِي الْغٰبِرِينَ
172. Then We destroyed the others	172 *Sum-ma dam-mar-nal-aa-kha-reen.*	ثُمَّ دَمَّرْنَا الْاٰخَرِينَ
173 And We rained upon them a rain (of hail),	173. *Wa am-tar-naa 'a-lai-him-ma-ta-raa*	وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا
and what an evil rain that was for those who had been warned	*Fa-sāā-a ma-ta-rul-mun-za-reen.*	فَسَآءَ مَطَرُ الْمُنْذَرِينَ
174 Indeed, there is a sign in this;	174. *In-na fee zaa-li-ka la-aa-yah*	إِنَّ فِي ذٰلِكَ لَاٰيَةً
yet most of them do not believe.	*Wa maa kaa-na ak-sa-ru-hum-mu'-mi-neen*	وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ
175 And surely your Lord is the Mighty, the Most Merciful	175 *Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-heem*	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
SECTION 10	*RU-KOO'* 10	ركوع ١٠
176. The people of Aikah (the dwellers of the wood) denied the Messengers (of Allah);	176 *Kaz-za-ba as-haa-bul-ai-ka-til-mur-sa-leen.*	كَذَّبَ أَصْحٰبُ لْئَيْكَةِ الْمُرْسَلِينَ
177 When Shuaib said to them: Do you not fear (Allah)?	177 *Iz qaa-la la-hum shu-'ai-bun a-laa tat-ta-qoon*	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ
178. Surely, I am a trusted Messenger (of Allah) to you	178. *In-nee la-kum ra-soo-lun a-meen.*	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
179. So fear Allah and obey me.	179. *Fat-ta-qul-laa-ha wa a-tee-'oon.*	فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ

163. So fear Allah and obey me	163 *Fat-ta-qul-laa-ha wa a-ṭee-'oon.*	فَاتَّقُوا اللّٰهَ وَاَطِيعُونِ ۝
164. And I do not ask of you any reward for it;	164. *Wa māa as-a-lu-kum 'a-lai-hi min ajr.*	وَمَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ
my reward is only with the Lord of the worlds.	*In aj-ri-ya il-laa 'a-laa rab-bil-'aa-la-meen.*	اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِينَ ۝
165 Do you approach males, among (all the creatures of) the worlds	165 *A-ta'-too-naz-zuk-raa-na mi-nal-'aa-la-meen.*	اَتَاْتُونَ الذُّكْرَانَ مِنَ الْعٰلَمِينَ ۝
166. And leave your wives that your Lord has created for you?	166. *Wa ta-za-roo-na maa kha-la-qa la-kum rab-bu-kum-min az-waa-ji-kum.*	وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ اَزْوَاجِكُمْ
No, but you are a people who transgress (the limits)	*Bal an-tum qau-mun 'aa-doon*	بَلْ اَنْتُمْ قَوْمٌ عٰدُونَ ۝
167. They said: If you do not desist, O Lot,	167 *Qaa-loo la-il-lam tan-ta-hi yaa-loo-ṭu*	قَالُوا لَئِنْ لَّمْ تَنْتَهِ يٰلُوطُ
you shall certainly be banished.	*la-ta-koo-nan-na mi-nal-mukh-ra-jeen*	لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ۝
168. He said: I truly detest your conduct.	168. *Qaa-la in-nee li-'a-ma-li-kum-mi-nal-qaa-leen.*	قَالَ اِنِّي لِعَمَلِكُمْ مِّنَ الْقَالِينَ ۝
169. O my Lord, save me and my family	169. *Rab-bi naj-ji-nee wa ah-lee*	رَبِّ نَجِّنِي وَاَهْلِي
from what they do.	*mim-maa ya'-ma-loon.*	مِمَّا يَعْمَلُونَ ۝
170. So We saved him and his family, all together,	170. *Fa-naj-jai-naa-hu wa ah-la-hōo aj-ma-'een.*	فَنَجَّيْنٰهُ وَاَهْلَهُ اَجْمَعِينَ ۝

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṣ Bold	ح=ḥ Madd	ز=z آ=āā	ص=ṣ وٓ=ōō	ض=ḍ یٓ=ēē	ط=t Fine	ظ=ẓ Madd	ع=' آ=āa	ء=' (Jerk) وَ=ōo	یَ=ēe

Part 19 *Wa Qaa-lal-la-zee-na* | *Chapter* 26 *Ash-shu-'a-rāā'* | ١٩-وقال الذين ٢٦-الشعراء

SECTION 8 *(Contd.)*	*RU-KOO'* 8 *(Contd.)*	ركوع ٨ (متبع)
157. Yet they hamstrung her and became repentant (for their misdeeds).	157. *Fa-'a-qa-roo-haa fa-aṣ-ba-ḥoo naa-di-meen.*	فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ ۝
158. So the punishment seized them	158 *Fa-a-kha-za-hu-mul-'a-zaab.*	فَأَخَذَهُمُ الْعَذَابُ ۚ
Surely, their is a sign in this;	*In-na fee zaa-li-ka la-aa-yah*	إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ
yet most of them do not believe.	*Wa maa kaa-na ak-ṣa-ru-hum-mu'-mi-neen.*	وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝
.59 And surely, your Lord is the Mighty, the Most Merciful	159 *Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-ḥeem*	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝
SECTION 9	*RU-KOO'* 9	ركوع ٩
160. The people of Lot denied the Messengers (of Allah),	160 *Kaz-za-bat qau-mu loo-ṭi-nil-mur-sa-leen*	كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ۝
161. When their brother Lot said to them:	161. *Iz qaa-la la-hum a-khoo-hum loo-ṭun*	إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ
Do you not fear (Allah)?	*a-laa tat-ta-qoon.*	أَلَا تَتَّقُونَ ۝
162. Surely, I am a trusted Messenger (of Allah) to you.	162. *In-nee la-kum ra-soo-lun a-meen.*	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

all, as indeed they are retrogressive and in opposition to the direction towards which Islam intends to take mankind.

When we address people in this manner and present to them the basic message of the comprehensive concept of Islam, the justification for changing from one concept to another, from one mode of living to another, will come from the very depth of their being. But we will not address them with this ineffective argument, saying: "Come from a system which is currently established to a system not yet applied: it will make only a little change in the established order. You should have no objection; you can continue to do what you have been doing. It will not bother you except very slight."

On the surface this method seems easy, but there is no attraction in it. Moreover, it is not based on the truth. The truth is that Islam not only changes concepts and attitudes, but also the systems and modes, laws and customs, since this change is so fundamental that no relationship can remain with the *jahili* way of life, the life which mankind is living.

The question in essence is that of unbelief and belief, of associations with God and the Oneness of God, and of *Jahiliyyah* and Islam. This ought to be made clear. Indeed, people are not Muslims, as they proclaim to be, as long as they live the life of *Jahiliyyah*. If someone loves to deceive himself or to deceive others by believing that Islam can be brought in line with this *Jahiliyyah*, it is up to him. But even if this deception is for others, it cannot change anything of the actual reality. This is not Islam, and they are not Muslims. Today the task of the Call is to make these ignorant people return to Islam and make them Muslims all over again.

We are not inviting people to Islam to obtain some reward from them. We do not desire anything at all for ourselves, nor is our accounting and reward with the people. Indeed, we invite people to Islam because we love them and we wish them well, although they may torture us. This is the characteristic of the caller to Islam and this is his motivation. The people are entitled to learn from us the nature of Islam and the nature of the obligations it imposes on them, as well as the great blessing which it can bestow on them. They are also entitled to know that the nature of what they are doing is nothing but *Jahiliyyah*. It is indeed *Jahiliyyah*, with nothing in it from Islam. It is mere desire as long as it is not the *Shari'ah*, and it is error as long as it is not the truth

There is nothing in our Islam of which we need be ashamed or anxious about defending it. There is nothing in it to be smuggled to the people with deception, nor do we muffle the loud truth which it proclaims. This is the defeated mentality, defeated before the West and before the East and before this and that mode of *Jahiliyyah*, which is found in some people — "Muslims" — who search for resemblances, to Islam in man-made systems, or who find justification for the actions of Islam and its decision concerning certain matters by means of the actions of *Jahili* civilisation.

A person who feels the need of defence, justification and apology is not capable for presenting Islam to the people. Indeed, he is a person who himself lives the life of *Jahiliyyah*, hollow and full of contradictions, defects and evils, and intends to provide justification for the *Jahiliyyah* he is in. These are the offenders against Islam and they as well distract some sincere persons. They confuse Islam's true nature by their defence, as if Islam were something accused, standing on trial, anxious for its own defence.

Our first task is to replace the *Jahiliyyah* with Islamic ideas and traditions. This cannot be brought about by compromising with *Jahiliyyah* and going along a few steps with it from the very beginning, as some of us erroneously think we ought to do, for this will simply mean that from the very beginning we have accepted defeat.

Of course the current ideas of the society and its prevalent traditions apply great pressure — backbreaking pressure — especially in the case of women. The Muslim woman is really under extreme and oppressive pressure and we have to face it. First, we must be steadfast; next, we must prevail upon it; then, we must show *Jahiliyyah* the low state in which it really is, compared to the lofty and bright horizons of Islamic life which we wish to attain.

This cannot come about by going along a few steps with *Jahiliyyah*, nor by now severing relations with it and removing ourselves to a separate corner. Never. The correct procedure is to mix with discretion, give and take with dignity, speak the truth with love, and show the superiority of the faith with humility. After all this, we must realise the fact that we live in the midst of *Jahiliyyah*, that our life is straight than that of *Jahiliyyah*, and that the change from *Jahiliyyah* to Islam is vast and far-reaching.

(*Courtesy*: Da'wah Highlights).

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from the systems of men to the system of the Lord of men, and from the commands of servants to the command of the Lord of servants.

This is a fact — a fact whcih we proclaim, and proclaim loudly, without leaving any doubt or ambiguity in the minds of people.

In the beginning, people may dislike this method of giving the message. They may run away from it. They may be afraid of it But the people disliked it, ran away from it, and were afraid of it, when Islam was presented to them for the first time. They hated it and were hurt when Holy Prophet Muhammad (peace and blessing of Allah be upon him) criticised their concepts, rejected their modes of behaviour, turned away from their habits and customs, and adopted for himself and for the few believers who were with him, modes of behaviour, values and customs other than the modes, values and customs of *Jahiliyyah.*

Then what happened? The non-believers did love the same truth from which at first thev seemed to run away. They accepted the same truth against which they fought with all their power and strategy, grievously torturing its adherents. They fought against its adherents when the latter first established the Muslim *ummah* in Madinah.

The situation which the Islamic Call had to face in its early period was not more favourable or better than the situation of today. It was an unknown thing, rejected by *Jahiliyyah*: It was confined to the valley of Makkah hounded by the people in power and authority; and, at that time, it was a complete stranger to the land as well as to the whole world. It was surrounded by might and proud empires which were against its basic teachings and purposes. In spite of all this, it was a powerful call, as it is powerful today and will remain powerful for ever. The source of its real power is hidden in the very nature of this belief. That is why it can operate under the worst possible conditions and in the face of the most severe opposition. It derives its power from the simple and clear truth on which it stands. Its balanced teachings are according to human nature — that nature which cannot tolerate any resistance for very long — and it is in its power to lead mankind ever toward real progress, no matter in what stage of economic, social, scientific or intellectual backwardness or development it may be Another secret of its power is that it challenges *Jahiliyyah* and its physical power without agreeing to change even a single letter of its own principles. It does not at all compromise with *Jahili* inclinations nor does it use any apologetic rationalisations. It proclaims the truth boldly so that people may understand that it is good; that it is a mercy and a blessing.

It is God Who created men and Who knows their nature and the desires of their hearts. He knows how they accept the truth when it is proclaimed boldly, clearly, forcefully, and without hesitation or doubt.

Indeed, the capacity exists in human nature itself to change completely from one way of life to another; and this is easier for it than many partial changes. And if the complete changes were to be from one system of life to another which is higher, more perfect and purer than the former, this complete change is agreeable to human psychology. But who would be agreeable to changing from a system of *Jahiliyyah* to the system of Islam if the Islamic system were no more than a little change here and a little variation there? To continue with the former system would then seem more logical. At least it is an established order, amenable to reform and change. Then what is the need to abandon it for an order not yet established or applied, while it continues to resemble the old order in all its major characteristics?

Similarly, we find some people who, when talking about Islam, present it to the people as if it were something which is being accused and they only want to defend it against the accusation. Among their defences, one goes like this: "It is said that while modern systems have done such and such, Islam did not do anything comparable. But listen· It did all this some fourteen hundred years before the modern civilisations "

Indeed, Islam does not take its justifications from the *Jahili* system and its evil derivatives. And these 'civilisations', which have defeated their spirits, are nothing but a *Jahili* system at heart and this system is erroneous, hollow and worthless in comparison with Islam. The argument that the people living under it are in a better condition than the people of a so-called Islamic country or 'the Islamic world', has reached this wretched state by abandoning Islam, and not because they are Muslims. The argument which Islam presents to people is this: Most certainly Islam is better beyond imagination. It has come to change *Jahiliyyah*, not to continue it; to elevate mankind from its depravity, and not to bless its manifestations which have taken the garb of 'civilisation'.

We ought not be defeated to such an extent that we start looking for similarities with Islam in the current systems, or in some current religions, or in some current ideas. On the other hand we ought to reject these systems in the East as well as in the West. We [illegible]

through these roots. It provides a system of laws which are free from human interference. It is not influenced by human ignorance or human desires or the interest of any particular group of people

This is the basic difference between the concept of life taught by God and man-made theories. Hence it is impossible to gather them together under a single system. It is fruitless to try to construct a system of life which is half-Islam and half-*Jahiliyyah*. God does not forgive any association with His person. He does not accept any association with His revealed way of life Both are equally *Shirk* in the sight of God, as both are products of the same mentality.

The truth ought to be firmly and clearly impressed on our minds, and when we present Islam to people our tongues should not hesitate to pronounce it, nor should we be ashamed, nor should we leave any doubt in people's minds, nor leave them until they are assured that if they follow Islam their lives will be completely changed. Islam will change their concepts of life as well as their modes of behaviour completely. As it changes them, it bestows on them blessings beyond imagination by uplifting their concepts, improving their modes of behaviour, and bringing them closer to the position of dignity worthy of human life. Nothing will remain of the modes of *Jahiliyyah* in which they were steeped, except some minor aspects which by accident appear similar to some aspects of Islam. Even these will not remain exactly the same as they become joined to the great root of Islam, which is clearly different from the root to which they had been joined so far, that is to say, the fruitless and evil root of *Jahiliyyah*. During this process it will not deprive them of any of the knowledge based on scientific observation. As a matter of fact, it gives a great impetus to the movement in this direction.

When we call people to Islam, it is our duty to make them understand that it is not one of the man-made religions or ideologies, nor is it a man-made system — with different names, banners and paraphernalia, — but it is Islam, and nothing else. Islam has its own permanent personality and permanent concept and permanent modes Islam guarantees for mankind a blessing greater than all these man-made systems Islam is noble, pure, just, beautiful, springing from the source of the Most High, the Most Great God.

We do not need to rationalise Islam to them. Nor do we need to appease their desires and distorted concepts We will be extremely outspoken with them. "The ignorance in which you are living makes you impure, and God wants to purify you; the life you are living is low, and God wants to uplift you; the condition which you are in its trouble-some and depressing, and God wants to give you ease, mercy and goodness. Islam will change for the better your concepts, your modes of living and your values; will raise you to another life so that you will look upon the life you are now living with disgust; will show you modes of living such that you will look down upon all other modes; and will introduce you to values such that you will look upon all other current values in the world with disdain. And, if because of the sorry state you are in, you cannot see the true picture of the Islamic life, since your enemies — the enemies of the religion — are all united against the establishment of this way of life, against its taking a practical form, then let us show it to you; and, thank God, its picture is in our hearts, seen through the windows of our Qur'an, of our Shari'ah, of our history, of our concept of the future, whose coming we do not doubt."

This is the way in which we ought to address people while presenting Islam. This is the truth, and this was the form in which Islam addressed people for the first time, this was the form, whether it was in the Arabian peninsula, in Persia or in the Roman provinces, or in whatever other places it went.

Islam looked at them from a height, as this is its true position; and addressed them with extreme love and kindness, as this is its true temperament; and explained everything to them with complete clarity, without any ambiguity, as this is its method It never said to them that it would not touch their way of living, their modes, their concepts and their values except perhaps slightly; it did not propose similarities with their system or manners to please them, as some do today when they present Islam to the people under the names of 'Islamic Democracy', or 'Islamic Socialism', or sometimes by saying that the current economic or political or legal systems in the world need not be changed except a little to be acceptable by way of Islam. The purpose of all this rationalisation is to appease Islam-loving people's real desires

Indeed, the matter is entirely different. The change from this *Jahiliyyah*, which has encompassed the earth, to Islam is vast and far-reaching. The Islamic life is the opposite of all modes of *Jahili* life, whether ancient or modern. The miserable state of mankind is not alleviated by a few minor changes in current systems and modes. Mankind will never come out of it without this vast and far-reaching change — the change from the ways of the created to the way of the Creator,

Zakaat, enjoin good, and forbid evil." (22:41)

It is not the function of Islam to compromise with the concepts of *Jahiliyyah* which are current in the world or to co-exist in the same land together with a *jahili* system. This was not the case when Islam first appeared in the world, nor will it be today or in the future *Jahiliyyah*, no matter whatever period it belongs to, is *jahiliyyah*, that is deviation from the worship of One and Only God which is the way of life prescribed by God. *Jahiliyyah* derives its system, laws, regulations, habits, standards and values from a source other than God On the other hand, Islam is submission to God, and its function is to turn people away from *Jahiliyyah* and invite them towards Islam.

Jahiliyyah comprises the worship of some people by others, that is to say, some people become dominant and make laws for others, regardless of whether these laws are against God's injunctions and without caring for the use or misuse of their authority.

Islam, on the other hand, prescribes people's worshipping God alone and deriving concepts, beliefs, laws and regulations, and values from the authority of God, and freeing themselves from servitude to God's servants This is the very nature of Islam and the nature of its role on the earth. This point should be emphasised to anyone we invite to Islam, whether they be Muslims, or non-Muslims.

Islam cannot accept any mixing with *Jahiliyyah*, either in its concept or in the modes of living which are derived from this concept. Either Islam will remain, or *Jahiliyyah*. Islam cannot accept or agree to a situation which is half-Islam and half-*Jahiliyyah*. In this respect Islam's stand is very clear. It says that the truth is one and it cannot be divided. If it is not the truth, it must be falsehood The mixing or co-existence of the truth and falsehood is impossible Command belongs to God, or, otherwise, to *Jahiliyyah*. God's Shari'ah will prevail, or else people's own desires. There cannot be any co-mingling in this regard.

The Qur'an clearly demonstrate that there are only two ways, and no third possibility exists: either to submit to God and His Messenger (peace be upon him) or to follow *Jahiliyyah*. If the law given by God is not made the arbiter, naturally then one will deviate from it. After this clear and decisive injunction from God Most High there is no room for any controversy or excuse-making.

The foremost duty of Islam in this world is to depose *Jahiliyyah* from the leadership of man, and to take the leadership into its own hands and enforce the particular way of life which is its own permanent feature. The purpose of this rightly guided leadership is the good and success of mankind, the good which proceeds from returning to the Creator and the success which comes from being in true harmony with the rest of the universe. The intention is to raise human beings to that high position which God has chosen for them and to free them from the slavery of base desires. This purpose was explained by Raba'i bin 'Amer, when he replied to the commander-in-chief of the Persian army, Rustum. Rustum asked, "For what purpose have you come?" Raba'i answered, "God has sent us to bring anyone who wishes from servitude to men into the service of God alone, from the narrowness of this world into the vastness of the Hereafter, from the tyranny of religions into the (peace and) justice of Islam."

Islam did not come to support people's own desires, as expressed in their concepts, institutions, modes of living, and habits and traditions, irrespective of the fact whether they are prevalent as of now, both in the East and the West. Islam does not sanction the rule of selfish desires. It has come to abolish all such concepts, laws, customs, and traditions, and to replace them with a new concept of human life, to create a new world on the foundation of submission to the Creator alone. Sometimes it might appear that some parts of Islam resemble some aspects of the life of people in *Jahiliyyah*, but such aspects are in fact neither *Jahili* nor are they from *Jahiliyyah*. Their seeming resemblance in some minor aspects is a mere coincidence, the roots of the two trees being entirely different. The tree of Islam has been sown and nurtured by the wisdom of God, while the tree of *Jahiliyyah* is the product of the soil of human desires:

> "The fertile piece of land grows good vegetation with the permission of its Lord, while the bad land brings forth but little." (7:58)

Jahiliyyah is evil and corrupt, whether it be of the ancient or modern variety. Its outward manifestations may be different during different epochs, yet its roots are the same. They are embedded in human desires, the desires which do not let people come out of their ignorance and self-importance, or they are linked with the interests of some persons or some classes or some nations or some racial [illegible] the interests which prevail over the demand for justice, truth and goodness. But the pure law of God [illegible]

'Utbah bin Ghazwaan were mislaid. With the permission of their chief both of them had set out in search of their lost camels. In the meantime Hazrat 'Abdullah bin Jahash along with his party reached Nakhlah. Not very long after their arrival there they saw that a caravan of the Quraish, with articles of merchandise, had pitched their tents near the site where they themselves had stayed. The Muslims consulted each other with the intention of attacking it. It was the first of the month of Rajab. Shedding of blood was forbidden during this month. But the Muslims erroneously thought it to be the last day of Jamadi-ul-Ukhraa. Hence they decided to make haste in looting the caravan the same day lest the forbidding month would fall next day. So they advanced. Hazrat Waaqid bin 'Abdullah shot an arrow at 'Amr bin Hadhrami that killed him on the spot. HE WAS THE FIRST POLYTHEIST EVER KILLED BY A MUSLIM. Hakam bin Keesaan and 'Usman bin 'Abdullah were apprehended. The rest of the caravan fled away. Hazrat 'Abdullah bin Jahash and his comrades returned to Mdinah along with the two captives and the booty.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* reprimanded Hazrat 'Abdullah bin Jahash as to why did he shed blood during the sacred month of Rajab-ul-Murajjab. The Quraish, on their part, made much hue and cry against the Holy Prophet saying that the followers of Muhammad *(Sallallahu 'alaihi wa sallam)* had violated even the sanctity of the holy month by killing, looting and capturing two of their men. Jews and other non-Muslims of Madinah taunted the Muslims with their act of violation. Some of the Muslims, too, grumbled against it. Hazrat 'Abdullah bin Jahash and other Companions felt a tremor in their hearts for fear of Allah's punishment. At this juncture the following verse of Qur'an Majeed was revealed by Allah to the Holy Prophet, to console their aggrieved hearts:

> "They ask you concerning fighting in the Prohibited Month. Say: 'Fighting therein is a grave (offence). But graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque and drive out its members.' Tumult and oppression are worse than slaughter...." (2:217).

This verse virtually shut the taunting mouths of the infidels and cooled the burning hearts of the faithful. The Apostle gave permission to Hazrat 'Abdullah bin Jahash and his comrades-in-arm to divide the booty among themselves. And of the two captives, Hakam bin Keesaan embraced Islam and the other, 'Usman bin 'Abdullah, got his release on payment of ransom money by the Makkans. Hazrat Waaqid holds the distinction of being one of the three hundred and thirteen eminent soldiers of Islam at the Battle of Badr (2 A.H.), the first regular fight against the infidels waged under the leadership of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. After Badr, Hazrat Waaqid participated with the Apostle in the battles of Uhud, Ahzaab, Makkah, Hunain, and the expedition of Tabuk, et cetera. After the passing away of the Holy Prophet to his Lord, no further account of the activities of Hazrat Waaqid are traceable. Ibn S'ad has stated that he died during the second Caliphate of Islam.

TECHNIQUE OF DA'WAH

HOW TO INVITE PEOPLE TO ISLAM

BY SAYYID QUTB SHAHEED

When we invite people to Islam, whether they are Believers or non-believers, we should keep in mind one fact that Islam is a comprehensive concept of life. The concept of human life in all its aspects and relationships is a complete system which has its particular characteristics. This concept is basically against all the new or old *jahili* concepts. Although there might be some details in which there are similarities between Islam and the *jahili* concepts, in relation to the principles from which these particulars are derived, the Islamic concept is different from all other theories with which man has been familiar

The first function of Islam is that it moulds human life according to this concept and gives it a practical form, and establishes a system in the world which has been prescribed by God; and for this very purpose God has raised the Muslim nation to be a practical example for mankind. God Most High says:

> "You are the best community raised for the good of mankind. You enjoin what is good and forbid what is evil, and you believe in God." (3:110)

And He characterises this community as follows:

> "Those who, if We give them authority in the land, establish regular prayers, pay

other's system. The reformists from among the Aligarh School helped establish the Jam'ia Millia Islamia, while the efforts of the *'ulama'* brought about the Nadwatul 'Ulama' He goes on to clasify the educational centres thus established as (i) purely secular· MAO College, Aligarh, (ii) purely religious: Darul 'Ulum, Deoband. (iii) mainly secular, partly relgious: Nadwatul 'Ulama', Lucknow, and (iv) mainly secular and partly religious: Jam'ia Millia Islamia, Delhi. One may disagree with this classification, and it refers to a period outside the scope of the present work but one may expect some reference to this approach, the more so because Manazir Ahsan Gilani has not only been a student of the Darul 'Ulum, Deoband, but he served it in other capacities too — as a student-representative in the Mailis-i-Shura, and as editor of the monthly journals of the Darul 'Ulum, the *al-Qasim* and *al-Rashid*.

Before concluding, two rather incidental points may be mentioned. The date of the foundation of the *madrasa* at Deoband has been specifically given as May, 31, 1866, in several authoritative works, but the author mentions it at several places as 1867. The reasons, if any, are not stated. Secondly, the suggestion, though not the author's own (p. 112, note), that separate *madrasa* buildings had not been characteristic of the early Muslim architecture in India, is very surprising in view of the long, impressive, tradition of separate *madrasa* buildings, right from the fourteenth century onwards (e.g. the Madrasa-i-Firuz Shahi at Delhi and that of the famous Bahmani Wazir, Mahmud Gawan's at Bidar, to mention the two most famous ones only).

(Courtesy: **Hamdard Islamicus)**

HEROES OF ISLAM

Hazrat Waaqid Bin 'Abdullah Yarbu'ee Al-Tameemi

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Hazrat Waaqid bin 'Abdullah *(Razi Allahu 'anhu)* embraced Islam very early. According to Ibn S'ad, he accepted it even before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* made Daar-i-Arqam his headquarters two and a half years after his Apostleship. It means that Hazrat Waaqid was one of the senior most Vanguards of Islam. He belonged to the famous Arab tribe of Banu Tameem. Scholars of Islamic history claim that the tribe of Banu Tameem was not the original resident of Makkah. Some ancestors of Hazrat Waaqid bin 'Abdullah might have settled in the town. The tribe had the protection of Banu 'Adi clan of the Quraish of Makkah. Hazrat Waaqid was adopted by Hazrat Khattaab, father of Hazrat 'Umar *(Razi Allahu 'anhum)*. His genealogy ran as under:

> Waaqid bin 'Abdullah bin 'Abd Munaaf bin 'Areen bin S'albah bin yarbu' bin Hanzalah bin Maalik bin Zaid Munaat bin Tameem.

Like other Muslims Hazrat Waaqid also patiently bore uncountable atrocities at the cruel hands of the Makkans. When the Holy Prophet gave order·to his Companions to move to Madinah, people started to emigrate one by one secretly, but Hazrat Waaqid bin 'Abdullah decided to accompany Hazrat 'Umar to move openly. At Madinah he stayed at the house of Hazrat Rifaa'ah bin 'Abdul Munzir Ansari *(Razi Allahu 'anhu)*. When the Apostle reached Madinah he tied Hazrat Waaqid in fraternal bond with Hazrat Bishr bin Baraa' bin M'aroor Ansari *(Razi Allahu 'anhu)*.

During the month of Jamadi-ul-Ukhraa 2 A H., the Holy Prophet deputed some men under the command of Hazrat 'Abdullah bin Jahash to observe the movements of the Quraish. Such senior Companions as Hazrat S'ad bin Abi Waqqaas, Hazrat 'Utbah bin Ghazwaan, Hazrat 'Akkaashah bin Mahsan and Hazrat Waaqid bin 'Abdullah *(Razi Allahu 'anhum)* were included in this party. The Holy Prophet gave a letter to Hazrat 'Abdullah bin Jahash with orders to open it, and to act according to the instructions contained in it, after the end of two days' journey Hazrat 'Abdullah opened the letter and read it over to his party men after the end of the two days' stipulated journey. It contained the order of the Holy Prophet as under:

> "When you have read he letter proceed to Nakhlah direct in between Makkah and Ta'if and stay there and minutely keep watch over the movements of the trade caravans of the Quraish. Do not take with you those who do not like to accompany you. Whosoever wants to go with you take him, and those who do not like to go may return."

However, none of them chose to return. On the other hand they pledged to accompany Hazrat 'Abdullah bin Jahash, their Amir, Hazrat S'ad bin Waqqaas and Hazrat

(p. 210 ff.), all this had been attempted earlier, and successfully too, by the *Wahhabis*. These remarks, however, relate to the prefatory portion of the book, and may perhaps be due to the reviewer's desire, as one having some interest in the *Wahhabi* Movement, to see a little more about it.

The main portion of the book represents a scholarly and incisive study of one of the leading religious and educational centres of the Indian Muslims. It draws attention to the strategy of the Deoband 'Ulama' of 'turning within', of eschewing contact with the state, and stresses their role in preserving the religious heritage, in a period of adversity. Useful statistical details have been provided, partly from the *madrasa* archives itself, on the social and financial base of the movement. Since maps showing the dispersal of the institutions affiliated to the Darul 'Ulum, and a chart showing the geographic distribution of the madrasa's scholars and the type of services rendered by them, help bring out in sharper focus the activities of the institution. On basic information regarding the Darul 'Ulum the book may not offer much by way of addition, but it helps us to see the totality of the *madrasa* and its scholars in a new light. This is a new, refreshing, approach.

The section on the *fatawa* issued by the Deoband 'Ulama' (pp. 147-50) is valuable and interesting. Peter Hardy examined a part of the *fatawa* literature quite some time ago (*The 'Ulama' in British India, Journal of Indian History, Golden Jubilee Number, Trivandrum,* 1973), but the topic has not received much attention. The rough analysis of the content of the relevant *fatawas* presented here, particularly those concerned with the issue of the British presence, is useful. The actual issues are not important, nor the fact that such *fatawas* are few in number (a point made by Peter Hardy too in his article cited above), but the significant thing is that they reflect an awareness among the Indian Muslims of the new phenomenon of British presence and all that it implied.

The same may not be said of the portion relating to religious debates (pp 215-34) While these debates, rather disputations, give us a glimpse of the religious atmosphere of the period, their relevance is, at best, limited As I wrote in another context (*The Indian Historical Review*, 2 (1), 1975), these debates only vulgarised the religious inquisitiveness of the people and often converted them into cynics or free-thinkers. The author is aware of their limitations, but they seem to have received a disproportionate attention. The remark made by the author earlier, in the context of original writings, about the 'British presence' having some effect on them, applies even more to these debates.

The Ahl-i-Hadith movement has been closely examined The discussion, though brief, provides good insight. One does, however, feel that one of their earliest and important centres of activity, Patna, has been completely left out The Ahl-i-Hadith in Bihar represented a direct continuation of the activities of the well-known Patna centre of the *Wahhabis*. Their chief was none else than 'Abdur Rahim, one of the accused in the Ambala Trial, who had been sentenced to life imprisonment in the Andaman Islands, and who on his return to Patna in 1888 had given a new turn to the activities of his followers. Among other works, he founded the *Madrasa* Islahul Muslimin in Patna in 1896 (still continuing) much on the lines of the reformist educational institutions founded elsewhere. One also misses the entry of his valuable work, *Tadhkirah-i-Sadiqa*, in the otherwise exhaustive bibliography, particularly of Urdu Books In the map showing centres of North Indian Muslim Religious Leadership, too, one does not find Patna but Arrah The latter was a sort of affiliate centre, and its leader, Muhammad Ibrahim of Arrah, was a disciple of 'Abdur Rahim

The section on the Mohammadan Anglo-Oriental College, Aligarh, draws upon David S. Lelyveld's book, (*Aligarh's First Generation*) which effectively brings out the institution's role in imparting cohesiveness to its scholars drawn from divergent backgrounds, and in equipping them to provide a leadership to the community at different levels. The book under review makes a similar successful attempt as regards the Darul 'Ulum, Deoband It also draws upon Christian W. Troll's excellent work, *Sayyid Ahmad Khan: A Reinterpretation of Muslim Theology* (1978), for an analysis of Sayyid Ahmad Khan.

On the point of a comparative estimate of the Darul 'Ulum, Deoband, the MAO College, Aligarh and the Nadwatul 'Ulama', Lucknow, one may recall the observation of one of the leading modern Indian Islamists, Manazir Ahsan Gilani (1882-1956) in his *Hindustani Musalmanon ka Nizam-i- Ta'lim wa Tarbiyat* (see *Islam in India*, Volume II). He wrote that the two parallel systems of Muslim education, the *dini* and *duniyawi*, existed and operated the *'ulama'* and the *ta'limyafata*. During the course of the Khilafat Movement the scholars of the two groups who came to share a common platform, became more aware of each other's strong and weak points, and the need to incorporate something from each

BOOK REVIEW

DARUL 'ULUM DEOBAND

BY QEYAMUDDIN AHMAD

The Darul 'Ulum, Deoband, with regard to historiography is much better placed than many other similar institutions of the period There are a number of books, articles, special numbers of periodicals, etc., on its history and working. With the exception, to a limited extent, of Syed Mahbub Rizwi's *Tarikh-i-Darul 'Ulum Deoband* (1977-78), however, most of these relate to specific aspects, and tend to look at the institution rather in a vacuum.

One of the merits of Barbara D. Metcalf's book: *Islamic Revival in British India: Deoband* 1860-1900, is that it examines the history of the Darul 'Ulum in the wider Perspective of Islamic reform movements in India, and gives an integrated account of the institution — its origins, administrative and financial organisation, lives and ideas of some of its founders, eminent scholars and alumni, their social milieu, etc. The book is planned in three parts Part I (Chapters I and II), setting the background, presents a conceptive survey of Islamic reform movements in the late eighteenth and early nineteenth centuries. Part II (Chapters II-VI), constituting the main portion of the book, recounts the foundation of the *madrasa* and examines its organisational set-up and the role played by its scholars, Part III (Chapters VII—VIII) examines two other contemporary reform movements — those of the Ahl-i-Hadith and the Barelwis, and two other educational institutions — the Mohammadan Anglo-Oriental College, Aligarh, and the Nadwatul 'Ulama', Lucknow.

The influence of Shah Waliullah's ideas and works, and their constitution with some changed perceptions and emphasis by Sayyid Ahmad Barelwi and his *khalifas*, is the central fact in the socio-religious history of the period. The latter topic has been very briefly discussed in the section titled *Jihad* (pp 52-62). The *Jihad* aspect does constitute a distinctive feature of Sayyid Ahmad's ideas and activities, but treating the whole Movement under this title ignores other aspects, such as the extensive missionary works, publication of topical pamphlets and, above all, the thrust for promoting a greater sense of identity and a spirit of internal reforms among the members of the community. The difficulty involved in the nomenclature of the Movement is, of course, known but the alternative of calling it the *Muhammadi* or *Muwahhidin* Movement and then using the term *Wahhabi* within brackets is cumbrous, to say the least. As I suggested much earlier in *The Wahhabi Movement in India*, 1966, the epithet *Wahhabi*, in spite of its inaccuracy and abusive origin, has the weight of wider prevalence. The author herself has taken recourse to it at several places, though with inverted commas. Nomenclature apart, as the author stresses at the outset, the *Wahhabi Movement* was the earliest movement for socio-religious reforms. It may be added that it also had a strong political under-current, and it developed a well-knit organisation and method of work which served as a model till much later times It marks a dividing line in the history of the Indian Muslims' response to the political and social changes of the period. It was the failure of the armed challenge of the *Wahhabis*, marked by the Ambala and Patna Trials (1863-1864 and 1870-1871) which led Indian Muslims to think of alternative ways, including that represented by the Deoband and Aligarh Movements. The impact of the Wahhabi Movement, too, needs a better appreciation. The efforts of the Deobandis to collect help in cash and kind (p. 97), to avoid British courts of law (pp. 146-147), to practise multiple initiation in different *Sufi* Orders (p. 158), and to publish religious tracts

(Contd. from Page 112, Col. 3)

would thus be pretending that they too were eating. That contrivance worked. The guest enjoyed the food without knowing that his host and his family passed the night without any meal.

In the morning when Hazrat Abu Talha appeared before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the Apostle told him that Allah appreciated their treatment with their guest last night, and he recited the verse revealed to him about it:

> "....And give them preference over themselves even though poverty was their (own lot)...." (59:9)

These are some of the virtues, a drop from the ocean, of the noble Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, good deeds have been appreciated by Allah, in Qur'an Majeed.

We pray Allah may guide mankind to adopt the virtues which glorified the Companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and like them show His Pleasure so that this turbulent planet may reflect blissful peace of Paradise. Amen!

(Concluded)

Hazrat Hind bint 'Amr bin Haraam *(Razi Allahu 'anhaa)* was an Ansari Lady of the Faith *(Sahaabiyah)*. Her husband, Hazrat 'Amr bin Jumuh, her son, Hazrat Khallaad bin 'Amr and her brother, Hazrat 'Abdullah bin 'Amr bin Haraam *(Razi Allahu 'anhum)* were martyred in the battle of Uhud. At the same time a rumour was in circulation that the Holy Prophet himself had met with martyrdom. When the news of the martyrdom of her husband, son, and brother reached the town, Hazrat Hind was impatient. But instead of expressing grief over the loss of her near and dear ones, she had been heard asking every man returning from the battle-field about the safety of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. When she was told that he was safe. her face blossomed with joy and she cried:

> "When he (the Apostle) is safe, every calamity is nothing but a trifle."

During the battle of Uhad, Hazrat Anas bin Nadhar Ansari *(Razi Allahu 'anhu)* threw his arms on the ground and sat aside in extreme sorrow. The false news had gained currency that the Holy Prophet had been martyred. When asked by other Companions as to why he was sitting so sorrowfully and not fighting, he replied that when the Holy Prophet had been martyred, it was no use fighting anymore. His friends said that in that case he too should have been martyred in the way of Allah as did the Holy Prophet Hearing this, Hazrat Anas bin Nadhar picked up his sword from the ground and ran into the fighting arena where the battle was in full swing. Hazrat Anas got seventy wounds before he became a martyr.

It is narrated by Hazrat Anas bin Maalik *(Razi Allahu 'anhu)* that the following verse of Qur'an Majeed was revealed about Hazrat Anas bin Nadhar:

> "Among the Believers are men who have been true to their Covenant with Allah Of them some have completed their vow (to the extreme), and some still wait. . . ." 33:23)

Hazrat Khubaib bin 'Adi Ansari and Hazrat Zaid bin Dasnah Ansari *(Razi Allahu 'anhumaa)* were captured treacherously The Quraish decided to hang them to death. Before the appointed time, however, the Quraish asked them how would they like if they were set free and Muhammad *(Sallallahu 'alaihi wa sallam)* was hanged in their stead Hazrat Khubaib and Hazrat Zaid at once retorted that they did not like even a thorn to prick in his foot. Hearing that Abu Sufyaan, who had not embraced Islam by that time, spoke out. "No one can love anybody to the extent as the followers of Muhammad *(Sallallahu 'alaihi wa sallam)* do with him."

During the battle of Uhud Hazrat S'ad bin Rabi' Ansari *(Razi Allahu 'anhu)* was seriously wounded and he was in agonies of death. Just on the eve of his expiration he heard the voice of Hazrat Ubaiy bin K'ab Ansari *(Razi Allahu 'anhu)* calling him in the name of the Holy Prophet, because he (Hazrat S'ad) was not traceable among the dead or the wounded persons lying scattered on the battle-field. Hazrat S'ad feebly nodded to show that he was still alive. When Hazrat Ubaiy reached him, Hazrat S'ad spoke softly:

> "Pay my compliments to the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and tell my Ansari brethren that if the Holy Prophet becomes a martyr today while you survived, you cannot face Allah No excuse from your side will be acceptable to Him. We had taken the oath to sacrifice ourselves to him."

Saying so, Hazrat S'ad bin Rabi' Ansari breathed his last. Such were the supreme sacrifices in the wake of which Allah praised the Ansar and gave them glad tidings of Paradise.

One day the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was sitting among his Companions when a man, who seemed much afflicted, appeared before him and said:

> "O Messenger of Allah! I am an indigent traveller. There is no arrangement for my feeding and lodging in Madinah. I seek your help."

The Holy Prophet first asked his wives if there was anything to spare for the man. They replied that they had nothing but starvation that day. Then the Holy Prophet turned to his Companions, asking:

> "Is there someone who will make this servant of Allah his guest?"

Hearing this from the Holy Prophet, Hazrat Abu Talha Ansari *(Razi Allahu 'anhu)* took his permission to take the man to his house. Hazrat Abu Talha told his wife to serve food to the guest. His wife replied that she had only a little for their children and there was no more even for their own selves. Hazrat Abu Talha advised his wife to lullaby the children to sleep and that when they fell asleep they would serve the food to the guest. Since the food was insufficient for all of them he counselled that it would be advisable if she extinguished the lamp on the plea of setting it right while the guest would continue taking the meal. They

(Contd. on Page 113, Col. 1)

arise. It is man alone who is confronted by both good and evil. 'Here a world and there a world', says Rumi, 'I am seated on the threshold'."

PARABLES: To drive morals home, Rumi makes use of anecdotes and parables. The Mathnavi is replete with stories of Prophets and saints. Rumi weaves his parables with rare imagery and penmanship. They show in him a literary genius that plots and produces allegories, impressive as well as instructive. For example, read the following fable captioned. *A snake-catcher steals a snake from another snake-catcher.*

A little thief carried off a snake from a snake-catcher. In his folly he accounted it a gain.

The snake-catcher escaped from a snake-bite; the snake miserably killed him who had robbed the other.

The snake-catcher saw him, and then recognised him; he said. "My snake has deprived him of life.

My soul demanded in prayer as to him, that I should find him and take the snake from him.

Thanks to God, that prayer was rejected: — I thought (the rejection my) loss, (but) it turned out gain."

Many prayers are there which are loss and destruction; but God, the pure, in His kindness hears them not.

CONCLUSION: Maulana Jami has called the *Mathnavi-i-Ma'nawi* or 'Spiritual Couplets' of Maulana Jalaluddin Rumi: "the Qur'an of Persia"; and he describes its author as one who is "not a prophet but has a Book". The Mathnavi is "by no means a simple composition. It is difficult in its contents and depth of meanings. To reach its message is a taxing task. Francis Bacon has said, "Some Books are to be tasted, others to be swallowed, and some few to be chewed and digested."

It is to the last genre that Rumi's Mathnavi belongs. R A Nicholson ably sums up that "its author professes, indeed, to expound the inmost sense of the prophetic revelation; but any one looking through the work at random can see that its doctrines, interwoven with apologues, anecdotes, fables, legends, and traditions, range over the whole domain of medieval religious life and thought. Whereas in his odes (Divan-i-Shams-i-Tabriz) he often writes from the standpoint of the mystic who sees nothing but God, the *Mathnavi* shows him as an eloquent and enthusiastic teacher explaining the way to God for the benefit of those who have entered upon it."

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AL-QUR'AN

VIRTUES OF SAHAABAH

In the Light of Qur'an Majeed

By Syed Mahmood Akhtar

(IV)

On the eve of the battle of Badr (2 A.H.), the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) obtained the views of the Ansar as to whether they would fight against the infidels of Makkah, if they attacked Madinah. Hazrat S'ad bin Mu'aaz (*Razi Allahu 'anhu*), Chief of the Aws tribe stood up and said:

> "O Prophet of Allah! We have accepted your Faith, stood as witness of your Apostleship; and taken oath of being loyal to you. Now do whatever you deem fit. By Allah Who sent you as Messenger, if you so order us we will jump into the sea. None of us will stay behind. By the Grace of Allah you will find us steadfast and brave in the battlefield and Allah will make your eyes cool with us."

According to another narration Hazrat S'ad bin 'Ubadah (*Razi Allahu 'anhu*), Chief of the Khazraj tribe addressed thus:

> "O Prophet of Allah! Perhaps you have hinted at us to elicit our opinion in the matter. If you order us we trample the sea under our feet, or if you order us for the land we will melt the live of our camels beyond Berk Ghamaad (a place in Yemen or Habashah)."

Hearing such enthusiastic assurances from the Ansar the face of the Holy Prophet turned resplendent.

The Ansar did, of course, prove themselves true to their assurances. They fought heroically and selflessly along with the Muhajireen in all battles and sacrificed their valuable lives without reluctance. The historians— [illegible]

in a mirror no doubt resembles the object reflected, yet it is not the object itself. A mere shadow cannot be the real substance.

Rumi's Mathnavi may be likened to a shining mirror which reflects for the looker-on everything that comes before it, but there always remains a difference between the original outside object and its reflected image in the mirror. The two are apart, distant, distinct, and incapable of mingling one with the other. The same applies to the relationship between God and Man, and to His visible signs and the hidden Ultimate Reality.

EVOLUTION: The romance of man's creation is exciting indeed, and God's purpose with him is full of wondrous joy. Rumi says:

Low in the earth
I lived in realms of
  ore and stone;
And then I smiled in
  many-tinted flowers;
Then roving with the wild
  wind and wandering hours,
O'er earth and air and
  ocean's zone,
In a new birth, I
  dived and flew,
And crept and ran,
And all the secrets of
  my essence drew
Within a form that brought
  them all to view —
And lo, a Man!

Elsewhere he says:

First he appeared in the
  realm inanimate;
Thence came into the world
  of plants and lived
The plant-life many a
  year, not called to mind
What he had been; then
  took the onward way
To animal existence, and
  once more
Remembers naught of their
  life vegetive,
Save when he feels himself
  moved with desire
Towards it in the season
  of sweet flowers,
As babes that seek the
  breast and know not why.
Again the Wise Creator
  whom thou knowest
Uplifted him from animality
To Man's estate.

Some critics have ascribed such passages to Rumi's belief in a biological evolution of man which, six centuries after Rumi, was propounded by Charles Darwin A closer study would, however, show the difference between the points of view of a mystic who is out to discover the Reality as a living force and a scientist who experiments with matter as a blind entity. Darwin strives to prove the origin of species by means of "natural selection" in the background of a continuing "struggle for existence" and "survival of the fittest". On the other hand. Rumi believes in a Divine purpose, and in a human tendency to seek a progressive uplift of life through a continuous spiritual leap-forward.

It has to be kept in view that Rumi is speaking neither as a scientist nor as a philosopher. His is the approach of a mystic who has adopted poetry as his medium of expression. He uses the diction and idiom of a mystic-poet in order to explain a growing manifestation of the signs of Reality in the objects of nature, until the process seeks perfection in Man, who is the best instrument of Divine purpose, set to a definite end. Man, even at the seeming zenith of his worldly existence, is ever progressive. His soul is elevated by his righteousness, and righteousness has no limit. As Rumi puts it:

Every instant I give to
  the heart a different desire,
Every moment I lay upon
  the heart a different brand,
At every dawn I have
  a new employment.

Man is not a passive exhibit in the gallery of existence. He has a nobler status as Rumi says:

The body came into being
  because of me,
Not did I come to life
  because of the body.

PREDETERMINATION: We so often argue that if God has set a predestiny for man, why should he be blamed for the evil. Rumi is not a passimist helplessly chained to a predetermined fate

R A. Nicholson elucidates: "Answering the necessitarian argument, he (Rumi) insists that our actions, though the effect of divine agency, are freely willed by us, so that we have no right to make God responsible for them. If sinners are conscious of acting under compulsion, why do they yield to it so readily and why do they afterwards feel ashamed and guilty? Yet this cannot be the final solution. Perhaps freedom is impossible without perfect love and consists in union of human will with the divine." Rumi asserts, "Only he who loves not is fettered by 'compulsion'."

Dr. Afzal Iqbal writes, "Rumi does not believe in the theory of predetermination which absolves men of their responsibilities and tends to work for the decay and degeneration of nations and individuals. He, however, believes that the laws of Nature are unalterable." He adds, "Man is the paragon of existence only because he and he alone has the freedom of choice. For animals lower than man, good and evil do not exist. Therefore the question of their choice does not

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

EDITORIAL

MAULANA JALALUDDIN RUMI

3. THE MATHNAVI

THE MATHNAVI is the *magnum opus* of Maulana Jalaluddin Rumi. It is his monumental work in verse spread over several volumes and containing more than a quarter Million couplets, or still much more. It is not possible here to give any full length appreciation of the grand and many-faceted book. We shall confine ourself to its few glimpses only.

THEME: If we are asked to sum up theh theme of the Mathnavi in one word, it is "love", that is *Ishq* Rumi's love is a spiritual phenomenon to discover one's self *vis-a-vis* its Supreme Creator. The path to Paradise is paved with pangs of love Love is, in fact, Rumi's very religion. Love is the base of his creed of humanism of the finest order. Love is his spiritual medium to see the Creation steadily and to see it whole. He asks:

How is it permissible in
 the religion of love.
That we should see Your
 Creation, and neglect
 to see you?

BEGINNING: As R A. Nicholson has said, "The keynote is struck in the opening lines, where the reed-flute, 'the sacred musical instrument of the Mevlevi dervishes', represents the soul separated from God:

Hark, how the Reed
 With shrill sad strain
Of lovers' parting complain
From the reed-bed since
 I was torn,
My song makes men and
 women mourn
Love's pain and passion
 to impart,
I want a sympathising
 heart.
He pines, the wretch who
 far must roam,
For his old happiness
 and home.'

The poem has been well defined as 'an attempt to purify the religions sentiment by love'."

PANTHEISM: Many interpreters of Rumi have viewed his Mathnavi as a means to promoting Ibn al-'Arabi's doctrine of pantheism *(Wahda-tul-Walud,* or the unity of existence). Ibn al-'Arabi is basically a philosopher who added to his knowledge of pure Islam, theoretical postulates of Greek philosophy and the Christian creed on the one hand and ancient Indian influences on the other. He visualised a universal religion in a world-view of Islam. He seeks unity in Plurality. Rumi is neither a philosopher nor a dialectician. He was a Sufi using poetry as his vehicle of communication. Yet an overtone of monism which is the hallmark of Ibn al-'Arabi echoes in Rumi when, for instance, he says:

Happy the moment when we
 are seated in the place,
Thou and I,
With two forms and with
 two figures,
But with one sow
Thou and I.

Yet Rumi is not a monist in the strict sense of the term. He believes that every created thing has an inherent tendency to revert to its original source. This notwithstanding, the source cannot be all at one with the thing created. The things

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51

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3 THE MATHNAVI

VIRTUES OF SAHAABAH — IV

BOOK REVIEW

HAZRAT WAAQID BIN 'ABDULLAH YARBU'EE AL-TAMEEMI *(Razi Allahu 'anhu)*

TECHNIQUE OF DA'WAH

QUR'AN MAJEED:
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH, Part 19, Chapter 26, Verses 157 to 186.

اليقين

انترنيشنل

مجلة

دار التصنيف (برائيويت) ليميتد

المجلد ٣٨ ٥ ربيع الاول ، ١٤١٠ هـ الموافق ٧ اكتوبر ، ١٩٨٩ م العدد ١١

عالميـة الاسـلام :

— الاسلام هو عالمى فى تسميته ومبادئه واحكامه وتشريعاته . . .

— ان تسمية الاسلام توحى بانه دين عام للمخلوقات كلها ، وللناس كافة .

— يؤكد عموم رسالة الاسلام انها لجميع البشر ، على اختلاف أقاليمهم ، وتنوع عاداتهم وتقاليدهم . . .

— قد شرح القرآن بهذا المعنى . . . وما أرسلناك الا كافة للناس بشيرا ونذيرا . . .

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال :

قال رسول الله ﷺ احب البلاد الى الله مساجدها وابغض البلاد إلى الله اسواقها . (متفق عليه)

قال رسول الله ﷺ من عدا الى المسجد او راح اعد الله له نزله من الجنة كلما عدا او راح . (متفق عليه)

يوضح الحديثان أهمية المساجد ومنزلتها عند الله ، لما للمساجد صلة مباشرة بالعبادة والطاعة وخاصة الصلاة التى هى عماد دين الإسلام . اذا كانت المساجد على هذه الدرجة من الأهمية والقداسة ، فأمر الله تعالى عباده ببناء المساجد وعمارتها واحترامها والاهتمام بها لذكره تعالى واقامة الصلاة . وكما نعلم تلعب المساجد دوراها ما فى جمع شمل المسلمين وتعزيز صرح الدين : فقال تعالى :

ومن اظلم ممن منع مساجد الله ان يذكر فيها اسمه . .

انما يعمر مساجد الله من آمن بالله واليوم الآخر . . . التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل لمجلد السنة الجارية :

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ١٠/- روبيات فى حالة التسديد بشيك من حوالة أى مصرف فى كراتشى.

خارج باكستان: --- --- --- --- --- --- --- العملة الباكستانية أو ما يعادلها من دولار أمريكى

	روبيات
بالبريد الجوى	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة . . .	٣١٠،٠٠
• أستراليا ،كندا ، جزائر فيجى ، نيوزيلندة و الولايات المتحدة الأمريكية	٢٥٠،٠٠
• الجزائر، بنجلاديش ، مصر، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبي ، الهند ، الكويت	١٣٠،
• سرى لانكا ، الشارقة و المملكة العربية السعودية . . .	١٩٠،٠٠
• إندونيسيا	٢ ، ٠
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥،٠٠
بالبريد البحرى	
(ا) الجزائر ، بنجلاديش، مصر، العراق ، إيران، الأردن، عمان، سورية وتركية .	٩٤،٠٠
(ب) جميع البلاد الأخرى	١٤٥،٠

ثمن العدد الواحد (باضافه أجرة البريد)
داخل باكستان : ٣،٥٠ روبيات خارج باكستان: بالبريد الجوى ٠٠ را دولار امريكى

أعداد المجلة السالفة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية و العدد ٣٦ مقابل ١٠٠ روبية ، وذلك ما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :
لساكنى باكستان : ١٠٠٠،٠٠ روبية ولغير ساكنى باكستان: ٢٥٠،٠٠ دولارا أمريكيا .

جميع المراسلات
باسم مدير اليقين انترنيشنل
مكتب البريد. دار التصنيف ،
مجاهد آباد ، حبيب رليور رود ،
كراتشى - باكستان

هواتف :
المكتب الرئيسى: ٢٢٦٥٩٧-٩٨
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

عالمية الاسلام

بقلم الدكتور محمد شامه

خلق الله الناس جميعا من أصل واحد ، فهم متساوون فى مصدر الخلق ، وفى العناصر التى تتكون منها أجسامهم :

يقول الله تعالى :

« يأيها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها » .

لذا اشترك الناس فى الخصائص الانسانية العامة ، وفى الصفات الأصلية ، التى يقوم عليها مفهوم الانسانية .

حكمة الله فى اختلاف التضاريس وتباين المناطق :

غير أن حكمة الله اقتضت أن يكون لاختلاف التضاريس ، وتباين المناطق الجغرافية ، أثره على ملامح المجموعات البشرية ، فتمايزت كل مجموعة عن الأخرى ، فى الحجم ، والشكل ، واللون ، واختلفت مشارب كل منطقة عن الأخرى ، فتنوعت أساليب حياتهم وكثرت عاداتهم وتقاليدهم ، واختلف تبعا لذلك انتماءاتهم ، سواء كان ذلك على مستوى المجموعات الكبيرة كالأمم والشعوب ، أو فى حدود التجمعات الصغيرة كالقبائل ، والأسر ، أو فى اطار الذاتية كالأفراد والأشخاص .

ولولا هذه الاختلافات ، لأصبح من العسير تمييز شخص عن آخر ، أو تحديد ملامح سكان منطقة ما ، وفصلها عن غيرها من سكان المناطق الأخرى ، فتختلط الأمور وتتشابك ، اذ يصبح كل شبيها بالأخر ، ويصير الجميع نسخة مكررة ، لاملامح للتميز ولا معالم للتفريق ، وقد عبر القرآن الكريم عن هذا المعنى فى قوله تعالى :

« يأيها الناس انا خلقناكم من ذكر وانثى ، وجعلناكم شعوبا وقبائل لتعارفوا »

أى ليعرف كل منكم الآخر عن طريق الملامح المميزة له ، والعادات ، والتقاليد التى تفصله عن الآخر ، على هيئة شعوب وقبائل ، أى ليعرف كل منكم ، أن هذا ينتمى الى هذا الشعب أو غيره ، وأن ذاك فرد من أفراد هذه القبيلة أو تلك . غير أن هذا الاختلاف أوحى الى بعض المفكرين ، ودعاة المذاهب الفكرية بالتفاضل بين الأجناس

لدرجة أنهم نسوا أن الناس خلقوا من أصل واحد ، فدعوا الى نظرية تعدد أصول الأجناس البشرية ، وتأثر بهذا بعض رجال الدين فاعتقدوا أن الله فصل جنسهم على سائر الأجناس البشرية .

فاذا كانت مبادىء الدين واتجاهاته التشريعية ، تحمل هذه المظاهر المحلية وتعامل الناس على أساس الفروق البيئية، فتعالج مشاكل قبلية أو اقليمية فقط ، دون أن تتجاوزها الى المشاكل العالمية ، التى لا تختص باقليم دون آخر ، وتنحصر داخل حياة طائفة من الناس دون أخرى ، فهو دين محلى ، يختص باقليم دون آخر . أو يخاطب شعبا دون غيره من بقية الشعوب .

عالمية الاسلام دون غيره من الأديان ·

ولواستعرضا الأديان المعروفة والمشهورة ، لتبين لنا من أول وهلة أنها أديان لا تحمل صفة العالمية ، ويظهر ذلك واضحا ، لو لاحظنا — على سبيل المثال الأسماء التى عرفت بها تلك الأديان ، فالنصرانية نسبة الى قرية الناصرية، وهى تسمية توحى بالانحصار فى الاقليمية ، واليهودية نسبة الى يهودا ، وهو تحديد بشخص معين وكذلك البوذية، والمانوية ، والزرادشتية ، وغيرها من الأديان الآخرى .

أما الاسلام ، فهو عالمى فى تسميته ، ومبادئه ، وأحكامه ، وتشريعاته ، فهو لم يتخذ أسما خاصا بأحد ، ولم ينسب الى فئة معينة ، أو قبيلة خاصة ، يقول تعالى :

« ان الدين عند الله الاسلام » .
آل عمران : ١٩

ويقـــول :
« وما كان ابراهيم يهوديا ولا نصرانيا ، ولكن كان حنيفا مسلما » .
آل عمران : ٦٧

فهو دين التسليم لله ، وهى صفة لا تخص مجموعة دون أخرى من الناس ، بل هى عامة عند الجميع ، فيقول الله تعالى :

« أفغير دين الله يبغون ، وله اسلم من فى السموات والأرض طوعا وكرها ، واليه يرجعون » .
آل عمران : ٨٣

وهكذا نرى من النظرة الأولى فى الأديان ، نظرة الاقتصار على مجرد النسبة ، أن تسمية الاسلام توحى بأنه دين عام للمخلوقات كلها ، وللناس كافة .

فاذا انتقلنا من التسمية الى الوحى ، وهو أساس كل رسالة دينية ، لوجدنا أن الوحى الذى أنزل على محمد ﷺ، قد اشتمل على خصائص كل ما أنزل على الرسل من قبله ، يقول الله تعالى :

« انا أوحينا اليك ، كما أوحينا الى نوح والنبيين من بعده ، وأوحينا الى ابراهيم ، واسماعيل ، واسحاق ، ويعقوب ، والاسباط ، وعيسى ، وأيوب ، ويونس ، وهارون ، وسليمان ، وآتينا داود زبورا ، ورسلا قد قصصناهم عليك من قبل ، ورسلا لم نقصصهم عليك » .
النساء : ١٦٣-١٦٤

فالتعبير بالنبيين من بعد نوح ، يشير الى أن القرآن الكريم جمع كل صفات الكتب السابقة التى أنزلت على الأنبياء جميعا ، مما جعله تشريعا عاما لجميع الناس .

كذلك التفصيل ، ثم الاجمال فى قوله تعالى :

« وأوحينا الى ابراهيم واسماعيل » . . الى أن قال — « ورسلا قد قصصناهم عليك من قبل ، ورسلا لم نقصصهم عليك » .

يؤكد عموم رسالة الاسلام ، لأنها جمعت كل الخصائص التى اشتمل عليها كل وحى سبق على الاسلام ، وبناء عليه فهى لجميع البشر ، على اختلاف أقاليمهم ، وتنوع عاداتهم وتقاليدهم .

ولهذا جاء التعبير فى آيات القرآن الكريم بكلمة « الانسان » التى يندرج تحتها كل أجناس البشرية . يقول الله تعالى :

« اقرأ باسم ربك الذى خلق ، خلق الانسان من علق ، اقرأ وربك الأكرم ، الذى علم بالقلم ، علم الانسان مالم يعلم » . العلق : ١ - ٥

ولو أحصينا الآيات التى ورد فيها ذكر هذه الكلمة، التى تطلق على البشرية جمعاء وهى « الانسان » لوجدنا أنها ذكرت فى أكثر من ستين آية .

تحـــديد المسئولية فى الاسـلام :

وأهم من هذا فى مفهوم عالمية الاسلام ، أنه أكد مسئولية الفرد ، واستقلاله عن الارتباط فيها بالخصائص التى تفصله عن الهيكل الكلى للمجموعة البشرية ، كالقبيلة أو العشيرة ، فليست المسئولية تابعة لخصائص عرفية أو اقليمية ، وانما ترجع الى الانسان كفرد وهو يشترك فى ، هذا التخصيص مع كل انسان فى أى اقليم ، وداخل أى مجموعة عرفية أوقبيلة ، يقول الله تعالى :

« انا عرضنا الأمانة على السموات والأرض والجبال فأبين أن يحملنها ، وأشفقن منها ، وحملها الانسان » .

الاحزاب : ٧٢

ويقـــول :

« وكل انسان ألزمناه طائره فى عنقه ، نخرج له يوم القيامة كتابا يلقاه منشورا ، اقرأ ، كتابك كفى بنفسك اليوم عليك حسيبا » . الاسراء : ١٣ - ١٤

فالمسئولية تقع على عاتق الفرد وحده ، بعيدا عن أهله الذين تميز بهم عن غيره من افراد الانسانية ، وبعيدا عن اقليمه الذى فصله عن غيره داخل حدود معينة وعادات وتقاليد مختلفة عن غيرها من تقاليد الأقاليم الأخرى وعاداتهم ، فهى قد حلته من داخل هذا الاطار الضيق ، الى فضاء واسع ، وهو : العالمية ، حيث يشعر بأنه أخ لكل انسان على وجه الأرض .

الاسلام رسالة الله للناس كافة :

وطبيعة الأمور تقتضى بأنه مادام الاسم عاما ، وهو « الاسلام » والوحى يتضمن كل خصائص الوحى السابق ، والمسئولية فيه تقع على عاتق الانسان باعتباره انسانا لا بكونه فردا من قبيلة أو شعب ، فالاسلام بناء على هذا هو : رسالة الله للناس كافة وللانسان الذى استخلفه الله فى الأرض ، أينما كان ، وحيثما وجد ، فهو دعوة عالمية فى طبيعتها ومفهومها .

وقد صرح القرآن الكريم بهذا المعنى فى كثير من آياته ، يقول الله تعالى :

« وما أرسلناك الا كافة للناس بشيرا ونذيرا ، ولكن أكثر الناس لايعلمون » . سبا : ٢٨

« هو الذى أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره الكافرون » . الصف : ٩

« تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا » . الفرقان : ١١

« وما أرسلناك الا رحمة للعالمين » . الانبياء : ١٠٧

« ان هو الا ذكر للعالمين » . ص : ٨٧

ان هو الا ذكر وقرآن مبين ، لينذر من كان حيا ، ويحق القول على الكافرين » . يس : ٦٩ - ٧٠

فكل هذه الآيات توضح مفهوم العالمية فى الاسلام، وهى دليل يؤكد ما بيناه من خصائص العالمية فى تسميته ، ومن شمول القرآن الكريم على كل مانزل على الرسل السابقين ، وفى عموم تحديد من تقع المسئولية على عاتقه ، وهى خصائص عامة يندرج تحتها كل انسان على وجه الأرض .

★ ★ ★ ★ ★

الحلم :

كان الاحنف بن قيس مشهورا بالحلم وعدم الغضب فأجمع بعض اصحابه على ان يغضبوه فجاءه واحد منهم يخطب اليه امه فقال له : لسنا نردك انتقاصا لحسبك ولا قلة رغبة فى مصاهرتك ولكن والدتى امرأة قد علا سنها واشرفت على السبعين وانت شاب فى ريعان الصبا تحتاج الى امرأة ودود ولود تأخذ من خلقك وتستمد من ادبك .

ثم قال للشباب : ارجع الى قومك واخبرهم انك لم تغضبنى . .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

209. To remind (them). And We are not unjust.	209. *Zik-raa. Wa maa kun-naa zaa-li-meen.*	ذِكْرَىٰ ۚ وَمَا كُنَّا ظَالِمِينَ
210 And the devils did not come down with it (the Quran).	210. *Wa maa ta-naz-za-lat bi-hish-sha-yaa-teen.*	وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ
211. And neither they are fit (for it), nor are they capable (of it).	211. *Wa maa yam-ba-ghee la-hum wa maa yas-ta-tee-'oon.*	وَمَا يَنبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ
212. They have indeed been debarred from hearing (it)	212. *In-na-hum 'a-nis-sam-'i la-ma'-zoo-loon.*	إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ
213. So, do not invoke another god along with Allah,	213. *Fa-laa tad-'u ma-'al-laa-hi i-laa-han aa-kha-ra*	فَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ
lest you should be one of those doomed to be punished.	*fa-ta-koo-na mi-nal-mu-'az-za-been*	فَتَكُونَ مِنَ الْمُعَذَّبِينَ
214 And warn your nearest relations.	214 *Wa an-zir 'a-shee-ra-ta-kal-aq-ra-been.*	وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ
215 And lower your wings (of kindness)	215 *Wakh-fid ja-naa-ha-ka*	وَاخْفِضْ جَنَاحَكَ
to such of the believers as follow you.	*li-ma-nit-ta-ba-'a-ka mi-nal-mu'-mi-neen.*	لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Muhammad Ismail.

201.	They will not believe in it (the Quran),	201.	*Laa yu'-mi-noo-na bi-hee*	لا يؤمنون به
	until they see the painful punishment;		*hat-taa ya-ra-wul-'a-zaa-bal-a-leem.*	حتى يروا العذاب الاليم
202	So, it shall come upon them suddenly,	202.	*Fa-ya'-ti-ya-hum bagh-ta-tanw-*	فياتيهم بغتة
	while they perceive it not		*wa hum laa yash-'u-roon*	وهم لا يشعرون
203	Then they will say: Shall we be given respite?	203	*Fa-ya-qoo-loo hal nah-nu mun-za-roon*	فيقولوا هل نحن منظرون
204	Do they seek to hasten on Our punishment?	204	*A-fa-bi-'a-zaa-bi-naa yas-ta'-ji-loon*	افبعذابنا يستعجلون
205	Just think; if We let them enjoy themselves for years,	205	*A-fa-ra-al-ta im-mat-ta'-naa-hum si-neen*	افرءيت ان متعنهم سنين
206	Then comes upon them	206	*Sum-ma jāā-a-hum-*	ثم جاءهم
	what they have been promised		*maa kaa-noo yoo-'a-doon.*	ما كانوا يوعدون
207	Of what avail will then be to them	207	*Māa agh-naa 'an-hum-*	ما اغنى عنهم
	what they were given to enjoy?		*maa kaa-noo yu-mat-ta-'oon.*	ما كانوا يمتعون
208	And never did We destroy a city,	208.	*Wa māa ah-lak-naa min qar-ya-tin*	وما اهلكنا من قرية
	unless it had its warners.		*il-laa la-haa mun-zi-roon.*	الا لها منذرون

SECTION 11	*RU-KOO' 11*	ركوع ١١
92. And surely, this (Quran) is a revelation from the Lord of the worlds.	192 *Wa in-na-hoo la-tan-zee-lu rab-bil-'aa-la-meen.*	وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ۝
93. The trusted Spirit has brought it down,	193 *Na-za-la bi-hir-roo-hul-a-meen*	نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝
194 Upon your heart, so that you may be among the warners	194 *'A-laa qal-bi-ka li-ta-koo-na mi-nal-mun-zi-reen*	عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝
195 In clear Arabic language	195 *Bi-li-saa-nin 'a-ra-beey-yim-mu-been*	بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝
196 And it is indeed, in the books of the people of the former ages	196 *Wa in-na-hoo la-fee zu-bu-ril-aw-wa-leen*	وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ۝
197 Is it not a sign for them	197 *A-wa lam ya-kul-la-hum aa-ya-tan*	أَوَلَمْ يَكُن لَّهُمْ آيَةً
that the learned among the Children of Israel know it?	*aieenv-ya'-la-ma-hoo 'u-la-māā-u ba-nēe is-rāā-eel*	أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ۝
198. And if We had sent it down to one of the non-Arabs.	198. *Wa lau naz-zal-naa-hu 'a-laa ba'-dil-a'-ja-meen.*	وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ۝
199 And he had recited it to them.	199 *Fa-qa-ra-a-hoo 'a-lai-him-*	فَقَرَأَهُ عَلَيْهِم
(even then) they would not have believed it	*maa kaa-noo bi-hee mu'-mi-neen.*	مَّا كَانُوا بِهِ مُؤْمِنِينَ ۝
200 Thus have We caused it (i.e. the urge to deny) to enter	200. *Ka-zaa-li-ka sa-lak-naa-hu*	كَذَٰلِكَ سَلَكْنَاهُ
into the hearts of the guilty.	*fee qu-loo-bil-muj-ri-meen*	فِي قُلُوبِ الْمُجْرِمِينَ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع=ʿ	ء=ʾ (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	یٓ=ēē	Fine	Madd	آ=aa	و=oo	ی=ee

Part 19 Wa Qaa-lal-la-zee-na — *Chapter 26 Ash-shu-'a-rāā'* — ١٩-وقال الذين ٢٦-الشعراء

SECTION 10 *(Contd)* — *RU-KOO'* 10 *(Contd)* — ركوع ١٠ (متبع)

187	So bring down upon us a piece of the sky	187	*Fa-as-qiṭ 'a-lai-naa ki-sa-fam-mi-nas-sa-māā-i*	فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ
	if you speak the truth		*in kun-ta mi-naṣ-ṣaa-di-qeen*	إِن كُنتَ مِنَ الصَّادِقِينَ ۞
188	He (Shuaib) said My Lord knows best what you do	188	*Qaa-la rab-bē a'-la-mu bi-maa ta'-ma-loon*	قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ۞
189	So they belied him, then the punishment of the Day of the Zullah (Shadow) seized them	189	*Fa-kaẓ-ẓa-boo-hu fa-a-kha-za-hum 'a-ẓaa-bu yau-miẓ-ẓul-lah.*	فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ
	It was, indeed, the punishment of a terrible day		*In-na-hoo kaa-na 'a-ẓaa-ba yau-min 'a-ẓeem*	إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ۞
190	Indeed, there is a sign in this;	190	*In-na fee ẓaa-li-ka la-aa-yah*	إِنَّ فِي ذَٰلِكَ لَآيَةً
	yet most of them will not believe		*Wa maa kaa-na ak-ṡa-ru-hum-mu'-mi-neen*	وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۞
191.	And surely your Lord is the Mighty, the Most Merciful.	191	*Wa in-na rab-ba-ka la-hu-wal-'a-zee-zur-ra-ḥeem.*	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۞

Mosque and Islamic Centre in New Jersey Completed

The one solitary minaret of the mosque at Teaneck in New Jersey, USA, and a parking lot were completed this year as a result of the efforts by a small group of Muslims. One of them, who was very much involved in the work with a missionary zeal, was a Pakistani Dr. Sultan Ahmad, Professor of Medicine and a well-known Heart Specialist in New Jersey.

Dr. Ahmad was associated with the building of the mosque way back in the first half of the nineteen eighties, when along with a few dedicated Muslims, he launched a campaign to collect funds and the main donors were the affluent Arab Sheikhs.

Since its commissioning in 1986, the mosque has attracted a good number of Muslims living in and around Teaneck. Over a thousand of them come for Eid prayers every year. On weekends during Ramazan, many Muslim families hold Iftar gatherings.

Noted Islamic scholars from Pakistan, India and Saudi Arabia have lectured on the various facets of Islam, The latest one to visit the mosque was the Imam of Kaaba. Many church and bible school groups too have visited the mosque and the Islamic Centre to know more about Islam.

(Contd. from page 131, Col. 3)

may not be acceptable on valid theological grounds.

The indentured Indian labourers who were brought to Trinidad were unlettered and had no bond to hold them together except race, nationality and, more importantly, religion. The people struggled to keep the traditions and religious practices that they brought with them from India. These attempts at correcting and eliminating some of the un-Islamic practices have been resisted. The traditionalists view any attack on some of their practices as an attack on Islam.

These traditions have existed in the country for years and when foreign Muslim missionaries arrived on the scene and condemned them, they stirred confusion and hatred that have torn the Muslim community apart. These differences have become institutionalised with the various Muslim organisations supporting or rejecting them.

(Courtesy: Da'wah Highlights)

LIBERAL HAJJ POLICY

The Government of Pakistan announced on September 27, the Hajj Policy. For the coming Hajj 40,000 Pilgrims will be able to go, compared to 37,000 of last year, under the Regular Scheme. There will be no restriction for those who wish to go under the Sponsorship Scheme. Unsuccessful candidates, if any, under the Regular Scheme can also freely avail of the Sponsorship Scheme under the new Policy.

As is the case with Karachi and Islamabad, PIA will this time fly pilgrims directly from Lahore as well. Extension of direct flights from Peshawar and Multan is under study. The feasibility of Quetta in this regard will also be gone into.

The comprehensive Hajj Policy was announced by the Prime Minister at the end of two-day annual Hajj Conference held in Islamabad which was inaugurated by the President.

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Europe especially in Britain as a consequence of the industrial revolution, industrialists became powerful. It was in their economic interests to abolish slavery and slave trade. Thus the Africans, instead of being taken to work on plantations in America, would be left in their country to produce agricultural raw materials which the factories needed, and to provide a market for the industrial products. A movement therefore arose against slave trade and in 1807 the British Parliament abolished slave trade. From then onwards, using force and persuasion, Britain got over other European powers, too, to abolish slave trade. The plantation owners in Trinidad therefore found themselves with no manpower to work in their farms The solution to this problem lay in the importation of workers from India

The second group of Muslims to reach Trinidad arrived from 1845 onwards. Except a few and limited liberties, they lived in conditions not different from those of the African slaves They experienced the same de-Islamisation process. Christian missionaries were encouraged by estate owners to proselytise among the Muslims. Sometimes force was used to break up their congregational prayers. The Indian Muslims kept the faith alive by meeting in the evenings, often secretly saying prayers together. They built humble mosques and taught their children the basic tenets of Islam under very difficult circumstances. At the end of their contracts most of them preferred to settle down in Trinidad.

Indian Muslims were able to preserve their culture and Islam because of their continued contact with the homeland, an opportunity the African Muslims did not have. Among the pioneers who came to Trinidad was Seyyid Abdul Aziz, an Afghani, who arrived as an indentured labourer in 1883. After securing his freedom from indenture, he established the East Indian Association and was its leader from 1893 until his death. He was appointed Qadi in Trinidad in 1907. He was instrumental in the building of a number of mosques and the formation of the Young Muslims Association in 1926 In 1926 he founded the Tackveyatul Islami Association (TIA which was accepted by the government as a representative body of the Muslims

In 1914 Moulavi Haji Sufi Shaikh Muhammad Hasan Hanafi Qaderi arrived. He preached rigid adherence to Islam and also the wearing of Indian clothes and a red beard. He enforced purdah rigidly. There was a revival of Islam during his short stay and he was quite popular among the common people Maulana Nazir Ahmad arrived from India as Imam in 1937 He was instrumental in establishing several schools

Although it was the aim of the government to absorb Muslims into Christianity through schools and State-financed Christian missionary schools, yet it did agree after much pressure from Muslims to support Muslims' schools beginning in 1945 Muslims for a long time opposed the nationalism of schools, an idea that the first Prime Minister of the country Dr. Eric Williams had introduced

CHARACTERISTICS OF THE MUSLIM POPULATION

Racial Composition:

Over 95 per cent of the Muslims are of East Indian origin. The remainder are of African descent. There are hardly any other racial groups

Geographical Distribution:

Muslims ae distributed in all parts of the Island of Trinidad in proportion to distribution of the total population. The neighbourhoods and villages are mixed so that it is difficult to distinguish enclaves of Muslim settlements.

Most Muslims live in the centre and around the capital of Port of Spain There are about 100 Muslims on the island of Tobago.

Economic Status:

Indian Muslims are very successful in business. They control a significant proportion of national economy, higher than what their share in the population would suggest. Muslims of African descent are economically at a disadvantage. There is no economic cooperation between Indian Muslims and Muslims of African descent.

Political Involvement:

Some Muslims hold prominent positions in the government. For example, Kamaluddin Muhammad has been a Minister for the past 25 years and Dr. Wahid Ali is the President of the Senate. The Indian Hindus are either politically inactive or support the opposition. Thus the Africans, who are dominant in the government, ally with the Indian Muslims, giving the Muslims a larger say in the government than their proportion in the population. This situation may change radically if the opposition party wins the election.

TRADITIONAL PRACTICES VIS-A-VIS THE PROCESS OF CHANGE

95 per cent of the Trinidad Muslims adhere to Islamic practices and teachings as they were imported from India 100 years ago. Some of these

(Contd. on page 132, Col. 1)

lahu 'alaihi wa sallam) sat down under an acacia tree and took oath from his followers to take revenge or die. All the Apostle's Companions *(Razi Allahu 'anhum ajma'een)* took oath of fidelity and vengeance before the Holy Prophet This oath is known as *Bai'at Rizwaan* in the history of Islam. Allah expressed His Good Pleasure in Qur'an Majeed on the Muslims who participated therein:

> "Allah's Good Pleasure was on the Believers when they swore Fealty to you under the Tree ...." (48·18)

Hazrat Suraaqah bin 'Amr was among those distinguished Muslims who had the credit of taking oath on that auspicious occasion.

The rumour that had motivated the oath-taking later proved false but the unity of the Faithful created a wave of terror among the Quraish and they consequently agreed to making peace with the Apostle under certain conditions. One of these conditions was that the Muslims would return to Madinah without performing the 'Umrah that year. However, they could come next year for that purpose. After staying in Makkah for three days the Holy Prophet and his followers returned to Madinah. And as stipulated in the Treaty of Hudaibiyah he performed the missed 'Umrah in Ziqa'dah 7 A.H. with his Companions. Hazrat Suraaqah bin 'Amr *(Razi Allahu 'anhu)* accompanied the Apostle.

Immediately after the conclusion of the Treaty of Hudaybiah the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* addressed letters to several rulers and chiefs inviting them to embrace Islam. One such letter was sent to Shurahbil bin 'Amr, the Chief of Basraa. Hazrat Haaris bin 'Umair Azdi *(Razi Allahu 'anhu)* was despatched on this errand. It so happened that Shurahbil martyred Hazrat Haaris In order to take revenge the Holy Prophet sent a contingent of three thousand soldiers under command of Hazrat Zaid bin Haarisah *(Razi Allahu 'anhu)*. Hazrat Suraaqah bin 'Amr was included in that contingent. Shurahbil asked help of the Roman emperor, who immediately despatched a large army to help Shurahbil meet the Muslim threat The ratio of both the armies was 1·40. The Muslim soldiers looked a trifle before their opponents. The Muslim and the Christian armies faced each other at the place called Mootah. A bitter sanguinary battle ensued. Hazrat Zaid bin Haarisah became a martyr. After him Hazrat J'afar bin Abi Talib took over the command but he too was martyred soon. He was succeeded by Hazrat 'Abdullah bin Rawaahah Ansari, who also became a martyr At last Hazrat Khalid bin Waleed *(Razi Allahu 'anhu)* took over the command and so ably planned the strategy that he could successfully retreat with the remaining forces of Islam. Among the martyrs there were such distinguished persons as Hazrat Zaid bin Haarisah, Hazrat J'afar bin Abi Taalib and Hazrat 'Abdullah bin Rawaahah and also Hazrat Suraaqah bin 'Amr *(Razi Allahu 'anhum Ajma'een)*.

Introduction and Spread of Islam in Trinidad

The first Muslims to arrive in Trinidad were Africans of the Mandingo tribe who were captured and brought to work as slaves on the sugar plantations Africans began to be brought to the islands in 1777 and by 1802 they were 19,709 Since most of them were captured from the West African coast where Islamic societies and empires had flourished for over a thousand years, many of these slaves must have been Muslims. The exact proportion of the Muslims is not known because the slave masters forced them into Christianity and compelled them to change their names and to give up their cultural identity. There is, however, evidence of Muslims' presence in Trinidad over 200 years ago.

In 1830s a community of Mandingo Muslims, who had been captured from Senegal, lived in Port of Spain They were literate in Arabic and organised themselves under a forceful leader named Muhammad Beth who had purchased his freedom from slavery for 500 dollars, a big sum in those days. They kept their Islamic identity and always yearned to go back to Africa.

There were Mandingo Muslims among the free African immigrants who came to the islands in 1840s and 1850s. These Mandingo nationals were uniquely successful in keeping their language and culture. Muslim ex-servicemen who were settled on the east coast in the years 1818-1825 converted the inhabitants of the area and by 1840 Quare was predominantly a Muslim settlement. Unfortunately the settlement could not keep its Muslim identity for long.

Trinidadians of African descent, who were regarded converts to Islam, claim that they are not converts but returness to the faith of their grandfathers who were forcibly brought to the islands and were forced to give up their Islamic identity under very harsh conditions.

Due to political changes in

IQBAL

PLEA OF IBLIS

Lucifer pleaded with
the Lord of the universe:
This handful dust of man —
Is a subtle trouble-maker.
His spirit is weak,
But robust and gaily
adorned is his body;
His heart is in agony
of death,
But seasoned and cunning
is his wit.
What the laws of the fast
pronounce impure —
Is decreed pure by
jurists of the West!
Know you? Hour is in
Paradise —
Are gloom-stricken with
thoughts of desolation of
Eden.
Men of politics play the
Devil with the people.
My presence under the sky —
Is needed no more!

— *M. M. ANSARI*

(Contd. from page 128, *Col.* 3)

ORIGINATOR OF VARIOUS MOVEMENTS

To Sayyid Jamal-ud-Din can be traced all the main currents of political reform in the various Islamic countries of today. The Egyptian Nationalist Movement, the Constitutional Movement of Persia, the great Reform Movement of Muslim India, the famous Modernist Movement of Egypt, all owe their existence to the undaunted spirit of this great man. In fact he did much to awaken the various Islamic countries "to a sense of their imminent peril and the urgent need of combination to withstand the constant aggressions of the great Europen powers.".

HEROES OF ISLAM

Hazrat Suraaqah Bin 'Amr Ansari

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Opinions of some of the historians differ as regards the period when Hazrat Suraaqah bin 'Amr Ansari *(Razi Allahu 'anhu)* embraced Islam. However, from the circumstancial evidence it is gathered that he must have professed it before the Emigration of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to Madinah, or soon thereafter.

Hazrat Suraaqah belonged to the respectable clan of Banu Najjaar of the Khazraj tribe of Madinah. His genealogy ran as under:

> Suraaqah bin 'Amr bin 'Ateetah bin Khansaa' bin Mabzool bin 'Amr bin Ghanam bin Maalik bin Najjaar.

When the series of battles started, Hazrat Suraaqah bin 'Amr first participated in the battle of Badr and afterwards he fought heroically in the battles of Uhud and Ahzaab as well.

During the month of Ziq'adah 6 A.H., the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* set out to perform 'Umrah at Makkah. A legion of fourteen hundred Companions (including the Ansar of Madinah and Muhajirin from Makkah) accompanied him. Hazrat Suraaqah was there with them too. When the Quraish of Makkah came to know of it they stood up to block the Muslims' way into the city of Makkah The Holy Prophet changed his route and encamped at Hudaybiah from where he sent an envoy to the Quraish conveying a message to them that he simply wanted to perform 'Umrah and then to return peacefully. He did not intend to fight. It would be advisable if the Quraish made a truce with him till the completion of the 'Umrah. The Quraish despatched their own envoy to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in order to probe his intentions. The envoy whom the Quraish deputed was 'Urwah bin Mas'ood Saqafi, who had not as yet embraced Islam. The envoy, when returned to the Quraish after having held talks with the Apostle, advised them to conclude peace with the Muslims. But the Quraish did not pay heed to his advice. Thereupon, the Holy Prophet sent another envoy to the Quraish but they misbehaved with him. Some say he was attacked but escaped.

At last the Holy Prophet deputed Hazrat 'Usman *(Razi Allahu 'anhu)* to negotiate peace. Hazrat 'Usman proceeded to Makkah under the protection of one of his relatives who resided there. The Ouraish detained Hazrat 'Usman at Makkah beyond the anticipated time. His prolonged stay among the Ouraish of Makkah spread gloom and suspicion among the followers of Islam. It turned into belief when rumours gained currency in the Muslims' camp that Hazrat 'Usman *(Razi Allahu 'anhu)* had been put to martyrdom by the Makkans. The news enraged the heart of every Muslim who was ready to fight till full vengeance was taken from the Quraish for the violation of the diplomatic protocol of not killing an envoy. The Holy Prophet said that if the news was true, he and his followers would not return till the revenge was taken. So saying the Holy Prophet Muhammad *(Sallal-*

vocated his desposition, and gathered around him a number of disciples." At last the Sayyid was arrested at the renowned sanctuary and escorted to the Turkish frontier. Thus did the Shah of Persia get rid of Sayyid Jamal-ud-Din, though this very act caused his death in the year 1896.

CONSTANTINOPLE AGAIN

In the year 1891 the Sayyid again visited London where he delivered many lectures and published numerous articles on the Reign of Terror in Persia. In 1892 he went to Constantinople where he was destined to pass the last five years of his life. He was granted an allowance of seventy-five Turkish pounds by Sultan Abdul Hamid together with furnished quarters and horses from the Royal stables. His attacks on Shah of Persia were continued there until the Persian Government approached the Sultan who tried to persuade the Sayyid to discontinue his attacks. The Sayyid is reported to have said: "In obedience to the commands of the Caliph of the age, I forgive the Shah of Persia, I forgive the Shah of Persia."

HIS DEATH

The Shah was assassinated on May 1, 1896 and the Persian government demanded the handing over to them by the Turkish government of four suspected culprits in the crime including Sayyid Jamal-ud-Din. Three of them were conveyed to Persia but the Sultan refused to surrender the Sayyid. But his end was near. In the later part of the year 1896 he was attacked by cancer of the jaw which spread very rapidly to the neck. The Sayyid died of this cancer on March 9, 1897. He was buried with great honour in the "Shaykhs' Cemetery" near Nishan Tash.

THE MAN

This remarkable man who, according to Edward Browne, during a period of at least twenty years, probably influenced the course of the Muslim East more than any other of his contemporaries, had a penetrating glance. He ate very little and even that only once a day. He drank tea continuously. "He slept little," says Browne, "retiring late and rising early. He received those who came to visit him, but was chary of paying visits, especially to persons of high ranks. In speech he was clear and eloquent, always expressing himself in choice language, and avoiding colloquial and vulgar idioms but carefully adopting his words to the capacity of his hearers. As a public speaker he had hardly a rival in the East"

HIS CHARACTER

"He was abstemious in his life", continues Browne, "caring little for the things of this world; bold and fearless in face of danger, frank and genial but hot-tempered, affable towards all but independent in his dealings with the great. His intellectual powers and his quick insight and discernment were equally remarkable, so that he seemed able to read men's thoughts before they had spoken. He possessed a wonderful personal magnetism and power of carrying his hearers with him. His knowledge was extensive, and he was especially versed in ancient philosophy, the philosophy of history, the history and civilization of Islam, and all the Muslim sciences. He was a good linguist, and learned French in three months without a master sufficiently well to read and translate. He knew the Arabic, Turkish, Persian and Afghan languages well, together with a little English and Russian. He was a voracious reader of Arabic and Persian books. He appears never to have married and to have been indifferent to female charms."

UNITY OF ISLAM

From the above it will be gathered that "the goal towards which all his actions were directed, and the pivot on which all his hopes turned, was the unanimity of Islam and the bringing together of all Muslims in all parts of the world into one Islamic Empire under the protection of one Supreme Caliph. In this endeavour he spent all his energies, and for this end he abandoned all worldly ambitions, taking to himself no wife and adopting no profession. But it is to be greatly regretted that he died without leaving any written record of his thoughts and aspirations save his treatise in "Refutation of the Materialists" and sundry isolated letters and pamphlets on various subjects, of some of which mention has been already made. But he raised up a living spirit in the hearts of his friends and disciples which stirred their energies and sharpened their pens and the East has profited and will profit by their labours.

REMARKABLE MAN

"Much more might be written", says Browne, "concerning this remarkable man who, a wandering scholar with no material resources save only an eloquent tongue and pen, learning both wide and deep combined with considerable political insight and knowledge of affairs, and a sincere and passionate love of Islam, of which the acutely felt the present decadence, literally made kings tremble on their thrones and defeated the well-laid plans of statesmen by setting in motion forces which he knew how to evoke and with which secular politicians, both European and Asiatic, had utterly failed to reckon."

(Contd. on Page 128, Col. 1)

where he entered the service of Amir Dost Muhammad Khan, the ruler of that country. After a series of family feuds which started as a consequence of the Amir's death, the Sayyid occupied the position of Prime Minister when Muhammad Azim held the reins of the government at Kabul. Conditions changed rapidly in Afghanistan during those days. Muhammad Azim was defeated by Sher Ali and fled to Nishapur where he died a few months later.

Sayyid Jamal-ud-Din stayed in Kabul for some time and then decided to leave Afghanistan with the avowed object of proceeding to Hijaz for the Pilgrimage. He was not allowed to proceed through Persia and chose, therefore, the route through India in the year 1869. "There he was received with honour by the Indian government, which, however, prevented him from meeting the leaders of Muslim opinion save under its supervision, and, a month after his arrival, sent hm in one of its ships to Suez."

IN EGYPT

The Sayyid proceeded from Suez to Cairo where his visit extended over forty days. He paid numerous calls at the al-Azhar University and had long interviews with the *Sheikhs* and students there.

IN CONSTANTINOPLE

While in Cairo the Sayyid changed his programme, and instead of proceeding to Makkah he went to Constantinople. He remained there for about a year. Six months after his arrival in the capital of the Ottoman Empire, he delivered a lecture at the University of Constantinople. The Shaikh-ul-Islam, Hasan Fehmi Effendi, who was jealous of the Sayyid's increasing influence and popularity, raised a storm of agitation against certain portions of the Sayyid's speech as a consequence of which the Ottoman government was forced to order him to leave Constantinople "for a time." The Sayyid left immediately for Egypt where he arrived on March 22, 1871. Trough the efforts of Riyaz Pasha, he was granted by the Egyptian government an allowance of a thousand piastres a month "not for any specific services, but to do honour to an illustrious visitor."

SOJOURN IN EGYPT

During his stay in Egypt this time students and men of learning flocked to the Sayyid's house to hear his valuable discourses in which he is said to have "expounded to enthusiastic audiances some of the most advanced text-books on various branches of Muhammadan theology, philosophy, jurisprudence, astronomy and mysticism." Under the Sayyid's guidance and personal instruction a large number of able young Egyptian writers were produced in an astonishingly short time.

JEALOUSY AND ENMITY

The Egyptian theologians of an out-of-date type raised a storm of agitation against the Sayyid and the government, at the inducement of the British Consul General, ordered his expulsion from Egypt. The Sayyid sailed for India in March 1879 and took up residence at Hyderabad where he wrote his famous work, *Refutation of the Materialists*. In 1882, when a nationalist revolt broke out in Egypt, the Sayyid was summoned by the Indian Government from Hyderabad to Calcutta, and there detained until the struggle was over and the Egyptian Nationalists were defeated. Then he was permitted to leave India.

TO EUROPE

The Sayyid went to London, stayed there for a few days, and then proceeded to Paris, where he was met by his friend, Shaikh Muhammad Abduh, the late Mufti of Egypt, who was himself there an exile from Egypt. They started the famous Arabic weekly *al-Urwatul-Wusqa*, a paper which was strongly anti-British. "The British government, alarmed at the fierceness of its attacks, and its growing influence, stopped its entrance into India and probably employed other means to put an end to its existence." During his residence in Paris he paid a second visit to London in 1885 where he discussed important problems with men like Lord Salisbury. In the same year he went to Moscow and St. Petersberg and remained there for four years. He wielded great influence in Russia and enjoyed the favour of the Tsar who, on the persuation of the Sayyid, allowed his Muslim subjects to print the Holy Qur'an and other Islamic books — a right which was formerly denied to them.

IN PERSIA

Sayyid Jamal-ud-Din met Nasir-ud-Din Shah of Persia for the first time at St. Petersberg. They again met in Munich a little later. The Shah was much impressed by the Sayyid's personality and at the second meeting offered him Prime Ministership if he would accompany him to Persia. The persistence of the Shah induced the reluctant Sayyid to go to Persia where he immediately came to command very great respect. The Shah grew apprehensive of his increasing influence in the country. The Sayyid asked for permission to leave the country which was refused. "Thereupon he took rest in the Shrine of Shah Abdul Azim, where he remained seven months. His hostility to the Shah was now declared: he denounced him in speech and writing, ad-

Abu Talib was the affectionate uncle and guardian of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, yet he was not among the Believers of Islam He remained a polytheist like other infidels of Makkah. When his last hour drew near, the Holy Prophet approached his dying uncle and very politely pleaded with him

> "O uncle! Recite the words *Laa ilaa-ha illallaah* (there is no god but Allah) so that I may give evidence for you on the Day of Judgement."
> (Bukhari)

But Abu Talib politely declined It made the Holy Prophet very sad. Thereupon, it is said, the following verse of Qur'an Majeed was revealed:

> 7. "It is not fitting for the Prophet, and those who believe, that they should pray for forgiveness for Polytheists, even though they be kin. after it is clear to them that they are companions of the Fire." (9:113)

Likewise when 'Abdullah bin Ubayy bin Salool, chief of the hypocrites died, his son Hazrat 'Abdullah *(Razi Allahu 'anhu)*, one of the Companions of the Holy Prophet, requested the Holy Prophet to lead his father's funeral prayer. The Prophet of Mercy not only lead the prayer for the hypocrite but gave his long shirt too to be used as his shroud, and prayed for forgiveness of the deceased. He did so because he was given the choice to ask pardon for the hypocrites or ask it not. Allah did not appreciate this attitude of the Holy Prophet towards the hypocrites and He revealed the following verse of Qur'an Majeed:

> "Whether you ask for their forgiveness or not, (their sin is unforgivable). If you ask seventy times for their forgiveness, Allah will not forgive them.. ." (9·80)

It appears from a Hadith that the Holy Prophet, out of sheer mercy, once thought of praying for forgiveness of 'Abdullah bin Ubayy to a number of times exceeding seventy but Allah made it clear

> "Nor do you ever pray for any of them (the hypocrites) that dies, nor stand at his grave...." (9:84)

In short, *Shirk* is a sin which Allah will never forgive.

May Allah protect every Muslim from *Shirk* which is the greatest of the sins in the sight of Allah. Amen!

EMINENT MUSLIMS

SAYYID JAMAL-UD-DIN AFGHANI

MAN OF VARIED ACTIVITY.

Whenever there is darkness prevailing over the world an outstanding personality arises phoenix-like to spread light and splendour in all directions. Such a personality was Sayyid Muhammad Jamal-ud-Din who in the short span of his life created awakening in a vast portion of the Muslim world including Persia, Egypt and Turkey. Wherever he went a new life movement was started. In whatever country he sojourned the Muslims of that country came to realise their existing sad plight and thought of a possible revival of their culture. Everywhere he sowed the seeds of liberty and self-determination. In fact he created awakening, directly or indirectly, in the whole world of Islam. He was "a man of enormous force of character, prodigious learning, untiring activity, dauntless courage, extraordinary eloquence both in speech and writing," and possessed "an appearance equally striking and majestic"

VERSATILE GENIUS

Sayyid Jamal-ud-Din was a man of varied activity and versatile mind. "He was at once philosopher, writer, orator and journalist, but above all politician." He was a great traveller who "visited. at one time or another, most of the lands of Islam and a great many European capitals, and came into close relations, sometimes friendly, more often hostile, with many of the leading men of his time, both in East and the West."

BIRTH AND EARLY LIFE

The Sayyid was born in Asadabad near Kanar, a dependency of Kabul, in 1838-9 C.E. His father Sayyid Safdar, a descendant of Sayyid Ali at-Tirmizi, moved to Kabul during the childhood of Sayyid Muhammad. By the time the younger Sayyid attained the age of eight he was already showing "great intelligence and quickness of apprehension." From his eighth year to the eighteenth he studied with amazing progress having at the end of that period "embraced almost the whole range of Muslim sciences, namely, Arabic grammar, philology and rhetorics in all their branches, history, Muslim theology in all its branches, Sufism, logic, philosophy, (practical and theoretical) physics and metaphysics, mathematics, astronomy, medicine, anatomy. etc."

INDIA AND KABUL

Very few people in India know today that our great hero at the age of eighteen came to India for a sojourn extending over more than a year. From India he proceeded to Hijaz for the Pilgrimage, reaching Makkah in 1857. From there he returned to Afghanistan

AL-QUR'AN

THE SIN OF SHIRK

In the Light of Qur'an Majeed

By Syed Mahmood Akhtar

(I)

According to the Arabic lexicon, the word *'Shirk'* means admixture or adulteration. In the terminology of Islam, it denotes an act of associating any person or thing with the Essence and Attributes of Allah (God). In other words, *Shirk* implies that there are no persons or things in this world who share with Allah His absolute capacity of being the Creator, Sustainer, Providence, et cetera. Besides Allah, some believe erroneously, there are others too who help Him in running the affairs of the world. We find people who believe in two gods — Ahrman and Yazdan, the respective gods of evil and goodness; and the people who believe in three gods in one or One God in three: Father, son, and the Holy Ghost. Still there are others who have a myriad of gods placed solemnly in the shape of idols in their temples. They worship them, oblige them with offering of articles of food, materials and perfumes in order to please them and earn blessings from them. In this way people fondly believe that they can live in peace and prosperity. In their opinion Allah (Bhagvaan) alone cannot handle the affairs of this colossal world. He needs a host of assistants as well as interceders. In Islam all such concepts are known as *Shirk*. Qur'an Majeed strongly condemns them as the major sin.

Shirk is in reality a curse and a disgusting practice for the avoidance of which Allah and the Holy Prophet have laid great emphasis. Allah has not so much laid emphasis upon any other matter, as He has [illegible] about Oneness of Allah, the [illegible] Creator of the universe and everything therein. In Qur'an Majeed Allah has most sternly repudiated the concept of polytheism or plurality of Godhead *(Shirk)*. Sometimes He has advanced arguments in proof of His Single Entity, whereas on other occasions He has admonished people against *Shirk*. For example —

1. "Behold, Luqman said to his son by way of instruction: O my son! Join not in worship (others) with Allah. For false worship is indeed the highest wrong-doing." (31 13)
2. "Allah forgives not that partners should be set up with Him. But He forgives anything else to whom He pleases. To set up partners with Allah is to devise a sin most heinous indeed" (4:48)
3. "Allah forgives not (the sin of) joining other gods with Him. But He forgives whom He pleases other sins than this. One who joins other gods with Allah has strayed far, far away (from the Right)." (4:116)

Allah makes it clear that *Shirk* is an unpardonable sin.

Paradise is forbidden to a *Mushrik* (one who commits the sin of *Shirk*) and he will not receive help from any one:

4. "....Whoever joins other gods with Allah—Allah will forbid him The Garden (of Paradise) and the Fire (of Hell) will be his abode. There will for the wrong-doers be no one to help." (5:72)

The belief and practice of *Shirk* nullify all the good deeds of man:

5. "But it has already been revealed to you as it was to those before you — if you were to join (gods with Allah), truly fruitless will be your work (in life) and you will surely be in the ranks of those who lose." (39:65)

In Surah An'aam of Qur'an Majeed, Allah has described eighteen celebrated Prophets by name and others without naming them, and stated thereafter that —

6. "....If they (the people) were to join other gods with Him (Allah) all that they did would be vain for them." (6:88)

Shirk, or belief in someone as partner of Allah, is the greatest of the sins.

Hazrat 'Abdullah bin Mas'ood *(Razi Allahu 'anhu)* has narrated that once he asked the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as to what was the greatest sin in the sight of Allah. He replied:

> "That you make a partner with Allah although He created you." (Bukhari)

Hazrat Abu Hurairah *(Razi Allahu 'anhu)* has narrated that a Beduin appeared before the Holy Prophet and asked him what was that thing which he practised and in return he would enter the Paradise. The Holy Prophet replied:

> "Worship Allah and do not make anyone His partner." (Muslim)

For a person who commits *Shirk* there shall be no intercession even from the [illegible] Holy Prophet. For [illegible]

"The parable of myself and the parable of the Prophets is as the parable of a palace of which the construction has been made good but in which the place of one brick has been left out. The on-lookers went round it wondering at its good construction except for the vacant place of the brick. The construction has therefore been sealed by me, and the Messengers have come to an end with me. I am the brick and I am the Seal of the Prophets." (Bukhari)

The Prophethood, without any speck of doubt, ended with Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and the Divine Revelation *(Wahy)* with Al-Qur'an. He made it clear in his Farewell Pilgrimage Sermon as well that there was no Prophet after him. His last year of which we are talking, was, so to say, the twilight of Prophethood. Though the sun of Prophethood was setting but it nonetheless left behind the ever resplendent light of Islam, of Al-Qur'an, and of the life of Muhammad *(Sallallahu 'alaihi wa sallam)*. Qur'an Majeed testifies that we have in the Apostle of Islam a beautiful pattern of conduct (33:21), and that he stands on an exalted standard of character (68:4).

THE WAY: Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself has left a sure guideline to be taken after he was gone. In his Farewell Pilgrimage Sermon he said:

"I leave with you one thing. If you hold fast to it, you shall not be misled. What is that? It is the Book of God (Al-Qur'an)." (Bukhari)

And Almighty God Himself has guaranteed the preservation of Al-Qur'an unto the Day of Judgment:

"We have, without doubt, sent down the Message; and We will assuredly guard it." (15.9)

Again, the Holy Prophet spoke in the same strain at Ghadir Khumm:

"Praise and Glory be to God! Know that I too am a mortal man. Maybe the call from God should soon be coming and I should have to obey. I leave with you two weighty things, one is the Book of God, wherein is guidance and light, so hold fast to the Book of God. The other thing is my family. With regard to my family, I advise you to be mindful of God." (Muslim)

Thus, the Divine guidance continues in Qur'an Majeed and the deeds of the Prophet of Islam. Turn to them for there is to come no more any Prophet, nor any new Divine Revelation Islam and Islam alone is the religion of the past, of the present, and of the future too.

So may Allah help us tread the path shown by the last of His Prophets. Amen!

★ ★ ★ ★ ★

AL-HADIS: Narrated Hazrat Abu Hurayra *(Razi Allahu 'anhu)*: Allah's Apostle said, "Allah says, if my slave intends to do a bad deed then (O angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven hundred times".

★ ★ ★ ★ ★

AL-HADIS: Narrated Hazrat Ibn 'Umar *(Razi Allahu 'anhu)*: The Prophet *(Sallallahu 'alaihi wa sallam)* said, "Do not swear by your father; and whoever wants to swear should swear by Allah." (Bukhari)

whose homelands were the deserts of Arabia and who had thus far played no notable part in history, is most remarkable. They must have derived their vast energy from the dynamic and revolutionary character of their Prophet and his message of human brotherhood" *(The Discovery of India,* London, pp 221-22)

To put it briefly, the Holy Prophet not only established Islam but, in his lifetime, he also founded a Muslim state built on the postulates of God and the pillars of Islam. The dignity of man, made by God in the best of moulds (95:4), was restored The darkness of Ignorance was dispelled and in its place an ever-shining light of faith kindled the human heart.

CONTINUED VIGIL: Despite the fatigue of an arduous mission and the infirmity of advanced age, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* remained ever up and doing in the cause of God. He deputed Hazrat Khalid bin Walid *(Razi Allahu 'anhu)* to win over to Islam the remaining Christians of Najraan. He sent Hazrat 'Ali *(Karram Allahu wajhahu),* with three hundred horsemen, to subdue the pagans of Yemen.

When news reached during his last days from the frontier of Syria that the Romans were preparing to mount an assault upon the followers of Islam, he promptly directed that a battalion of the believers should be raised under the command of Hazrat Usaaman bin Zaid *(Razi Allahu 'anhum)* whose father, too. was martyred in an earlier battle. Not only this, he also chalked out a strategy in that Hazrat Usaamah was briefed to proceed by the boundaries of Balqa' and enter the enemy territory via Palestine close to Mutta where his father did lose his life. Leading companions, such as Hazrat Abu Bakr, 'Umar, 'Abbas, and 'Ali *(Razi Allahu 'anhum),* were included in the planned expedition. A protest ensued against the nomination of Hazrat Usaamah in preference to his elders. Upon this the Holy Prophet said:

> "You object to Usaamah being placed in command. So had you objected to his father's commandership. I swear by Allah, he deserved the commission and he was dearest to me. Now this Usaamah is dearest to me when his father is dead." (Bukhari)

However, the proposed expedition did not come off while the Holy Prophet breathed his last. So did God will, but young Hazrat Usaamah did have the unique distinction of giving bath to the holy body of the Pr

FALSE PROPHETS: Error, perversity, and self-seeking are a part of human weakness. Therefore, from time to time false claimants of prophethood raised their head in this world. The Gospel of St. Matthew cautions: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (7:15)

On return from his Farewell Pilgrimage, the Holy Prophet was amply satisfied with the grandeur and glory that now belonged to Islam. He was now giving thought to the threatening Roman might and the means to quell it. It was at this time that one Musailma, the Liar, claimed that one half of the earth belonged to him and the other half to the Quraish. It was a prelude to his open claim to prophethood, but the Prophethood ended with Muhammad *'Sallallahu 'alaihi wa sallam)* according to the Word of God Himself. The Holy Prophet replied to Musailma: "The earth belongs to Allah and He causes it to be inherited by whom He pleases among His various servants, and peace be upon him who follows the guidance." (Tabari). The Liar came in the open after the demise of the Holy Prophet, and was then finished. Two other persons, namely Tulaiha Zaa'im bin Asad of Najd and Aswad 'Awsi of Yemen claimed prophethood but they too, were put to death.

SEAL OF PROPHETS: Almighty God Himself made it clear, beyond any shadow of doubt, that Muhammad *(Sallallahu 'alaihi wa sallam)* was the Seal of the Prophets (33:40), that is with him ended the Prophethood for all time to come. There are several Ahadith (Sayings) of the Holy Prophet to this effect. To quote a few, he said:

> "I have been recorded near Allah as the Seal of the Prophets, and Adam was then mingled with dust. I am informing you the first of my affairs: The invocation of Abraham, the good news of Jesus, and the dream of my mother who dreamt when she conceived me, and there went out of her a light which shed lustre on the palaces of Syria." (Musnaad Ahmad)

> "I have been given superiority over all other Prophets for six things. I have been given the perfect and comprehensive Revelation (Al-Qur'an); I have been granted awe (that inspires respect); spoils of war (booty) have been made lawful to me; earth has been made a praying place for me and a means of purification; I have been sent towards all the creation; and the Prophets came to an end with me." (Muslim)

with Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*)? To answer this question we must go into the *raison d etre* of Prophethood. Dr Majid Ali Khan elucidates

> "A Prophet in any community or nation was sent mainly because of three reasons:
>
> 1. That previously no Prophet was sent to guide them.
> 2. That Prophets were sent but their teachings were not preserved or were abrogated and it became practically impossible for the people of that nation or community to follow them.
> 3. That the teachings of past Prophets were inadequate to cope with the further advancement of the society.

"When we examine the case of the Holy Prophet, Hadrat Muhammad (*Sallallahu 'alaihi wa sallam*), keeping in view the above points, we see that all these three causes have been eliminated in his case. His mission is universal, hence the need of a national prophet has been eradicated. The message he brought has been preserved since his advent without any change and not only that but all the private and public records of his life and doings have also been conserved in their pristine purity. All those who want to follow him could see such records. Thirdly, his message is perfect and complete and his preachings, admonitions and injunctions are universally applicable. There is no sphere of human society in which his guidance is not available and there is 'no room of human conduct or activity which leave a room for improvement'. Therefore, Hadrat Muhammad (*Sallallahu 'alaihi wa sallam*) is the last of all the Prophets and there is no need of any prophet, whether within the sphere of Islam or outside, after him." *Muhammad the Final Messenger*, Lahore, pp. 360-61)

Here we are also reminded of an important passage from Edward Gibbon who wrote, "During six hundred years the Gospel was the way of truth and salvation; but the Christians insensibly forgot both the laws and examples of their founder; and Mahomet was instructed by the Gnostics to accuse the church, as well as the synagogue, of corrupting the integrity of the sacred text. The piety of Moses and of Christ rejoiced in the assurance of a future Prophet more illustrious than themselves: the evangelic promise of the *Paraclete* was prefigured in the name, and accomplishment in the person, of Mahomet, the greatest and the last of the apostles of God." (*The Decline and Fall of the Roman Empire*, Ch. 50).

Almighty God sent his Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as a mercy for the worlds (21:107), as a bringer of good tidings and as a warner to mankind (34 28), and with a universal mission and faith, as follows:

> "Say. O men! I am sent unto you all as the Apostle of God to Whom belong the dominions of the heavens and the earth: there is no god but He: it is He Who gives both life and death. So believe in God and His Apostle — the unlettered Prophet — who believes in God and His Words: follow him that you may be guided." (7:158)

THE EMPIRE: After all, a faith or a religion cannot function in vacuum. It needs a territory and an administration to protect and promote itself. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) did not lose sight of this aspect of his mission. And he attained success in this behalf. As Professor Margoliouth has said, "At the time of Muhammad's death, his political work was not left unfinished. He had established a stable state — socio-religious He joined the jarring feudal units of Arabia into a nation. He gave the Arabs a universal Faith and joined them into a fraternity stronger than family or blood-ties."

Yet this founder of the kingdom of God on the earth, as Edward Gibbon says, "despised the pomp of royalty: the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the penance and merit of an hermit, he observed, without effort or vanity the abstemious diet of an Arab and a soldier." (*The Decline and Fall of the Roman Empire*, Ch. 50).

Much more, he had sown the seed of a still greater kingdom of God, to come in not too distant a future. Jawaharlal Nehru writes, "The Arabs who, in a fine frenzy of enthusiasm and with a dynamic energy, had spread out and conquered from Spain to the borders of Mangolia, carrying with them a brilliant culture, did not come to India proper.... Islam may be said to begin with Hijrat, the departure of the Prophet Mohammed from Mecca to Medina, in 622 A.C. Mohammad died ten years later. Some time was spent in consolidating the position in Arabia, and then those astounding series of events took place which carried the Arabs, with the banner of Islam, right across central Asia in the East and across the whole north African countries to Spain and France in the west.... This triumphant career of a people,

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

EDITORIAL

TWILIGHT OF PROPHETHOOD

IF THE TIME-MACHINE of imagination is reversed 1400 years back, we come to Rabi'ul-Awwal of the year 10 Hijra which marked the beginning of the last year of the Holy Prophet's earthly existence. His apostolic mission was about to come to its end. A twilight was about to fall on Prophet-hood for ever.

Almighty God promised in Qur'an Majeed that the future would be better for him than the present (93:4) and He had since testified to have granted him super-abundance (108:1) of all good things. He gave him the glad tidings of a manifest victory (48:1) and this victory did come by way of the conquest of Makkah, with a clear enough warning of his end to come.

> "When comes to help of God and the Victory and you do see the people enter God's religion in crowds, celebrate the praises of your Lord and pray for His forgiveness, for He is Oft-Returning" (110:1-3)

By now he had established firmly Islam's five articles of faith, viz. God's Oneness *(Tawheed)*, Prayer *(Salaat)*, Fasting *(Saum)*, Poor-tax *(Zakaat)*, and the Pilgrimage *(Hajj)*. All that remained now was for him to perform the Pilgrimage which he did in this last year of his this-worldly life. On this occasion he also delivered his Farewell Pilgrimage Sermon at 'Arafaat, giving to mankind a matchless Charter of Human Rights for all time. Almighty God said :

> "Blessed is He Who sent down the Criterion *(Al-Furqaan)* to His servant (Muhammad) that it may be an admonition to all creatures." (25:1)

And at the end of his Farewell Pilgrimage Sermon descended God's following revelation to confirm the completion of the religion, thereby to admit fulfilment of His servant's mission:

> *"....This day have I perfected the religion for you, completed my favour upon you, and have chosen for you Islam as your religion...." (5:3)*

Here was a clear indication that God's purpose with man was fulfilled by means of Qur'an Majeed and the Traditions of its exemplifier, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

Qur'an Majeed made it clear much earlier that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was mortal and that he was to be the last of the Prophets of God:

> "Muhammad is no more than an apostle: many were the apostles that went before him. If he died or were slain, will you then turn back on your heels?...." (3:144)
>
> "Muhammad is not the father of any one of your men, but the Apostle of God and the Seal of the Prophets...." (33:40)

He himself now had the premonition of his coming physical death. On the occasion of his Farewell Pilgrimage he exhorted the people:

> "Learn of me the way the Pilgrimage *(Hajj)* is to be performed. I do not know, but maybe I should have no chance of another Pilgrimage:" (Muslim)

Then he visited the graves of the martyrs of Uhud. He prayed for their souls and, as Sahih Bukhari has it, spoke some parting words with such feeling as a dying man shows while saying goodbye to his living kinsmen. Thereafter he made a speech, thus:

> "I shall be visiting the fountain of Paradise before you do. It is as large as the distance between Aylah and Juhfah. I have been given the key to the treasures of the world. I am not afraid that you will associate partners with God, but I fear lest you should get engrossed in worldly interests and kill one another on that account, and consequently be destroyed as nations have been destroyed before you."

In short, there were now clear indications that the passing away of the last of the Prophets of God was nigh and Prophethood was entering its twilight zone. Physical death came to him three months after his historic Farewell Pilgrimage, that is in *Rabi'-ul-awwal of 11 Hijra. Shortly before, he said:*

> *"God has given His servant the option to choose between the good things of earthly life and that which is in the Hereafter, and the servant chooses that which is with God."* (Bukhari)

END OF PROPHETHOOD: The question arises as to why it pleased God to bring to an end the instructive and magnific institution of Prophethood,

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اليقين
انترنيشنل

مجلة
دار التصنيف (برائيويت) لميتيد

المجلد ٣٨ ٢٠ ربيع الاول ، ١٤١٠ هـ الموافق ٢٢ اكتوبر ، ١٩٨٩ م العدد ١٢

ذكرى مولد خير الرسل:

— نبينا ﷺ رسول الانسانية كلها ، قاصيها ودانيها .

— له الفضل الأكبر لا على أمة الاسلام فحسب ، بل على جميع الأمم .

— كانت ميلاده رحمة للعالمين وفاتحة سعادة ـ شملت الخلق أجمعين .

— كان ﷺ خير الورى ونور الهدى ورائد المجتمع الانسانى إلى الخير والفلاح .

تُطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام، فنتنا شدهم أن يؤمّنوا حرمتها. من الواجب أن يتم التخلّص من الصّفحات المطبوعة بها بالطّريقة الإسلاميّة اللائقة . وشكرا .

بسم الله الرحمن الرحيم

روى عن فاطمة بنت محمد ﷺ ورضى الله عنها انها قالت : مربى رسول الله وانا مضطجعة متصبحة فحركنى برجله ثم قال : يا بنية ، قومى اشهدى رزق ربك ولاتكونى من الغافلين ، فان الله يقسم ارزاق الناس مابين طلوع الفجر الى طلوع الشمس .

متفق عليه

ان وقت الفجر فيه بركة وسعادة فى كل ما يقوم به المرء من اعمال حسنة فعلى المؤمن ان لا يدع هذه البركة والسعادة تفوت بغفلته .

التحرير

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أعداد المجلة السالفة للسنة الكاملة متوفرة لشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية والعدد ٣٦ مقابل ١٠ روبية ، وذلك ماعدا أجرة البريد

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لساكنى باكستان : ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد : دار التصنيف ، مجاهد آباد ، حب ريفر رود ، كراتشى - باكستان .

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التسديد مقدما

وَاللَّهُ وَلِيُّ التَّوْفِيقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ العُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
حَسُنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِتْرَتِهِ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ .

ذكرى مولد خير الرسل

فضلية الشيخ عبد اللطيف حمزة

لكل أمة متحضرة ذكريات عزيزة تحتفل بأحيائها كل عام لتدل على أنها أمة راقية ، ذات شأن رفيع وتاريخ مجيد وعنصر كريم وأنها تقدر أعمال رجالها العاملين وتعترف لهم بالجميل فيما بذلوه من جهد وعرق فى سبيل رقى الانسانية من اعمال خيرية أو اكتشافات علمية أو اصلاحات اجتماعية .

والأمة التى تعتز برجالها المصلحين فتفتخر بتكريمهم . وتبالغ فى احترامهم . فى حياتهم وتمجد ذكراهم بعد مماتهم . تكون قد أدت واجبا إنسانيا ووطنيا وخلقيا . يعبر عن وفائها لأرواح العظماء الذين كانوا فى حياتهم . أوفياء لقومهم مخلصين كل الاخلاص لوطنهم .

ولا أكون مبالغا إن قلت : إن احتفالنا بذكرى ميلاد نبينا محمد صلوات الله وسلامه عليه افضل وأعظم وأكرم من كل احتفال يقام فى العالم . لماذا ؟ لأن الواحد منها يرمى إلى ذكرى رجل قد نفع أبناء أمته فحسب .

أما نبينا عليه الصلاة والسلام . فهو رسول الانسانية كلها . قاصيها ودانيها . فله الفضل الأكبر لا على أمة الاسلام فحسب . بل على جميع الأمم . فالناس كلهم مدينون له بالتكريم والتعظيم فى النصف الثانى من القرن السادس الميلادى . وفى بيت هادىء من بيوت مكة . لاجلبة فيه ولا ضوضاء . وليس به مظهر من مظاهر الترف والثراء ولدت آمنة بنت وهب سيد ولد آدم محمد بن عبد الله ابن عبد المطلب بن هاشم . النبى العربى الأمى أكرم الخلق على الله وصفوته من بنى البشر خلق مكملا بمحاسن الشمائل ومكارم الأخلاق . منفردا بمحاسن الأعمال .

ولقد أراد الله لحكمة بالغة لا يعلمها إلا هو أن يولد محمد صلوات الله وسلامه عليه يتيما ، فقد مات أبوه وهو جنين فى بطن أمه . فخرج إلى الدنيا محروما من حنان الأبوة . ولم تلبث أمه طويلا حتى لحقت بأبيه . فحرم أيضا من حنان الأمومة . ولكن عناية كبرى تولته . ويدا رحيمة من عالم الغيب حاطته . واستدار الزمان وبلغ الطفل مبلغ الرجال . بعد أن صنعه الله على عينه . فاذا باليتيم يصطفيه ربه لهدايته . ويختصه برسالته . وينشر فى الدنيا اصلاحا لم تسمع الانسانية بمثله من قبل . ولا سبقه إليه أحد من القادة والمصلحين . أو الأنبياء والمرسلين . فكان ميلاده رحمة للعالمين وفاتحة سعادة ـ شملت الخلق أجمعين . فما من أمة على الأرض إلا نالت خيرا بمولده . وجنت من أثمار كتابه وهدايته . ولئن أنكر هذه الحقيقة جاهل أو جحود . فقد عمى أو تعامى عن جادة الهدى فلطالما رأينا أناسا من غير المسلمين قد نزهوا أقلامهم عن الكذب وأنفسهم عن الغش . فالقوا نظرة صادقة على الماضى والحاضر . وتبينوا ما كانت عليه الأمم والشعوب قبل الاسلام . من فوضى أخلاقية . وارتباكات معيشية . ومعاملات وحشية بعيدة كل البعد عن الانسانية . ثم قارنوا ذلك بما استفاده العالم من مبادىء الاسلام وآدابه ومناهج تشريعه وتعاليم كتابه . فمثلت الحقيقة أمام أعينهم فما وسعهم إلا أن يشهدوا بأن النور الالهى الذى انبعث من مكة قد أنار الدنيا واستفاد منه جميع سكان الأرض على اختلاف الأجناس والأديان واللغات والبلدان .

ورأوا أن هذا النور بعد ما سطع فى أفق جزيرة العرب . فأحالها بأكلها من وثنية إلى توحيد ومن جهالة إلى علم . ومن تفرقة إلى وحدة . فتكونت بفضله هذه الأمة المتمدنية التى شرفها الله على سائر الأمم . ثم امتد سلطانها على معظم أقطار المعمورة . كذلك تألق سناه فى آفاق العالم شرقا وغربا . فأنار الأذهان وأيقظ القلوب . وأطلق العقول من أثر الخمول وفتح للتفكير أبوابا تسمو بالانسانية إلى مراق لا حد لها .

لقد كانت قافلة الحياة قبل ميلاد الرسول جائرة السبيل . حائرة الدليل . فالعرب أشتات لاتجمع بينهم عقيدة صحيحة . ولاتؤلف بينهم كلمة جامعة . تتقاسم سيادتهم دولتا الفرس والروم فهداهم الله برسوله إلى صراط مستقيم . ووحد كلمتهم بحبله المتين فاذا عبيد الشرك يحملون مشاعل التوحيد . وإذا المستضعفون فى الأرض سادة للعالمين وفى هذا يقول الله تعالى (واعتصموا بحبل الله جميعا ولا تفرقوا واذكروا نعمة الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته أخوانا وكنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون) الآية رقم ١٠٣ من سورة آل عمران . ويقول سبحانه (واذكروا إذ انتم قليل مستضعفون فى الأرض تخافون أن يتخطفكم الناس فآواكم وأيدكم بنصره ورزقكم من الطيبات لعلكم تشكرون) الآية رقم ٢٦ من سورة الأنفال .

كلما طلع هلال ربيع الأول كل عام هتف الهاتفون بأسم سيدنا محمد عليه الصلاة والسلام خير الورى ونور الهدى . ورائد المجتمع الانسانى إلى الخير والفلاح . وكان الذكرى الخالدة التليدة هى البشرى المقبلة الجديدة . تبلى القرون ولاتبلى جدتها . تفنى السنون ولا تفنى روعتها . وأنها لذكرى تشع منها أضواء تتلألأ من سيرة المصطفى صلوات الله وسلامه عليه وشمائله وهديه وفضائله . فهى مجموعة من المثل العليا فى مكارم الأخلاق ومحامد الأفعال وجلائل الأعمال . والتاريخ أصدق شاهد على صبره ومثابرته وجده فى نشر رسالته . واحتماله الأذى فى سبيل دعوته مع

صدق وأمانة وإقدام وشجاعة . وتواضع وسماحة ولطف وسخاء . ورحمة ووفاء حتى أستأهل ثناء ربه عليه بقوله عزوجل (لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم) الآية رقم ١٢٨ من سورة التوبة وقوله جل شأنه : ﴿وإنك لعلى خلق عظيم﴾ الآية رقم ٤ من سورة القلم .

إن خير ما نحي بذكرى ميلاد رسولنا الكريم صلوات الله وسلامه عليه . أن نذكر ما تحلى به من مكارم الأخلاق . فيكون لنا فيه الأسوة الحسنة . والقدوة الطيبة .

فنذكر ثباته الفريد حين تألبت عليه قوى الشر بالوعد والوعيد لتنال من تصميمه وعزيمته . فقال لعمه أبي طالب تلك الكلمة التي لا يزال صداها يرن في سمع التاريخ (والله يا عم لو وضعوا الشمس في يميني والقمر في شمالي على أن أترك هذا الأمر ماتركته حتى يظهره الله أو أهلك (دونه) ونذكر صفحه وعفوه عن أعدائه الذين آذوه أبلغ الأيذاء . وناصبوه أشد العداء وأخرجوه من وطنه . فقد وقف في المسجد الحرام يوم الفتح الأكبر يقول لخصومه (ما تظنون أني فاعل بكم ؟ قالوا : خيرا . أخ كريم وابن أخ كريم . فقال الرسول الكريم (اذهبوا فأنتم الطلقاء) .

ونذكر سخاءه وحنوه الرائع على أمته . فقد كان يعطي من سأله عطاء من لا يخشى الفقر وقد لا يجد عنده ما يعطيه . فيأذن للسائل في الاقتراض . وعليه ﷺ الوفاء وأنه لقام في التكافل الاجتماعي فوق مقام الأب من بنيه . والأخ من أخيه ، والقائد من ذويه ويصور القرآن الكريم هذا المكان السامي أصدق تصوير بقوله (النبي أولى بالمؤمنين من أنفسهم) من الآية رقم ٦ من سورة الأحزاب .

ولولا ان الانسان ظلوم جهول مطبوع على الانكار وقلة الانصاف لما رأينا امة من الامم على وجه الارض إلا قامت تشارك المسلمين في إحياء ذكرى هذا المولد الاقدس اعترافا لصاحبه صلوات الله وسلامه عليه بالجميل.

وان احتفال المسلمين بذكرى هذا المولد المعظم مظهر من مظاهر شعورهم بالوفاء لرسول الهداية ﷺ الذي فرحت بمولده ملائكة السماء وارواح الانبياء وان مجتمعاتنا الدينية لتبعث فينا روحا جديدة تؤهلنا إلى استكمال الفضائل وإحياء الشعور وتوحيد الكلمة وتحسين الاعمال وتوثيق الآمال وإنماء الصلاح في قلوبنا والشرف في نفوسنا فان النفس لا تسمو إلى المعالي إلا بقوة إيمانها بالله . وروابط الصلة بينها وبين هاديها وشفيعها صلوات الله وسلامه عليه.

وإننا بهذه الذكرى المجيدة نعلم ابناءنا كيف يجب ان ينشأوا على تعظيم نبيهم وتكريم الصالحين من اسلافهم . والافتخار بتاريخهم والتمسك بأهداب دينهم . ليكونوا إن شاء الله خلفا صالحا يحافظون على آداب الاسلام وينشأون على حب سيد المرسلين صلوات الله وسلامه عليه.

عن ابي هريرة رضي الله عنه عن النبي ﷺ قال (بعثت من خير قرون بني آدم قرنا فقرنا . حتى كنت من القرن الذي كنت فيه) رواه البخاري .

وعن واثلة الاسقع عن النبي ﷺ قال (إن الله اصطفى كنانة من ولد اسماعيل واصطفى قريشا من كنانة . واصطفى من قريش بني هاشم واصطفاني من بني هاشم) رواه مسلم والترمذي وصلوات الله وسلاما على صاحب هذه الذكرى العطرى صلاة وسلامه دائمين إلى يوم الدين .

اليهود كانوا يتوقعون ميلاده (صلى الله عليه وسلم)

كانت الكتب السماوية تبشر بقرب ميلاد رسول من بني اسماعيل ، موطنه وادى فاران بالحجاز ، وقد جاء بتلك الكتب علاماته ، ومنها خاتم النبوة بين كتفيه . وكان اليهود يتوقعون ظهوره فى الفترة التى ولد فيها ، وكانوا أيام حروبهم مع الأوس والخزرج ، يستفتحون به عليهم، ويتوعدونهم بأنهم سيبادرون بالايمان به ، ويقتلونهم معه قتل عاد وارم ، ولكنهم كفروا به بعد مبعثه ، وسارع الأوس والخزرج إلى الايمان به بعد حرب بعاث الشهيرة ، وفى ذلك يقول الله تعالى فى سورة البقرة « ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين » وفى سورة البينة « لم يكن الذين كفروا من أهل الكتاب والمشركين منفكين حتى تأتيهم البينة رسول من الله يتلو صحفا مطهرة فيها كتب قيمة وما تفرق الذين اوتوا الكتاب إلا من بعد ما جاءتهم البينة . . » إلى آخر السورة الكريمة .

وروى عن عبد الله بن عمرو بن العاص انه قال وكان بمر الظهران راهب يسمى عيصا من أهل الشام وكان يقول : يوشك ان يولد فيكم يا اهل مكة مولود تدين له العرب ويملك العجم . وهذا زمانه » .

نموذج من اخلاقه فى نشأته

كان بنو قومه يعاقرون الخمر ويرونها مجلبة للكرم والشجاعة ، والنخوة والنجدة والمروءة ، ولكن محمدا حرمها على نفسه فى صباه وفى شبابه قبل ان يشرفه الله بالنبوة ، لانه كان يرى فيها غير ما رأوا ، إذ كان يراها ام الخبائث ومفتاح الشر ومحطمة العقل والارادة والجسد ، ومفسدة المال .

وكانوا يعكفون على اصنام لهم عابدين لاثذين ، يزعمون انها رمز للملأ الاعلى ، ويحسبون انها تقربهم إلى الله زلفى إن عبدوها ، وتمنحهم الخير وتدفع عنهم الشر إن لاذوا بها ، ولكن محمدا لم يذهب فيها مذهبهم ، فقد كان يراها مخلوقة لا خالقة ، ومبعدة عن الله لا مقربة إليه، وضعيفة لا حول لها ولا قوة ، فلا تجلب خيرا ولا تدفع شرا ، ويرى ان الله ليس بحاجة إلى وسيط يقرب عباده إليه ، وان عبادتها إهدار للقيم العقلية ، وإجحاف فى حق الربوبية ، فلذا نشأ منكرا لها ، بعيدا عن الاعتراف بقدسيتها . . . .

(المقال بقية)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	and they shall be the greatest losers in the Hereafter.		*wa hum fil-aa-khi-ra-ti hu-mul-akh-sa-roon.*	وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ۝
6	And indeed you have been made to receive the Quran	6.	*Wa in-na-ka la-tu-laq-qal-qur-aa-na*	وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ
	from One, All-Wise, All-Knowing.		*mil-la-dun ha-kee-min 'a-leem.*	مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ۝
7	When Moses said to his family I have seen fire.	7	*Iz qaa-la moo-saa li-ah-li-hee in-nee aa-nas-tu naa-raa.*	إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا
	I will either bring you news about it,		*Sa-aa-tee-kum-min-haa bi-kha-ba-rin*	سَآتِيكُمْ مِنْهَا بِخَبَرٍ
	or I will bring a lighted brand,		*au aa-tee-kum bi-shi-haa-bin qa-ba-sil-*	أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ
	so that you may perhaps warm yourselves		*la-'al-la-kum tas-ta-loon.*	لَعَلَّكُمْ تَصْطَلُونَ ۝
8	So when he came to it, a voice was heard (saying):	8	*Fa-lam-maa jaa-a-haa noo-di-ya*	فَلَمَّا جَاءَهَا نُودِيَ
	Blessed is he who is in the fire and whoever are around it		*am-boo-ri-ka man fin-naa-ri wa man hau-la-haa.*	أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا
	And Holy is Allah, the Lord of the Worlds		*Wa sub-haa-nal-laa-hi rab-bil-'aa-la-meen.*	وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Revealed at Makkah	*Mak-kieey-yah*	اياتها (٩٣) سورة النمل مكية (٢٧) ركوعاتها
7 Sections, 93 Verses	*Ru-koo-'aa-tu-haa* 7, *Aa-yaa-tu-haa* 93	
In the name of Allah, the All-Compassionate, the Most Merciful.	*Bis-mil-laa-hir-rah-maa-nir-ra-heem*	بسم الله الرحمن الرحيم
SECTION 1	*RU-KOO' 1*	ركوع ١
1. Taa Seen These are the verses of the Quran	1 *Taa-Seen Til-ka aa-yaa-tul-qur-aa-ni*	طس تلك ايت القرآن
and of a Perspicuous Book,	*wa ki-taa-bim-mu-been.*	وكتاب مبين
2 A guidance and good tidings for the believers,	2 *Hu-danw-wa bush-raa lil-mu'-mi-neen*	هدى وبشرى للمؤمنين
3. who keep up the prayer and pay the Zakaat (the mandatory charity),	3 *Al-la-zee-na yu-qee-moo-nas-sa-laa-ta wa yu'-too-naz-za-kaa-ta*	الذين يقيمون الصلوة ويؤتون الزكوة
and they (firmly) believe in the Hereafter	*wa hum bil-aa-khi-ra-ti hum yoo-qi-noon.*	وهم بالاخرة هم يوقنون
4. Surely, as to those who do not believe in the Hereafter	4 *In-nal-la-zee-na laa yu'-mi-noo-na bil-aa-khi-ra-ti*	ان الذين لا يؤمنون بالاخرة
We have made their deeds look fair-seeming to them,	*zaiy-yan-naa la-hum a'-maa-la-hum*	زينا لهم اعمالهم
so they wander about blindly.	*fa-hum ya'-ma-hoon.*	فهم يعمهون
5 They are those for whom there is an evil punishment;	5. *U-laa-i-kal-la-zee-na la-hum soo-ul-'a-zaa-bi*	اولئك الذين لهم سوء العذاب

	and most of them are liars.		*wa ak-sa-ru-hum kaa-zi-boon*	وأكثرهم كذبون
224	And as for the poets — it is (only) the misguided who follow them.	224	*Wash-shu-'a-raa-u yat-ta-bi-'u-hu-mul-ghaa-oon.*	والشعراء يتبعهم الغاون
225	Do you not see that they (the poets) wander about in every valley?	225	*A-lam ta-ra an-na-hum fee kul-li waa-dieey-ya-hee-moon.*	ألم تر أنهم في كل واد يهيمون
226	And that they say what they do not practise,	226	*Wa an-na-hum ya-qoo-loo-na maa laa yaf-'a-loon*	وأنهم يقولون ما لا يفعلون
227	Except those who believe and do good deeds	227.	*Il-lal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	إلا الذين آمنوا وعملوا الصلحت
	and remember Allah much		*wa za-ka-rul-laa-ha ka-see-ranw-*	وذكروا الله كثيرا
	and avenge themselves (only) after they are wronged		*wan-ta-sa-roo mim-ba'-di maa zu-li-moo*	وانتصروا من بعد ما ظلموا
	And now those who do wrong shall come to know		*Wa sa-ya'-la-mul-la-zee-na za-la-moo*	وسيعلم الذين ظلموا
	what an (evil) turning they will have to take		*aieey-ya mun-qa-la-bieeny-yan-qa-li-boon.*	أي منقلب ينقلبون

CHAPTER 26 ASH-SHU-'A-RAA' ENDS HERE

تم هنا بحمد الله ترجمة السورة ٢٦ - الشعراء .

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ ح=ḥ ز=ż ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ء=' (Jerk)
Bold *Madd* آ=ãã وٓ=õõ یٓ=ẽẽ Fine *Madd* آ=ãa وٓ=õo یٓ=ẽe

Part 19 Wa Qaa-lal-la-zee-na		*Chapter 26 Ash-shu-'a-rãã'*		١٩-وقال الذين ٢٦-الشعراء
SECTION 11 *(Contd)*		RU-KOO' 11 *(Contd)*		ركوع ١١ (متبع)
216	But if they disobey you, then say:	216	*Fa-in 'a-ṣau-ka fa-qul*	فإن عصوك فقل
	I am free from (the blame of) what you do		*in-nee ba-rẽẽ-um-mim-maa ta'-ma-loon.*	إني بريء مما تعملون ۝
217	And put your trust in the Mighty, the Most Merciful (Allah)	217	*Wa ta-wak-kal 'a-lal-'a-ẓee-ẓir-ra-ḥeem*	وتوكل على العزيز الرحيم ۝
218.	Who sees you when you stand up	218	*Al-la-zee ya-raa-ka ḥee-na ta-qoo-mu*	الذي يراك حين تقوم ۝
219	And (sees) your turning among the worshippers	219.	*wa ta-qal-lu-ba-ka fis-saa-ji-deen*	وتقلبك في السجدين ۝
220	Indeed, He is the All-Hearing the All-Knowing.	220	*In-na-hoo hu-was-sa-mee-'ul-'a-leem*	إنه هو السميع العليم ۝
221.	Shall I tell you on whom the devils descend?	221	*Hal u-nab-bi-u-kum 'a-laa man ta-naz-ẓa-lush-sha-yaa-ṭeen*	هل أنبئكم على من تنزل الشيطين ۝
222	They descend on every liar, sinner;	222	*Ta-naz-ẓa-lu 'a-laa kul-li af-faa-kin a-ṣeem.*	تنزل على كل أفاك أثيم ۝
223.	They overhear (secrets to pass them on to the people)	223.	*Yul-qoo-nas-sam-'a*	يلقون السمع

QUESTIONS AND ANSWERS

ZABEEHA

Those who believe in Allah (God) and His Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* are duty-bound to abstain strictly from taking the flesh or meat of animals that are forbidden *(Haraam)* and are slaughtered not in the manner prescribed by Shari'at and without prior recitation of the name of Allah as required by Shari'at of Islam.

Certain people assume that by reciting *"Bismillah"* before eating the meat of animals not slaughtered according to Shari'at Law, may serve the purpose.

It may be carefully noted that such meat cannot be regarded *Halaal*. It will remain *Haraam* even if the whole Qur'an is read out before eating it.

We answer below an important Question on *Zabeeha* (killing of animals and eating their meat) for the guidance of our Muslim brethren residing in such foreign countries where animals are not slaughtered according to Shari'at Law

QUESTION

What is the Shari'at Law regarding the eating of flesh of animals not slaughtered according to the Islamic method, viz. Cutting across their throat, draining their blood, and recitation of the name of Allah and His praise? What is the position of the killing done by non-Muslims or non-People of the Book?

ANSWER

Those who believe in Allah (God) and the Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* are ordained to abstain completely from eating the flesh or meat of animals slaughtered without reciting:

> *Bismillah Allah-o-Akbar*, as prescribed in Shari'at, or not slaughtered in the manner prescribed by Shari'at Law.

Saying *"Bismillah"* before starting eating meat of the animals not slaughtered according to Shari'at Law, shall not serve the purpose. By such recitation, the flesh or meat of the animals in question does not become *Halaal (lawful)* It will remain *Haraam* (forbidden) even if the whole Qur'an is recited before eating it. Machine-slaughtered flesh falls in the forbidden category. Flesh of animals slaughtered by the People of the Book only is permissible provided the animals are lawful, they are slaughtered in the correct manner, and the name of God alone is recited before slaughtering

The prohibited animals for eating are not permissible under any circumstances. Similarly animals not slaughtered in the right manner and in the name of God, are totally prohibited.

These elucidations are for the guidance of readers of Yaqeen International who will, it is hoped, strictly follow them and also educate others to do the same.

In future, Insha' Allah, we shall deal in these columns with Questions of Fiqh which our readers may like to send to us. We shall give answers in Yaqeen International from time to time to enlighten our readers.

Our intention is to educate our readers with the Islamic teachings needed in our day to day life.

(Contd. from page 143, *Col.* 3)

required to obey the injunctions laid down by Allah so that they can answer the challenge and meet with success by pleasing Allah.

May Allah bless and guide Da'ai who have made Da'wah their life mission. Aameen!

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of millions by urging them to look down upon religion as symbolic of backwardness and as a hindrance to the material progress of man because it forbids him to many earthly things which are so captivating, so tempting, so alluring, the source of so much jobs and pleasures "You only live once", he is so constantly reminded After all, they say, there is no limit to the intelligence of man. Hasn't man gone to the moon? Hasn't he started the era of test-tube babies? Is he not interfering successfully in the sphere of genetics so as to be able to choose the type of being he wishes to create, an exclusive province of God?,

I can see many of our theologians giving confusing and evasive replies to all these questions for bluffing their way through, because they are not sufficiently equipped People, young and old, these days are very inquisitive and thirsty for knowledge Everything that is vivid, living and strikes their imagination constitutes a challenge, just like Islam, as a faith, used to be a living religion and a serious challenge to the contemporaries of the time whether friends or foes Islam, as a living religion, can still supply a satisfactory answer to every question. The question is· Do we Muslims represent it even formally?

The Living Religion· The main difference between Islam and other religions is that Islam has its roots in the Holy Qur'an, which, since its revelation up to this day, has been transmitted from generation to generation, word for word, in its pure, untainted original form. Islam, it should be remembered, does not change in order to suit any prevailing conditions or circumstances. One cannot pay lip-service to Islam. There is no such thing as being a follower of Islam without being a believer A Muslim is not a person gratified with a Muslim name or a person who, by a happy coincidence, is born in a Muslim home

It is important to mention here that parents have a great responsibility towards Allah inasmuch as they are the first and the most influential preachers of truth in respect of their own children They should see to it that not only do they inculcate Islamic way of life in their children, but that they also live like Muslims.

Contemporary Islamic Worker The mission of spreading the Islamic faith is carried on mainly by persons who have taken upon themselves this laudable task While conceding that their intention is highly commendable, it is obvious that they fail to achieve their goal inasmuch as very often the medium (language) used is not understood by the majority of the audience who just sit there and listen because it is *"Sawaab"* to listen, or the speaker does not have what the Holy Qur'an so beautifully and succinctly terms *"hikmah"* so as to get and preserve the attention of the audience in the hope of driving home and, Allah Willing, convincing the audience

There is very little point in asking or coercing people, for example, to sit down and listen to the narration of a *"hadith"* at high speed, for the risk of misunderstanding is great and the risk is greater still when one thinks of the metamorphosis which inevitably takes place through the chain of narrators

Da'wah is fast becoming "a full-time occupation" for some people, while it ought to be a part and parcel of the ordinary life of the individual One of the criticisms frequently levelled at our contemporary workers of Islam is that one seldom finds them working to earn their living or helping tasks so as to set the example by their conduct, just like the Holy Prophet of Islam *(Sallallahu 'alaihi wa sallam)* used to do

Personality Cult. The greatest danger which faces the Islamic worker is the cultivation of his own personality and losing sight of the truth, which he originally set out to preach. Today, religion is also the perfect facade for the politician, the public man, the hypocrite who sets out to beguile and deceive because he finds that more and more people, disillusioned with the material world, are coming back to Islam for comfort. Religion should never become a means to an end The mushrooming of so many so-called 'religious sects" is a timely reminder that religion is being used as a cover.

Those who are genuinely involved in Islamic work should take all possible precautions to safeguard against the risk of finding their audience attaching more importance to their person than to the message they have set out to propagate, so that after the passing away of the preacher, his disciples do not commit *"Shirk"* by worshipping him. Pride, showing-off, ostentation, etc., are incompatible with the qualities which should characterise an Islamic worker.

The exhortation to preach Islam and the principles governing such preaching are succinctly and beautifully enunciated in Surah 'al-Nahl, Verse 125 The Sura ends with verse 128, wherein Allah gives the heartwarming assurance that He is with those who set out to do good. As we can see, the prerequisite for the success of the Islamic worker is to obey Allah by following the principles governing such preaching and it is more than urgent that those who intend to embark upon Islamic work should receive the proper training, learn the art of preaching, obtain *"hikmah"* and possess the strength of character and morality

(Contd. on Page 144, *Col.* 1)

wicked persons in the town whom the Apostle ordered to be finished There was among them one 'Abdullah bin Khatal who was so jealous of the Apostle (and his followers) that he had taught his slave-girls derogatory verses against him which they used to sing on tambourine It is stated in the Musnad of Abu Daud that when the Apostle entered Makkah victoriously, 'Abdullah bin Khatal hid himself behind the curtain of the Ka'bah in the hope of being spared from punishment, but the Holy Prophet ordered Hazrat Abu Barzah Aslami to kill him which he did promptly

Hazrat Abu Barzah stayed in Madinah during the entire lifetime of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* During the first Caliphate, too, he remained there During the second Caliphate, however, when the city of Basrah was founded, Hazrat Abu Barzah settled there When differences between Hazrat 'Ali *(Karramallahu waj-ha-hu)* and Hazrat Amir Mu'awiyah *(Razi Allahu 'anhu)* cropped up, Hazrat Abu Barzah supported the former and fought courageously against the Syrian forces. Then he showed his valour in the battle of Nahrwaan against the Kharjites too Hafiz Ibn Hajar has stated in his *"Al-Isaabah"* that Hazrat Abu Barzah participated in the campaign against Khurasan also But he disliked internal dissensions among the Muslims So, he secluded himself from all such strifes and did not participate in the struggle between Marwaan and Hazrat Ibn Zubair *(Razi Allahu 'anhu)*.

Other details of his life are not readily available

ISLAMIC LITERATURE

A list of books on Islam appears on the inner side of Title cover.

DA'WAH

THE ISLAMIC WORKER

Commitments and Responsibilities

This short expose on the subject of "The Islamic Worker, Commitments and Responsibilities" has no other pretension than to be a layman's approach to what is, by its very nature, a rather complex subject. It is mainly intended to be thought-provoking An analysis of this nature, which aims to set out only the glaring examples, cannot be complete, in the sense that it embraces all the possible facets of the work involved However, if it succeeds in stirring some of us, it will have succeeded in its aims, which is primarily that of bringing awareness to right thinking Muslims in a sphere where it has been lacking characteristics

Calling people to Islam is the noblest purpose as the person who assigns to himself such a task does it voluntarily, freely and out of choice Thus he becomes the spiritual heir of the hundreds of thousands of the Prophets who have been sent on earth by Allah, culminating in the finality of the prophethood of our beloved Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. He indeed is the perfect model of how the person who calls to Islam should set the example for himself. For fear of doing an injustice to our Holy Prophet by omitting to mention all the characteristics which adored his person, I am almost tempted to refer to a detailed study of his life-history, more especially his unique approach when dealing with the problem of Da'wah Out of necessity, however, I have to mention at least the basic qualifications and attributes of the Islamic worker.

It is important for a person embarking on a Da'wah mission to ensure that, (1) he has a thorough and profound knowledge and mastery of the Islamic faith, (2) his life should be a model to others in that he lives the Islamic faith by practising what he preaches and preaching what he practises, (3) he has *"hikmah"* (wisdom) so that "the tone, manner, method and content of the invitation to truth and the exposition of the *Deen* of Islam should be adjusted judiciously according to the occasion, place, prevailing circumstances and intellectual and educational level of the listeners", (4) his one and only aim is to seek the pleasure of Allah This should not be taken to mean that unless all these characteristics are present, no Islamic work should be performed Everything depends on circumstances and the prevailing conditions as man will be judged by his intentions

Modern World's Challenges: Islam has to face the challenges of the modern world and the renewed onslaughts of the forces of evil *(Satan)* with as much resources as it had mustered in the past For, in fact, only the shape and the method of the challenge has changed, Satan, the accursed will continue to try to lead mankind astray, and it is the duty of the Islamic worker to remind people, lest they should forget that submission to the Will of Allah leads to eternal bliss and salvation, whilst succumbing to the viles of Satan leads to Hell

No people, even those belonging to the most orthodox Islamic country, have remained immune to the sweeping and devastating influence of Western civilisation and culture It has poisoned the minds

whatever misunderstanding may still be there:

1. C.H. Becker in his book "Christianity and Islam" London (1909) says about expansion of Islam

   "The Crusades, the Turkish wars, and the great expansion of Europe widened the gulf between Christianity and Islam, while as the East was gradually brought under ecclesiastical influence the contrast grew deeper The theory, however, that the Muhammadan conquerors and their successors were inspired by a fanatical hatred of Christianity is a fiction invented by Christians"

2. In his book "Prophet of Islam" (1944 page 14) Lawrence W Browne says "Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword"

3. In "La Grade encyclopaedia. 1984" (Rome 20, p 1006) O Houdes writes:

   "The Jihad was not really obligatory except against peoples who had no revealed religion or who menaced the existence of Islam .. Jihad had to be waged to defend Islam against aggressions Once the war was terminated the Muslims always displayed a great tolerance towards the conquered peoples leaving them their legislation and religious beliefs."

CONCLUSION

The world today suffering from conflicts and fratricidal wars needs the spirit of Jihad and desire for martyrdom more than ever before The oppressed people of the world are looking for a Husain to fight against tyranny and brute forces for reviving the spirit of Islam so as to guide the humanity to peace and security with honour and dignity. Let the oppressed of the world unite to struggle for right against might in the sacred tradition of Imam Husain, and victory will be theirs — Abridged

HEROES OF ISLAM

Hazrat Abu Barzah Aslami

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

During the sixth decade of the first century Hijrah, 'Ubaidullah bin Zayyad was the governor of Basrah. He had some doubt about the existence of Kausar (a rivulet in Paradise). He wanted to clear his mind about it. He asked his people to find out someone who could remove his difficulty in that regard. They named an aged Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who lived in the same town Ibn Zayyad sent for him in his court. The Companion had become too old and feeble but he did come to the governor. However, when he entered the hall 'Ubaidullah bin Zayyad seeing him mocked at him, taunting "So he is your. .Muhammadi" The Companion was much aggrieved to hear these humiliating words from the governor. In a dignified tone he replied

> "I did not know I shall ever see such people who will subject me to indignity for my having been in association of the Holy Prophet."

Then he stepped forward and sat beside the seat where Ibn Zayyad himself was seated. Now Ibn Zayyad elucidating his point asked him·

> "The association with the Holy Prophet has been an embellishment for you Did you hear him saying anything about Kausar?"

The Companion replied: "Many times. He said that whosoever refused to believe in its existence Allah would never let him approach it nor would he be allowed to drink a draught out of it." So saying he left the hall in anger.

This Companion, who considered the association of the Holy Prophet as the most invaluable asset of his life, was Hazrat Abu Barzah Aslami *(Razi Allahu 'anhu)*. His real name was Nadhlah. He belonged to the tribe of Aslam bin Afsaa. His genealogy ran as under:

> Nadhlah bin 'Abdullah bin Haaris bin Hibaal bin Rabi'ah bin D'abal bin Anas bin Khuzaimah bin Maalik bin Salaamaan bin Aslam bin Afsaa.

Nothing is known of his early life, nor can it be said with certainty when his tribe came to settle in Makkah. 'Allamah Ibn S'ad, however, states that Hazrat Abu Barzah Aslami embraced Islam during the earlier period of the Holy Prophet's Apostleship, and that after the Emigration he participated in almost all the battles in the company of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

At the time of the Victory of Makkah (8 A.H.), there were some

sake of Allah for a morning or an evening, is better than the world and all that it contains" (Bukhari and Muslim)

"Guarding the frontiers of an Islamic State for a day and a night is better than a month's fasting and praying at night; and if anybody dies (while guarding the frontiers), the work which he was performing will be continued, similarly his subsistence will be maintained and he will be protected against trials and injuries (of the grave)." (Muslim)

"Death terminates all actions except in the case of a person who guards the frontiers of an Islamic State for the sake of Allah; the activities of such a person continue to multiply till the Day of Judgement, and he is protected against the horrors or torments of the grave" (Abu Daud and Tirmizi)

"Guarding the frontiers of an Islamic State for a day for the sake of Allah, is better than a thousand days of other good works." (Tirmizi)

"The fire of Hell will not touch a person's feet which are covered with dust in the struggle (*Jihad*) for the cause of Allah." (Bukhari)

STATUS OF MARTYR

Islam has granted great honour and high status to martyrs because they die in the cause of Allah, in total obedience to His commands They give their lives so that the people can live in faith, peace and dignity. They sacrifice their wealth so that the honour, wealth and property of others can be secure They lay down their lives in the cause of Allah so that the forces of injustice and disbelief can be defeated, but Almighty God grants them an honoured life that never ends. The Holy Qur'an eulogises their sacred deeds and places them on a very high pedestal of honour as said in the following Qur'anic verses

"Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the Presence of their Lord. they rejoice in the Bounty provided by Allah; and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the Grace and Bounty from Allah, and in fact that Allah suffereth not the reward of the Faithful to be lost (in the least)" (3:169-171)

"And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass And if ye die, or are slain, Lo. it is unto Allah that ye are brought together." (3 157-158)

"Those who leave their homes in the cause of Allah and are then slain or die, on them will Allah bestow verily a goodly provision: Truly Allah is He Who bestows the best provision. Verily He will admit them to a place with which they shall be well pleased, For Allah is All-Knowing Most Forbearing" (22·58-59)

HOLY PROPHET EULOGISES MARTYRS

Just as he emphasised the significance and importance of preparedness for defence all the time Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam)* prophesied a very high ranking to martyrs and eulogised their immortal deeds in his sayings in the same manner as God did in Qur'an Majeed *vide* 9 20. He said:

"No person who has entered Paradise would like to come back to this world, even if he may be given all that the world contains; but a martyr yearns that he may return to the world and be slain ten times for the sake of Allah on account of the honour that he experienced by virtue of his martyrdom." (Bukhari & Muslim)

MARTYRDOM OF IMAM HUSAIN

The martyrdom of Imam Husain *(Razi Allahu 'anhu)*, the grandson of the Prophet of Islam, and of his near and dear ones, at Karbala in the year 61 Hijra, is one of the most significant episodes in human history It has left a very powerful and poignant message for the humankind His struggle was for the right against the might He had only a small ill-equipped band of his kith and kin and his devoted followers against a fully equipped large army of Yazid on the other side. The struggle was between the forces of goodness and of justice, and those of selfishness, tyranny and oppression. In his martyrdom Imam Husain established that when principles are not compromised, the truth and justice do triumph over brute force.

ISLAM AND SWORD

The correct concept and meaning of struggle and sacrifice discussed earlier demolish the myth of spread of Islam by sword. The following few comments by non-muslims about Jihad go to erase

have to pitch themselves against the forces of destruction and doom.

ISLAM. THE WAY TO PEACE

The word "Islam" means peace. It also means to obey, to submit, to yield, to give oneself over. The comprehensive meaning of Islam signifies that human beings can achieve peace of body and soul through total submission to the will and commands of God, for it is He Who guides mankind to peace and tranquillity in this world and also in the Hereafter. Therefore, those who obey His commands revealed through Al-Qur'an, and exemplified by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, would lead a happy and peaceful life. As Islam's objective is to lead people to peace, it provides guidance for creating peaceful environment in the world with a view to maintaining and protecting peace against aggression. Islam's most effective mechanism and motivation for maintaining peace and fighting aggression is "Jihad in the way of God", which means that the struggle or war has to be strictly in obedience to God's commands for defending peace with justice for the humanity. Jihad means total struggle to repel aggression, to fight oppressors, to liberate those who are wrongly suppressed and subjugated, to fight against injustice and tyranny, to struggle for the right against the might, and to deal sternly with the enemies of God and humanity. This struggle is not for personal gains or usurpation of rights and privileges of others or for conquests to build empires. Qur'an Majeed makes the objectives and significance of Jihad clear in the following verses:

> "And why should ye not fight in the cause of Allah and of those who, being weak, are ill treated (and oppressed)? — Men, women, and children whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect, and raise for us from Thee one who will help." (4·75)

> "Those who believe fight in the cause of God; and those who reject Faith fight in the cause of Taghut (Devil). So fight you against the friends of Satan; feeble indeed is the cunning of Satan." (4:76)

> "O believers; Shall I point out to you a bargain that will save you from a woeful scourge? Have faith in Allah and His Apostle and fight for His cause with your wealth and your persons. That would be best for you, if you but knew it." (61:10-11)

JIHAD AGAINST TYRANNY

It is abundantly clear that Islam is for peace but peace can only be maintained if Muslims have means of defending themselves and their Faith. Therefore, war is enjoined for defence againt these who perpetuate oppression or defile Faith. The extreme sacrifice of life in the cause of God devolves upon Muslims. God allows them to fight against, those who have indulged in oppression against them, or broken their treaties, or spread mischief in the land, or obstructed freedom of preaching Islam, and He directs to stop hostilities if their adversaries cease fighting against them.

The following Qur'anic verses provide guidance in this connection:

> "Fight, in the cause of Allah, those who fight you, but do not transgress limits; For Allah loveth not transgressors." (2:190)

> "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression." (2:193)

DEFENDING FRONTIERS

During the period of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, a most significant revolution had been brought about in the human society. Rules and norms for maintaining a peaceful civilised society had been established through a rational and moderate doctrine for the benefit of humanity. Unlike the rule of quick retaliation at the time of prophet Moses and an altogether passive attitude preached by prophet Jesus Christ, this was the doctrine of tolerance, patience and compassion. It nevertheless permitted struggle against aggression and oppression to ensure defence of peace and Faith, life, honour, and property, territory and treaties. The Qur'anic injunctions quoted earlier clearly indicate the reasons and extent of Jihad, or struggle, in every possible way in the cause of God and for the defence of Faith and its freedom. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* also placed great emphasis on the defence of geographical, besides ideological, frontiers as without stable and adequate defensive system no nation or community can live in peace and tranquillity. The following sayings of the Holy Prophet provide guidance:

> "Guarding the border land (even) for a day is better than the world and all that it contains; and the smallest piece of land in Paradise, equal to even your whip, is better than the world and all that it contains. For a person to go on Jihad (fighting or striving) for the

5 And to Moses He said when He conferred Apostleship to him. Verily, I am Allah There is no god *(Ilah)* but I, so serve you Me only " (20:14)

These are only a few Prophets mentioned here for the sake of illustration, otherwise to His every Prophet He commanded to preach as follows.

> "Not an Apostle did We send before you (Muhammad) without this revelation sent by Us to him that there is no god *(Ilah)* but I. Therefore worship and serve Me. (21:25)

In another verse Allah (God) has said:

> "He does send down His angels with revelation of His Command, to such of His servants as He pleases (saying). Warn (people) that there is no god *(Ilah)* but I. So do your duty unto Me." (16:2)

To the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* Allah said:

> "Know, therefore, that there is no god *(Ilah)* but Allah...." (47:19)

> "Allah has said: Take not (for worship) two gods *(Ilaheen)* for He is only One Allah. Then fear Me (and Me alone)." (16:51)

From these descriptions it is established that the Arabs had not accepted Allah as the only god *(Ilah)* despite He being the Creator, Sustainer, and Omnipotent. The question, therefore, arises as to what special meaning the word *Ilah* implied to the Arabs on account of which they were so reluctant and intractable to accept the *Kalimah* (Initiation) *Laa-Ilaaha-Illallaah*. We shall take up this question in our next issue, Insha' Allah.

(To be continued)

JIHAD AND SHAHADAT
(STRUGGLE AND MARTYRDOM)

By Rais-ud-din Khan Sherani

The terms Jihad and Shahadat have often been misunderstood and misrepresented by the critics of Islam, at times deliberately to distort the image of Islam and again due to lack of knowledge of the real significance of these unique concepts in Islam in the purview of human history of war and sacrifice

God created man in the best of moulds and gave him intellect and faculty of reasoning to enable him to distinguish the right from the wrong, but once he is debased he falls to the lowest of the low. Therefore, there was need for Divine guidance. In the primitive period of man's existence it was the physical superiority which made a man superior to other men. Therefore, the normal rule was: "Might is right." Consequently, those who wielded power could justify all their actions as right. However, as human intellect developed, certain norms of society also evolved In the times of prophet Moses (peace be upon him), the prevailing conditions were such that the weak were ruthlessly suppressed by those who had power. Therefore, he preached prompt retaliation against acts of aggression by saying "A tooth for a tooth and an eye for an eye". To fight against might was the way for bringing justice to the people. However, this doctrine of quick reprisal over a long period created a rather hostile, aggressive, and intolerant society. This was the stage when a new doctrine was proclaimed by prophet Jesus Christ (peace be upon him) to infuse patience and moderation in the people to enable them to live in peace. The following verses from the Gospel of St. Matthews advocate an altogether passive doctrine

> "Resist no evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." (5 39)

> "Love your enemies " (5 44)

> "He maketh his sun rise on the evil and on the good, and sendeth rain on the just and on the unjust " (5:45)

CONFLICTS IN HUMAN SOCIETY

History is replete with major and minor conflicts in human society since there occurred the first conflict amongst the sons of prophet Adam (peace be upon him) when one of them killed the other. The main conflicts amongst communities and nations have been either to gain material benefits or hegemony, or the mighty trying to usurp the rights of the weak. Therefore, there has almost always been a struggle for the right against the might, for truth against falsehood. for justice against injustice, for peace against war, for freedom against subjugation. As 'Allama Iqbal says in one of his couplets.

> "The flame of Abu Lahab (that burns and destroys) has always been fighting against the lamp of the Chosen Prophet (which provides light to guide out of darkness)."

This fight is still going on and therefore the forces of peace will

AL-QUR'AN

THE SIN OF SHIRK
In the Light of Qur'an Majeed

By Syed Mahmood Akhtar

(II)

Before the dawn of Islam the people of Arabia were idolators. They were die-hard polytheists For every day of the week they had an idol of stone or clay which they worshipped And K'abah at Makkah, which served as pantheon or temple of all these false gods, had virtually become a gallery of some 360 idols that were worshipped the year round. But stranglely they did also believe in Allah in His Essence and Attributes. In Qur'an Majeed Allah has described this sort of their contradictory spiritual phenomenon in several verses To quote a few·

> "If you ask them Who created them, they will certainly say· Allah. How then are they deluded away (from the Truth)?" (43.88)

It will be noted that the Arab-polytheists believed that Allah was their Creator. Further they believed that He created the heaven and the earth and everything in between.

> "If indeed you ask them Who has created the heavens and the earth and subject the sun and the moon (to His Law), they will certainly reply: Allah. How are they then deluded away (from the Truth)?" (29:61)

> "And if indeed you ask them Who it is that sends down rain from the sky and gives life therewith to the earth after its death, they will certainlv replv· Allah Say· Praise be to Allah But most of them understand not." (29:63)

It is evident from these verses of Qur'an Majeed that the polytheists of Arabia believed in Allah as Creator of the heavens and the earth, owner of the solar and lunar system, sender of rain from the sky and giver of life to the dead earth Not only that but they also believed that He is the Owner of all that He has created and that He wields His Authority over everything that He created

> "Say: To whom belong the earth and all beings therein? (Say) if you know!
> They will say, To Allah! Say Yet will you not receive admonition?
>
> Say: Who is the Lord of seven heavens and the Lord of the Throne (of Glory) Supreme?
> They will say (They belong to) Allah Say. Will you not then be filled with awe?
>
> Say: Who is it in whose hands is the governance of all things, who protects (all) but is not protected (of any)? (Say) if you know
>
> They will say. (It belongs to) Allah Say. Then how are you deluded?" (23.84-89)

In short it is confirmed by the evidence put forward by Qur'an Majeed that prior to the advent of Islam the Arabs believed in Allah with all His Attributes. Then how was it that despite all this Allah, the Holy Prophet and his noble Companions regarded them as polytheists? *Let us find out reasons of this anomaly too in the light of Qur'an Majeed itself.*

History of religions stands witness that in every age and clime there have been people who believed in the existence of Allah as the Creator but they worshipped others for their day-to-day worldly needs. They sought their help and tried to please them for fear of their wrath. In this practice they went to the extent of becaming servile to them and even damaging their own self-respect They made idols of their ancestors, national heroes, kings, minstrels and warriors, et cetera, and worshipped them, besides Allah. They regarded their idols as *Ilah* or the objects of worship This is *Shirk* in the terminology of Qur'an Majeed To worship any creation of Allah is *Shirk*. Allah warned mankind from time to time through His Apostles to do away with this sordid practice, emphasising that there is no *Ilah* but Allah. This fact is manifest from the following verses of Qur'an Majeed:

1. "We sent Noah to his people. He said: O my people! Worship Allah You have no other god *(Ilah)* but Him " (7 59)

2. "To the 'Aad people (We sent) Hud, one of their own brethren He said. O my people! Worship Allah You have no other god *(Ilah)* but Him." (7:65)

3. "To the Thamud people (we sent) Salih, one of their own brethren: He said: O my people! Worship Allah: You have no other god *(Ilah)* but Him. . . ." (7·73)

4. "To the Madyan people (We sent) Shu'aib, one of their own brethren. He said: O my people! Worship Allah! You have no other god *(Ilah)* but Him. . . " (7:85)

Holy Prophet's own kinsmen helped to prepare his body for burial. Harzat 'Abbas, his son Hazrat Fadl, and Hazrat Usaamah held up the curtain while Hazrat 'Ali was washing the body. May Allah be pleased with them. It is said that Holy Prophet's beauty was at its best in his death. From the Ansar, their veteran Hazrat Aws bin Khawalah fetched pitchers of water. Hazrat 'Abbas and his two sons turned the body on the sides, while Hazrat Usaamah poured water on it. *(Ibn Sa'd)*. Then the holy body was shrouded with three pieces of white cotton fabric. Hazrat Abu Bakr opined that a prophet was always buried on the spot where he died. That settled the question of the site for the grave.

Madinah had its two citizens expert in grave-digging. Hazrat Abu 'Ubaydah Jarraah *(Razi Allahu 'anhu)* used to dig box-shaped graves in the Makkan way, whereas Hazrat Abu Talhah *(Razi Allahu 'anhu)* did it in the Madinite custom — the pit with a cavity on one side to contain the body. He became readily available and dug the grave in his manner.

The ground being wet, the bedding on which the Holy Prophet had expired was first spread in the grave. Now when the body was ready to be lowered in the grave, people rushed to say the funeral prayer. The body being inside the small chamber of Hazrat 'Ayesha, only small parties could go inside turn by turn. The prayer was first offered by men, then by women, and lastly by children There was no Imam to lead the prayer.

The holy body was laid in the grave by Hazrat 'Ali, Hazrat Fadl bin 'Abbas, Hazrat Usaamah bin Zayd, and Hazrat 'Abd-ar-Rahmaan bin 'Awf *(Razi Allahu 'anhum)*. *(Abu Daud)*. Thus the most precious trust of Almighty Allah was returned to Him and a thick curtain of earth fell on the holiest of the holies, until the Day of Resurrection.

We mourn, as Hazrat Hassaan bin Thabit *(Razi Allahu 'anhu)* mourned, the passing away of the Holy Prophet:

He was the light and
the brilliance we followed,

He was sight and hearing
second only to God.

The day they laid him
in the grave —

And cast the earth
upon him,

Would that God had not
left one of us,

And neither man nor woman
had survived him!

(Tr A. Guillaume)

O Allah! Shower Your blessings and send peace in ever increasing numbers upon Muhammad, upon his progeny, and upon his companions.

* * * * *

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah said: When a dead man is buried, two black and blue-coloured angels will come to him. One of them is called Mankir and another Nakir. They will ask: What did you use to say about this man? If he was a believer, he will reply: He is the servant of Allah and his Messenger. I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger. They will then say: We knew that you would reply thus Afterwards, his grave will be made spacious up to seventy cubits in (every) seventy, and then there will be light for him therein and it will be said to him "Sleep". He will say: I shall return to my family and inform them. They will say: Sleep like the sleep of a bridegroom whom nobody can make awake except the dear ones of the family.—Tirmizi

* * * * *

she smiled. Hazrat 'Ayesha who was surprised at the contradictory behaviour of Hazrat Fatimah, was naturally curious to know the reason of her cry and the cause of her smile, but the latter did not come forward to give out the background She kept her mysterious cry and smile a guarded secret until the passing away of the Holy Prophet. Then she revealed that he first told her that he would die of his present sickness, which made her cry; and then he foretold her that she would be the first member of the family to join him after his death, which made her smile. Hazrat Fatimah survived him by only six months.

LAST HOURS: The Holy Prophet's ailment had its turns of aggravation and relief. He was now indifferent to medicine. It seemed that he was already having the vision of the Hereafter and the Paradise and was disposed to surrender himself totally to the will of his Lord while he still breathed

His abode was in Hazrat 'Ayesha's apartment adjacent to the Mosque. On the last day of his life, at dawn, he withdrew the curtain on the door and saw with joy and a certain smile on his lips, the believers saying the Prayer. The worshippers who overheard a footfall, thought hopefully that he was coming out to join, but the Messenger of Allah was now extremely weak. He re-entered the apartment and the curtain abruptly fell. *(Muslim)*. That was the last glimpse of his living face which the Companions could catch He was thin and pale but still resplendent with lustre.

As the day advanced, intermittent fainting fits became more frequent. Hazrat Fatimah was in great agony. She exclaimed, "How restless is my father!" And the Holy Prophet reciprocated, "Your father shall have no unrest after this day." In his last hours, he mumbled now and again:

"With those on whom Allah has bestowed His blessing."

"Allah is the greatest friend."

A short while before his death, Hazrat 'Abd-ur-Rahman bin Abu Bakr *(Razi Allahu 'anhum)* called, holding a tooth-stick *(miswaak)*. The Holy Prophet gazed at it as if he wished to brush his teeth The tooth-stick was softened for him and he used it.

Again and again he dipped his hand in a water-basin and with the wetted hand wiped the face. The cloth-sheet that covered his body was by turns pulled over or moved aside to suit his comfort. Now he raised his hand and pointing his finger upward, he said three times:

"None but that Great Friend is now desired." With these last words on his lips, his hands drooped, his wide open eyes looked up towards the Heaven, and he breathed his last. His noble soul left for the eternal abode of the holies eighty-one days after his Farewell Pilgrimage *(Hajjut-al-wada')*.

O Allah! Shower Your blessings on Muhammad and on the progeny of Muhammad as You showered Your blessings on Ibraaheem (Abraham) and progeny of Ibraaheem. Verily You are the Praise-worthy, the Glorious.

O Allah! Bless Muhammad and the progeny of Muhammad as You blessed Ibraaheem and the progeny of Ibraaheem. Verily You are the Praise-worthy, the Glorious.

OBSEQUIES: The funeral rites could commence only the next day. The reasons for this delay were: (1) Some people could hardly believe that he could die; (2) the death occurred too late in the day to facilitate the funeral rites to be completed before the sunset; (3) the digging of the grave was taken in hand when the body had been washed and shrouded, which took long enough; and (4) the funeral prayer could be offered in the small chamber of Hazrat 'Ayesha in small batches one after the other, taking considerable time until the fall of the night.

Hazrat Umm Ayman *(Razi Allahu 'anha)* had sent word to her son Usaamah that the Holy Prophet was in a critical condition. A camp under his command had already been set up for the northward march, but he now gave orders for an immediate return to Madinah. The Companions, including Hazrat 'Umar *(Razi Allahu 'anhu)*, on arrival got the news of the demise of the Holy Prophet. Hazrat 'Umar, like some other Companions, was not prepared to accept the death of the Holy Prophet. He even unsheathed his sword threatening to make short work of him who said that the Messenger of Allah was dead. Hazrat Abu Bakr met the situation and controlled the commotion by means of a pursuasive sermon supported with Qur'anic verse.

begen to weep. Upon this, the Holy Prophet asked him not to shed tears and continued

> "O people! The most benificent of men towards me in companionship and in what his hand bestows is Abu Bakr. Were I to take out of all mankind an inseparable friend, it would be Abu Bakr, but companionship and brotherhood of Faith are ours until Allah do us unite in His Presence"

At the same time, he looked round the many doors that opened into the Mosque from its surrounding private houses, and said:

> "Behold these doors that intrude upon the Mosque. Better wall them up save only the one of Abu Bakr." *(Ibn Ishaq)*

Before getting down from the pulpit, he was in a state of fatigue aggravated by the emotive discourse. To conclude, he added:

> "I go before you go. I am your witness Your meeting with me is at the Fountain *(Kauthar)*, which I behold right from where I stand now I fear not for you that you would set up gods besides Allah, but I fear for you this world, lest you seek to rival one another in worldly gains." (Bukhari)

LAST DAYS: For five days after start of his sickness, he continued to observe the usual routine of staying with his noble wives by fixed rotation. When his sickness took a serious turn, he asked, "Where shall I be staying tomorrow?" It was the day of Hazrat 'Aysha *(Razi Allahu 'anha)*, but the noble wives responded with one voice that he could stay as he himself might choose. (Bukhari) He was too weak now to move by himself Hazrat 'Ali and Hazrat 'Abbas *(Razi Allahu 'anhum)* supported him in their arms to reach Hazrat 'Aysha's apartment.

He continued to come to the Mosque and lead the Prayer for as long as he could possibly make it, even though his head ached and he had to bandage it for small relief. Eventually he directed Hazrat Abu Bakr to lead the Prayer In the afternoon of the fourth day before his death, he felt some relief. He asked for seven waterskins to be emptied on his body to wash and cool. This done, he set his foot into the Mosque supported by Hazrat 'Ali and Hazrat 'Abbas. When he arrived, the congregation was already lined up, with Hazrat Abu Bakr standing to lead. On hearing the Holy Prophet's footfalls, he wanted to step back, but he signed to him to stay on to lead the Prayer. The Holy Prophet seated himself on his right side so that Hazrat Abu Bakr followed the postures of the Holy Prophet while others followed Hazrat Abu Bakr

On the same day, in a state of delirium, he said, "Let me alone. I'm in a state far better than that to which you wish me to come" (Bukhari) Some of his sayings from the sick-bed read as follows

> "Let not the forbidden and permissible things be ascribed to my choice I have declared permissible only that which Alalh has so ordained in His Book (Al-Qur'an), and similarly I have forbidden only that which Allah has forbidden" *(Musnad Shaafi')*

> "O Fatimah, the daughter of the Messenger of Allah, and O Safiah, the aunt of His Messenger, do something for the Hereafter I can save you not from Allah" *(Ibid)*

> "These people (Jews and Christians), when one of their saints dies, turn his tomb into a temple and in it set up his statue. On the Day of Judgement they shall be the worst of mankind in the sight of Allah." *(Bukhari/Muslim)*

> "May Allah damn Jews and Christians — they turn the tombs of their prophets into places of worship." (Bukhari)

The last two he narrated when some of his Companions who had been to Habashah talked about the Christian churches there and of their statues and paintings. It was also a pointed reminder that Islam did not subscribe to idolatry, or worship of anyone or anything except the One and Only God, namely, Allah It also contained a timely warning lest they turn him into a deity or worship his grave after he had passed away

WHISPER TO DAUGHTER· The Holy Prophet's sickness and pain were now at their worst, with fever being so high that a touch of his covering blankets would provide an indicator. His only surviving child and dear daughter, Hazrat Fatimah *(Razi Allahu 'anha)* was a daily visitor. One day when she entered his room, he greeted her saying, "Welcome my daughter!" She kissed him and he made her sit besides him on his bed. Then he whispered something to her that made her cry. Again, he whispered for a second time, and now

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

LAST PROPHET'S LAST DAYS

BESIDES an exalted paragon of character, most beautiful pattern of conduct, a heart full of milk of human kindness, and a source of overflowing mercy for all, Almighty God had bestowed upon Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* most comely features and a sound physique. He never suffered from any serious disease, except a temporary loss of appetite in the sixth year of Hijra and a passing after-effect of a morsel of cooked poisoned lamb taken in the seventh year of Hijra His life routine, good habits, hygienics in general, and dietary regimen always helped him keep fit and active. His sixty-three years notwithstanding, he still possessed the grace and gait of a perfectly healthy person He looked much younger to his now ripe age. Even his white hair were few and far-between His eyes were as ever bright and charming

Yet on one occasion in his last year when he was in the congenial company of his noble wives, he posed the question as to who of them would be the first to rejoin him in the hereafter. He himself promptly went to reply, "She of the longest reach will be the soonest of you to join me." *(Ibn Sa'd)*. The mystic description "of longest reach" implied excess generosity as the event ultimately established in the death of the junior, open-handed, Hazrat Zaynab *(Razi Allahu 'anha)*. Furthermore, when only a few days before his demise, Hazrat 'Ayesha *(Razi Allahu 'anha)*, suffering from a headache, moaned to him, "Oh my head", he remarked back, "Nay, 'Ayesha! But it is oh *my* head." Both these remarks were ominous of something inevitable about to happen to the person of the Holy Prophet himself.

ILLNESS: The Holy Prophet had just then sent Hazrat Usaamah *(Razi Allahu 'anhu)* to Syria to quell the Romans, and commanded him to lead the cavalry to the frontiers of Balqaa and al-Daarun in the mainland of Palestine. Thus did go with Hazrat Usaamah the first emigrants to camp in the north of Madinah before taking a leap forward to reach their ultimate target. Soon after, one night in the small hours, he called his freedman Hazrat Abu Muwayhibah *(Razi Allahu 'anhu)* and said, "I have been commanded to pray for the forgiveness of the people of the cemetery, so come you along with me When they reached Baqi'-ul-Gharqad, in the dead of the night, he prayed:

> "Peace be upon you, O people of the graves! Rejoice in your state. How much better it is than that of the men now living? Dissensions come like waves of the darkest night — one hard upon the heels of another — each worse than the last one."

Then he turned to his companion and the following conversation ensued:

— I have been offered the keys of the treasures of this world and immortality, too, followed by the Paradise; and I have been given the choice between this and the meeting with my Lord and the Paradise.

— O, more dear to me than my father and mother! Do take the keys of the treasures of this world and immortality in it, following by the Paradise only afterwards.

— I have already chosen the meeting with my Lord and the Paradise.

Then he prayed to Allah for the forgiveness of the people of the Baqi' *(Ibn Ishaq)* and returned home very late in the night.

At dawn of that day, or maybe the next, he suffered a severe headache the like of which he had experienced never before. Sahih Bukhari has it that it was the day of Hazrat Maymunah *(Razi Allahu 'anha)*. Notwithstanding his discomforting sickness, he made for the Mosque, lead the prayer, and mounting the pulpit with the tendermost emotions he invoked blessings of Allah on the martyrs of Uhud. He looked so much moved as if he was doing it for the last time. Then, with meaning, he addressed the audience:

> "There is a slave in the midst of the slaves of Allah to whom He has offered the choice between this world and that which is with Him, — and the slave has chosen that which is with Allah."

The message was instantly understood by Hazrat Abu Bakr *(Razi Allahu 'anhu)* who was clear in his mind that the Holy Prophet was referring to his own person and that his death was imminent. He

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وَإِنَّهُ لَحَقُّ الْيَقِينِ

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity Therefore the pages on which these are printed should be disposed of in the proper Islamic manner

اليقين

مَجَلّة

دار التصنيف (برائيويت) ليمتيد

المجلد ٢٨ ... العدد ٥

الصدقة على المسكين صدقة وعلى ذى الرحم ثنتان .

— " الصدقة على المسكين صدقة وهى على ذى الرحم . . . صدقة و صلة .

— " حير الصدقة ما كان طهى عنى واليد العليا حير من اليد السفلى"

تحرير النفس الانسانية :

— مخالفة النفس رأس العبادة .

— محاربة النفس واماتتها هى دليل حياة طيبة مسرورة ، فانها اكبر عدو فى الانسان .

بسم الله الرحمن الرحيم

عن ابى هريرة قال قال رسول الله ﷺ : اذا احسن احدكم اسلامه فكل حسنة يعملها تكتب له بعشر امثالها الى سبعمائة ضعف وكل سيئة يعملها تكتب بمثلها حتى لقى الله .

(متفق عليه)

مقدار الثواب والأجر يختلف باختلاف خلوص النية والجهود المبذولة فى العمل وقد يصل الى سبعمائة ضعف ، اما السيئة فلا تكتب الاسيئة مثلها . " فالله خير حافظا وهو ارحم الراحمين" .

التحرير

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أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية و العدد ٣٦ مقابل ١٠٠ روبية ، و ذلك ما عدا أجرة البريد .

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على نقل المواد المنشورة فى مجلة اليقين إنترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى ، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا نسخة منها ، إلا إننا لا نسمح نقل ترجمة القرآن الكريم بالإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة

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هواتف .

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التسديد مقدما

و الله ولى التوفيق .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الصدقة على المسكين صدقة وعلى ذى الرحم ثنتان

عن سلمان بن عامر عن النبى ﷺ قال « الصدقة على المسكين صدقة وهى على ذى الرحم ثنتان ، صدقة وصلة » رواه أحمد والترمذى ، الصدقة دليل على صدق الايمان ، وبرهان عمار القلوب ، والقلوب العامرة بالايمان والرحمة والشفقة تسعى لاسعاد المسلمين ، وتقدم لهم مايسرهم ، وتعاونهم على شدائد الحياة ، فالقلوب الرحيمة لاترضى ان ترى اقرباءها فى فقر ولا تسعفهم بالعطاء والبذل ، فان من لم يكرم أهله وقرا بتهفهو لمن بعد أشد قطيعة وأقسى قلبا ، والنبع الصافى يفيض على الأهل والأقرباء، ثم على غيرهم من الأخوة المسلمين جيرانا وابناء سبيل ، ومجاهدين فى سبيل الله ، وأن الصدقة تحل على كل مسكين مهما كان جنسه ، وبعد أصله . أن الصدقة على المسكين صدقة يثاب عليها صاحبها ، ويضاعف له جزاؤها من الله أما الصدقة على ذى الرحم ، فهى صدقة لها ثوابها وأجرها ، وهى صلة رحم لها عند الله الثواب الجزيل ، الذى أعده الله لمن وصل رحمه ، لذلك جعل الاسلام ونبى الاسلام ﷺ ، افضل الصدقات ثوابا ، واعظمها أجرا ، صدقة على ذى رحم يكرهك ويؤذيك ، فأنت تقابل سيأته باحسانك ، وتؤلف قلبه بعطفك فعن أبى أيوب قال ، رسول الله ﷺ : « ان افضل الصدقة على ذى الرحم الكاشح » أى المضمر للعداوة رواه أحمد

الزكاة على الأقارب :

وعن ابن عباس رضى الله عنه قال : « اذا كان ذو قرابة لاتعولهم فأعطهم من زكاة مالك ، فان كنت تعولهم فلا تعطهم ولا تجعلها لمن تعول » رواه الأشرم فى سننه ، ولا تصح الزكاة للأصول والفروع من القرابة ، فلا تجزىء من الأولاد والآباء ، لأن الابن والأب تلزم نفقته ، وكذلك كل من تلزمه نفقته ، خلافا لأبى حنيفة رضي الله عنه فقال بالجواز ، قال الشوكانى ويؤيد الجواز والاجزاء ، الحديث عند البخارى بلفظ « زوجك وولدك أحق من تصدقت عليهم » قال وترك الاستفصال فى مقال الاحتمال ينزل منزلة العموم فى المقال ، ثم الأصل عدم المنع .

والأولى ماذهب اليه الجمهور ، لحديث ابن عباس سابق ، هذا فى الزكاة المفروضة ، أما صدقة التطوع فهى للأقرباء ممن تعول أو لا تعول ، صدقة وصلة وللزوجة أن تتصدق على الزوج ، والأقارب أيضا .

فعن زينب امرأة عبد الله بن مسعود قالت : قال رسول الله ﷺ « تصدقن يا معشر النساء ولو من حليكن . قالت : فرجعت الى عبد الله فقلت انك رجل خفيف ذات اليد ، وان رسول الله ﷺ قد أمرنا بالصدقة فأته فسأله ، فان كان ذلك يجزىء عنى ، والا صرفتها الى غيركم . قالت . فقال عبد الله بل ائته أنت ، قالت فانطلقت فاذا امرأة من الأنصار بباب رسول الله ﷺ حاجتى حاجتها ، قالت . وكان رسول الله ﷺ قد القيت عليه المهابة قالت : فخرج علينا بلال ، فقلنا له : أئت رسول الله ﷺ فأخبره أن امرأتين بالباب يسألانك أتجزىء الصدقة عنهما على ازواجهما وعلى أيتام فى حجورهما ؟ ولا تخبره من نحن . قالت : فدخل بلال ، فسأله فقال له : من هما ؟ فقال امرأة من الأنصار ، وزينب . فقال : أى الزيانب ؟ فقال امرأة عبد الله . فقال : لها أجران : اجر القرابة وأجر الصدقة » .

متفق عليه ولفظ البخارى « أتجزىء عنى أن أنفق على زوجى وعلى أيتام فى حجرى » .

معنى رجل خفيف اليد : أى معدم رقيق الحال ، قال الشوكانى : استدل بهذا الحديث على أنه يجوز للمرأة أن تدفع زكاتها لزوجها ، وبه قال الثورى والشافعى ، وصاحبا أبى حنيفة ، واحدى الروايتين عن مالك وأحمد ، وهذا انما يصح دليلا على تسلم أن هذه الصدقة صدقة واجبة ، وبذلك جزم المازرى وتعقبه ، وحالفه القاضى عياض بأن قوله « ولو من حليكن » وكون صدقتها كانت من صناعتها يدلان على التطوع ، وبه جزم النووى فأخرجه من طريق رائقة امرأة ابن مسعود انها كانت امرأة صنعاء اليدين وانها كانت تنفق عليه وعلى ولده ، فهذا يدل على انها صدقة تطوع

هل للمرأة ان تعطى الزكاة لزوجها ؟

والحق انه لايمتنع اعطاء الزوج ، وتصح الزكاة له ، لأن الذى يمتنع من الصدقة الواجبة من تلزم المعطى نفقته ، والمرأة تعطى زوجها المحتاج من الزكاة ، والرجل لايعطى الزوجة من الزكاة لأنه يلزمه نفقتها ، والصدقة على المسكين صدقة وعلى ذى الرحم صدقة وصلة .

عن طارق المحاربى قال: قدمت المدينة فاذا رسول الله ﷺ قائم على المنبر يخطب الناس، وهو يقول : « يد المعطى العليا وابدأ بمن تعول . امك واباك واختك واخاك ، ثم ادناك ادناك » . رواه النسائى .

من هذا ترى ان الرسول ﷺ يقرر مبدأ ساميا عظيما ، « يد المعطى العليا » . وفى ظلال هذا المبدأ حث المسلمين على ان يكون كل مسلم صاحب يد عليا وذلك بالسعى والعمل فى جد ونشاط وثبات ، وتفكير وعلم ، حتى يكون صاحب يد عليا يملك مالا حلالا طيبا وينفع به المسلمين ، ويساعد المحتاجين ، ويعمل المحتاجون بدورهم حتى يصلوا الى مرتبة اليد العليا .

وفى ذلك المبدأ حث المسلمين على العمل ، والعمل الطيب الحلال عبادة فى الاسلام وحث على الانفاق ، والمساعدة للغير .

من احق بالصدقة ؟

ثم ينظم الرسول ﷺ العطاء حسب الأولوية « و بدأ

بمن تعول » من تجب عليك نفقته ، وعندما يتحمل كل انسان مسئوليته على الوجه التام . يقوى بناء المجتمع ويحترم كل انسان واجبه ويحسن التصرف فيبدا بالواجب ثم بالمندوب ويبدا بأهم من يعول « امك واباك واختك واخاك ثم ادناك ادناك » .

ان من يقصر فى حقوق الأمهات والآباء والاخوة والأخوات والأقربين هو عاق وعاص وتارك لأو امر الله ورسوله ومخالف لها وجزاء ذلك نار حامية عند الله فى الآخرة وازدراء من الناس فى الدنيا ، وعلى القضاء ان يأخذ الحقوق منه لأهلها ، فعدم دفع الحقوق لأهلها يعد اغتصابا وسحتا ، فليعلم المسلمون حقوق الآباء والأمهات ، والزوجات والأخوة والأخوات والأقربين ، فقد روى عن ابى هريرة رضي الله عنه عن النبى ﷺ قال : « خير الصدقة ما كان عن ظهر غنى ، واليد العليا خير من اليد السفلى وابدا بمن تعول » فقيل : من اعول يا رسول الله قال : « أمرأتك ممن تعول تقول اطعمنى والا فارقتنى وجاريتك تقول : اطعمنى واستعملنى وولدك يقول : الى من تتركنى ؟ » رواه الامام احمد والدار قطنى باسناد صحيح ، واخرجه الشيخان فى الصحيحين واحمد من طرق آخر ، وجعل الزيادة المفسرة فيه من قول ابى هريرة رضي الله عنه .

ومعنى « خير الصدقة ما كان عن ظهر غنى » اى ان الصدقة من مال غير محتاج لنفسه الى ما تصدق به ، بل مستغنيا عنه افضل من صدقة المحتاج الى ما تصدق به ، وهو يتناسب مع سياق الحديث ، فالبدء بالنفس ثم بمن تعول ثم ادناك ادناك اى الأقرب فالأقرب ، فلا يرهق الانسان نفسه ، فيتصدق مما يقتات به ويمد يده الى الغير ، او يضيع من يعول ويرهقهم من امرهم عسرا ولا يعارض ذلك ان يتصدق المقل ، فالصدقة وزنها بشرط الا يرهقه من امره عسرا فى حديث ابى هريرة عن ابى داود والحاكم يرفعه : « افضل الصدقة جهد المقل » وقد فسره فى النهاية بقدر ما يتحمله حال قليل المال وحديث هريرة قال ، قال رسول الله ﷺ : « سبق درهم مائة الف درهم فقال رجل : وكيف ذاك يا رسول الله ؟ قال : رجل له مال كثير اخذ من عرضه مائة الف درهم فتصدق بها ، ورجل ليس له الا درهمان فأخذ احدهما فتصدق به ، فهذا تصدق بنصف ما له » الحديث ويؤيد هذا المعنى قوله تعالى : « ويؤثرون على انفسهم ولوكان بهم خصاصة » الآية ٩ من سورة الحشر . متى تكون الصدقة ؟

ويؤيد « خير الصدقة ما كان عن ظهر غنى » قوله تعالى : « ولا تجعل يدك مغلولة الى عنقك ولا تبسطها كل البسط فتقعد ملوما محسورا » الآية ٢٩ من سورة الاسراء .

قال الشوكانى : ويمكن الجمع بأن الأفضل لمن كان يتكفف الناس اذا تصدق بجميع ماله ان يتصدق عن ظهر غنى ، والأفضل لمن يصبر على الفاقة ان يكون متصدقا بما يبلغ اليه جهده . وان لم يكن مستغنيا عنه ، والمراد بالغنى غنى النفس لما روى الشيخان « ليس الغنى عن كثرة العرض ولكن الغنى غنى النفس » .

والصدقة تخضع للنية والغاية ، وعن معاوية القشيرى قال : اتيت رسول الله ﷺ فقلت : ما تقول فى نسائنا ؟ قال : اطعموهن مما تأكلون ، واكسوهن مما تكتسون ولا تضربوهن ولا تقبحوهن » رواه ابو داود ، وعن كليب بن منفعة عن جده انه اتى النبى ﷺ فقال : « يا رسول الله من ابر ؟ قال : امك واباك واختك واخاك ومولاك الذى يلى ، ذلك حق واجب ورحم موصولة » رواه ابو داود . والحقوق الواجبة يجب تنفيذها على وجهها الأتم الأحسن فى ذلك وقاية من كل شر ونجاة من كل مكروه . وفوز عظيم فى كل حال . هذا . وبالله التوفيق .

(بشكر مجلة منبر الاسلام)

تحرير النفس الإنسانية

ان غاية الدين هي ان نراعي مرضاة الله سبحانه وتعالى في كل شعبة من الحياة ، دون نظر الى المصالح والمنافع ، فقد بين الله تعالى رضاه على لسان الأنبياء والمرسلين وفي آخرهم جاء محمد ﷺ هاديا ورسولا يحمل من الله شريعة وكتابا مبينا .

ان جلب رضا الله تعالى هو الأصل والغاية فاذا تعارضت مرضاة النفس برضاه سبحانه وتعالى يجب ان نختار ما يرضي الله تعالى ، ونرضى بذلك في كل حال ، ان التمرين على هذا هو مايسميه المشائخ « التمرين على مخالفة النفس » وكانوا يأخذون هذا المعنى من آية القرآن « ونهى النفس عن الهوى » لأن الهوى هو ما يتعارض برضا الله تعالى واذا تعود الانسان كبت جماح النفس والخضوع امام مرضاة الله استطاع بكل سهولة ان يعرض عن الهوى ويقبل على طاعة الله حتى يصلح لنيل رضاه .

« ان نفس الانسان كشجرة تتأصل في ذاته بمساعدة الهوى الشيطاني وتتعمق جذورها ، فاذا قام الانسان بقوة العبادة والتقوى وروح الحب والعشق بتحريك هذه الشجرة لابد من ان تقتلع يوما وتجتث من فوق الأرض » .

ولما اقتلعت هذه الشجرة سهل على الانسان المحافظة على قوانين الله والعمل بشريعته ، ويتمثل له معنى « فان الجنة هي المأوى » بعد ما « نهى النفس عن الهوى » .

فاذا كان معنى الحرية قد تغير في هذا العصر وبدا الناس يسمون الحرية كل ما بدا لهم ، فان مفهوم الحرية الحقيقي هو ما يبينه الصوفية والعلماء ، واعني به تحرير النفس من علائق الدنيا وشهواتها .

يقول الشيخ ولي الله بن عبد الرحيم الدهلوي في كتابه « انتباه سلاسل اولياء الله » . مخالفة النفس راس العبادة محاربة النفس واماتتها انما هي دليل حياة طيبة مسرورة ، فانها اكبر عدو في الانسان » .

والشرط في التمتع بحياة راضية هو ان يتنحى الانسان عن جميع رغباته ومرضاته اذا قيل له ان يفعل ذلك ، وذلك امر لا يتأتى بدون هذا التدريب على مخالفة النفس والمجاهدات والرياضيات .

وما من طريقة عملية للحصول على حياة راضية الا وتؤكد ناحية مخالفة النفس وترويضها على المكروه ، ان الديانات كلها تتفق على هذا المبدا ، وتوصي بمخالفة النفس ليتمكن الانسان من الحصول على مناصب عالية في الحياة ، وعلى تحقيق مطالبها في الحقيقة ، واصحاب الديانات من الرهبان والنساك كلهم يؤمنون بهذا المبدا ويجعلونه اول شرط للنجاح ، ان مجاهداتهم الطويلة ورياضاتهم الشاقة كلها ترمي الى تحقيق هذا الهدف ، ولو كان فيهم من تخطى الحدود وتجاوز الغاية المقررة حتى انجرف في تيار مخالفة النفس اونسي غايته بذلك ، وجعل مخالفة النفس هي الغاية مع ان الغاية منها انما هي طلب مرضاة الله سبحانه وتعالى، وتمهيد الطريق للوصول اليه .

(العلامة مناظر احسن)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	on evil before good,		*bis-saiy-yi-a-ti qab-lal-ḥa-sa-nah.*	بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
	(and) why do you not seek Allah's forgiveness,		*Lau laa tas-tagh-fi-roo-nal-laa-ha*	لَوْلَا تَسْتَغْفِرُونَ اللَّهَ
	that perhaps you may be shown mercy?		*la-'al-la-kum tur-ḥa-moon.*	لَعَلَّكُمْ تُرْحَمُونَ ۝
47.	They said We foresee evil omen in you and in those who are with you	47.	*Qaa-luṭ-ṭaiy-yar-naa bi-ka wa bi-mam-ma-'ak.*	قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ
	He said (The cause of) your evil omen is with Allah.		*Qaa-la ṭāā-i-ru-kum 'in-dal-laa-hi*	قَالَ طَائِرُكُمْ عِندَ اللَّهِ
	You are rather a people under trial.		*bal an-tum qau-mun tuf-ta-noon.*	بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ۝
48.	And there were nine persons in the city	48.	*Wa-kaa-na fil-ma-dee-na-ti tis-'a-tu rah-ṭieeny-*	وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ
	who made mischief in the land and did not carry out reforms.		*yuf-si-doo-na fil-ar-ḍi wa laa yuṣ-li-ḥoon*	يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

44. It was said to her: Enter the palace.	44. *Qee-la la-had-khu-liṣ-ṣarḥ.*	قِيلَ لَهَا ادْخُلِي الصَّرْحَ
And when she saw it, she deemed it to be a pool of water	*Fa-lam-maa ra-at-hu ḥa-si-bat-hu luj-ja-tanw-*	فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
and bared her legs	*wa ka-sha-fat 'an saa-qai-haa*	وَكَشَفَتْ عَن سَاقَيْهَا
He (Solomon) said: It is in fact a palace paved with glass	*Qaa-la in-na-hoo ṣar-ḥum-mu-mar-ra-dum-min qa-waa-reer*	قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ
She said. O my Lord, I have certainly wronged myself and I submit	*Qaa-lat rab-bi in-nee ẓa-lam-tu naf-see wa as-lam-tu*	قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ
along with Solomon to Allah the Lord of the worlds	*ma-'a su-lai-maa-na lil-laa-hi rab-bil-'aa-la-meen*	مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ۝
SECTION 4	*RU-KOO'* 4	ركوع ٤
45 And indeed, we had sent to Thamud their brother Saleh (saying).	45 *Wa la-qad ar-sal-naa i-laa ṯa-moo-da a-khaa-hum ṣaa-li-ḥan*	وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا
Worship Allah,	*a-ni'-bu-dul-laa-ha*	أَنِ اعْبُدُوا اللَّهَ
but then they became two factions quarrelling with each other.	*fa-i-zaa hum fa-ree-qaa-ni yakh-ta-ṣi-moon*	فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ۝
46. He said O my people, why do you hasten	46. *Qaa-la yaa-qau-mi li-ma tas-ta'-ji-loo-na*	قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ

	and whoever is ungrateful, then surely my Lord is Self-Sufficient, Munificent	*wa man ka-fa-ra fa-in-na rab-bee gha-nee-yun ka-reem.*	وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ۝
41.	He (Solomon) said: Alter (the appearance of) her throne for her.	*41. Qaa-la nak-ki-roo la-haa 'ar-sha-haa*	قَالَ نَكِّرُوا لَهَا عَرْشَهَا
	We shall see whether she takes guidance (to recognise it)	*nan-zur a-tah-ta-dee*	نَنْظُرْ أَتَهْتَدِي
	or she is one of those who do not take guidance.	*am ta-koo-nu mi-nal-la-zee-na laa yah-ta-doon*	أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ۝
42.	So, when she came, it was said (to her): Is your throne like this?	*42. Fa-lam-maa jaa-at qee-la a-haa-ka-zaa 'ar-shuk*	فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ
	She said: As if it were the same.	*Qaa-lat ka-an-na-hoo hoo.*	قَالَتْ كَأَنَّهُ هُوَ
	And we were given the knowledge (about it) before this.	*Wa oo-tee-nal-'il-ma min qab-li-haa*	وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا
	and we have (already) submitted (to Allah)	*Wa kun-naa mus-li-meen*	وَكُنَّا مُسْلِمِينَ ۝
43.	And that which she worshipped, besides Allah prevented her (from the right path).	*43. Wa sad-da-haa maa kaa-nat-ta'-bu-du min doo-nil-laah.*	وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ
	Indeed, she came from an unbelieving people.	*In-na-haa kaa-nat min qau-min kaa-fi-reen.*	إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ۝

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ṡ=ث Bold, ḥ=ح Madd, ẓ=ز, ṣ=ص, ḍ=ض, ṭ=ط Fine, ẓ=ظ Madd, '=ع, ء=ـ (Jerk)
آ=ää, وٗ=ōō, ىٰ=ēē, آ=aa, و=ōo, ى=ee

SECTION 3 *(Contd.)*	*RU-KOO' 3 (Contd.)*	ركوع ٣ (متبع)
39. A demon of the jinn said: "I will bring it to you,	39 *Qaa-la 'if-ree-tum-mi-nal-jin-ni a-na aa-tee-ka bi-hee*	قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ
before you rise from your seat,	*qab-la an ta-qoo-ma mim-ma-qaa-mik*	قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ
and surely, I am strong and trustworthy for it	*Wa in-nee 'a-lai-hi la-qa-wee-yun a-meen*	وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ
40 One who had knowledge of the Book said:	40. *Qaa-lal-la-zee 'in-da-hoo 'il-mum-mi-nal-ki-taa-bi*	قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ
I will bring it to you in the twinkling of an eye.	*a-na aa-tee-ka bi-hee qab-la any-yar-tad-da i-lai-ka ṭar-fuk.*	أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ
So, when he saw it set before him, he said:	*Fa-lam-maa ra-aa-hu mus-ta-qir-ran 'in-da-hoo qaa-la*	فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ قَالَ
This is by the grace of my Lord, that He may test me, whether I give thanks or am ungrateful.	*haa-zaa min faḍ-li rab-bee. Li-yab-lu-wa-nee a-ash-ku-ru am ak-fur.*	هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ
And whoever gives thanks gives thanks for (the good of) his own self,	*Wa man-sha-ka-ra fa-in-na-maa yash-ku-ru li-naf-sih*	وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

Islam and Mental Health

By Maryam Jameelah Begum

A coward has no true faith in God because he fears creation and not the Creator. The Muslim fears only God and is certain He is sufficient as his protector. Allah is always here to protect us and since our death already been predetermined, nobody can cause our death before its alloted time Belief in this doctrine gives the believer courage and strength of mind.

> Hazrat Jabir reported that he fought with the Prophet near Najd. Then a mid-day sleep overtook him in a valley full of stones.... and lo, there was a desert Arab near him brandishing his sword over him while he was asleep. He awoke while it was in his hand unsheathed. He asked. "Who will protect you from me now?" 'Allah.' replied the Kind Prophet. Then the sword fell down from his hand and the Messenger of Allah lifted up the sword and asked, "Who will protect you from me?" He replied, By the Almighty who punishes severely .. Then the Prophet let him have his way. He came to his friends and said, I have come to you from the best of men *(Mishkat ul Masabih).*

Whatever happens, the genuine Muslim takes positive and constructive action. If it is a good thing, he will exploit its advantages. If it is a calamity he should think only of its positive side for there is a lesson in every experience. When a Muslim is afflicted by some inevitable tragedy, he accepts it with utter resignation.

> "Say, Nothing shall happen to us but what Allah has decreed for He is our Patron and in Him shall the faithful trust". (9:51)

Some people deceive themselves by attempting to escape from the inevitable. When they find themselves overwhelmed by adversity, they drown themselves in alcohol, or commit suicide. By attempting to flee from the inevitable, he only succeeds in destroying his mind and soul.

Those who believe in Islam possess everything they need to make them happy. The word "ISLAM" in Arabic literary means 'peace'. — peace with God, peace with one's self, peace with one's fellow beings and eternal peace in the Life Hereafter.

NOBLE ADVICES

"I would advise you to hold fast by the Book of Allah, and act in accordance with the injunctions contained in the Prophet's traditions.

"Also, I advise you to adopt the manner of the believers.

"Always keep fresh in your mind to remember that death will approach you.

"Be gracious to the whole Muslim community.

"Never keep yourself away from the association of the Muslims. Otherwise you will be thrown out of the circle of Islam which is the religion of peace and flung into the flames of hell-fire."

—Hazrat Owais Qarni *(Razi Allahu 'anhu).*

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'Ibadah has been commanded by Allah, the Most-High, which is the course of our training. The more assiduously one follows this routine of training, the better equipped he becomes for bringing harmony between ideals and practices. These obligatory requirements are called pillars of Islam because Islam rests on them. Since Islam is an integral whole, it covers all aspects of man's life. If we look closely, we shall come to realise the spiritual and material, the individual and collective The obligatory *'Ibadah* makes *Iman* (faith) to play a practical and effective role in human life. It will not suffice just to declare with tongue that one has *Iman* and he has submitted to the plan and will of Allah, the Most-High, but he has to practise it through his actions which is *'Ibadah*. *'Ibadah* is, therefore, something positive. It is a means by which the faithful can serve Allah as well as their fellow-men.

Iman (faith) and *'Ibadah* (worship) are so closely connected that one without the other does not make one a true Muslim or *Mu'min* This is the reason why *'Kalimah Al-shahaadah'* forms the first pillar of the *'Ibadah* although it is a matter or pure belief *(Iman)* One might consider the rituals of *Salaat* (prayer) merely as a form of physical exercise at best, or just waste of time, if he has no *Iman*, as is the case with some Westernized modernists among the Muslims today. To a *Mu'min* (faithful), it is the sign of his obedience to his Creator, fulfilment of his duties, the means to achieve peace of heart and mind Beware, there lies peace of heart in the rememberance of Allah (Vide 13:28).

Salaat provides coolness to his eyes, as was declared by the prophet, "the coolness of my eyes lies in prayer." It keeps him away from shameful and evil deeds:

> "Undoubtedly, the prayer stops one from shameful an unjust deeds." (29:45)

Because the heart of a Muslim is filled with the bounty of *Iman*, *Sallat* gives meaning to his life and he seeks help of Allah through prayers·

> "Seek help with patience and prayer". (2.45).

Sallat provides light to his *Iman* and to his heart He wages *Jihad* through *Salaat*, against his carnal desires. It is through his concentration in *Salaat* that he disgraces the Devil, an open enemy of man He seeks refuge from Allah, the Most-High, through *Salaat* when any calamity befalls from the heaven. He seeks propinquity to Allah through the fulfilment of Allah's Commandment about *Salaat*. The *Mu'min* firmly believes that *Salaat* is "the key to Paradise", as he has been told by the Messenger of Allah in whom he believes unflinchingly right from the begining

Likewise, his *Iman* makes him believe strongly that omission of *Salaat* is omission of an irrevocable duty, and that he cannot be a true Muslim or *Mu'min* if he disobeys the command of Allah He considers *Salaat* as a differentiating mark between a Muslim and *Kafir* If he intentionally shuns it, his *Iman* will tell him that he has linked himself with *Kufr* and *Shirk* (Polytheism) He considers losing his one *Salaat* as more than losing his entire family and wealth

Here we have discussed only one of the five pillars of Islam The same applies to other obligatory ritual practices which a true believer holds dear to his heart and considers them more precious than all his worldly belongings.

To perform these acts is to please Allah and His Messenger *(Sallallahu 'alaihi wa sallam)*. The other pillars of Islam are interconnected. A Muslim sees his fellow Muslim brethren five times a day in a Mosque in his locality who stand in prayer shoulder to shoulder with him. He comes to know of his brother's problems and tries to alleviate them through obligatory *Zakaat*, *Sadaqah*, and *Infaq-fi sabili Allah* Due to his *Iman*, he thinks that his poor and destitute brethren have a right in his property, and through *Zakaat* he is only cleaning and purifying his property by giving away what is in fact the right of others He believes firmly that all property belongs to Allah and he happens to be only a custodian over the property for the time being under his control During his obligatory fasts, he comes to realise the pangs of hunger and starvation of the have-nots in the society. If the believer has means and can afford to go on *Hajj*, another obligatory requirement in Islam, he joins the commonwealth of Islam, meets his Muslim brothers in an international gathering Without any distinction of race, colour or tongue, he stands humbly along with his brethren from all over the world and in unison bows down to the Creator.

Iman gives meaning to the actions of a *Mu'min* Without *Iman*, all his actions will be mechanical, meaningless and lifeless Without *Iman*, *Salaat* will look like a physical exercise, fasting as a mere hunger, *Hajj* as a fanfare, and *Zakaat* as a waste of money and resources. Without *Iman*, one becomes utterly selfish in outlook and tries to seek worldly advantage in all his actions.

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will. The Christian norm of worship is the Lord's prayer. In keeping with this, the effect of Jesus' whole teaching, alike by its emphasis and by its silence, is to change to relative importance attaching to heart, religion, and to outward expression in worship. He never treated ritual or cults as determinants of man's relation to God as did the current Judaism. But, later the worship in Christianity included the veneration of, and prostration to, Jesus Christ as the Son of God, his mother Mary and the Holy Ghost, which is diametrically opposed to Islam and is *Shirk* (Polytheism)

The fundamental idea of worship as conceived by the Hebrews was expressed by the term 'service'. To perform the service of God, or the Lord, means in the pentateuch, to carry out the worship of God in accordance with the requirements of the Levitical laws. While such service is on its external side, elaborated is a series of ceremonial and liturgical acts, its inward and spiritual side being also emphasized. It is essentially a service of heart and soul, but this Monotheism of Judaism, a revealed religion, was leter polluted with association of others with the worship of one God.

HINDUISM

In Hinduism, worship springs from the inward feeling of dependence upon other powers, from the awe caused in man's mind by the perception of supernatural agents which are believed to influence his or others' welfare. The desire to gain their favour or propitiate them, to call for their sympathy, to appease or inflame their wrath, has led Hindus to invent that instrument of rite and spell which they thought to ensure, and even to enforce, their assistance The worship includes that of wealth (Laxmi), monkey, snakes, cows, trees, rivers, sun, moon, stars, and many-handed deities.

ISLAM

How different are all these forms of worship from Islam. Islamic *'Ibadah* is for our own benefit. It disciplines our life, gives an aim to it, and shapes the course of our action ('Amal) It is not at all for the benefit of our Creator. Millions and billions of His other creatures sing His glory day and night. Our feeble *'Ibadah* is not going to increase or decrease His glory In the following verses of *Surah Al-Zaariyaat*, the weak creatures like us are firmly admonished by Allah:

> "No sustenance do I require of them, nor do I require that they should feed Me For Allah is He Who provides all sustenance, Lord of Power, Steadfast (for ever)." (51 57-58).

It will be a wrong belief on our part, therefore, to think that Allah requires any offering or sustenance, and still more absurd if we fall into the error to think that we can feed Him as is the practice in fetish cults and religions. On the contrary, all goodness, gifts, and sustenance that we receive come from Him, and no one else. Even the apparent means through which we feel we receive our provisions and sustenance, depend on Allah for their sustenance It is often asked by some Muslims as well as non-Muslims, when we slaughter rams, goats cows, or camels as sacrifice on the occasion of *'Idal-Adha*, that are we not offering blood and flesh to Allah? In fact, the essence of Islamic sacrifice is *Taqwah*, a life of piety and complete abstinence from idolatry in every form. It is not that the blood and flesh make Allah happy and wash away His anger, but it is merely the sense of devotion, obedience, and piety behind this act that really reaches Him. The Qur'an says.

> "Their flesh and their blood reach not Allah, but the devotion from you reaches Him Thus have We made them subject unto you that you may magnify Allah that He has guided you And (O prophet) give good tidings to the good doers". (22 37)

Thus, when a man turns to Allah with humility, devotion, and sincerity of purpose, without associating anyone else with Him *(Shirk)*, he performs an act of *'Ibadah*, *'Ibadah* is, thus a means for purifying man's physical and spiritual life Every good deed which is done for the pleasure of Allah is an act of *'Ibadah* in Islam.

IMAN AND 'IBADAH

The obligatory *'Ibadah*, as is commonly known, are five articles, but they are headed by Iman in the first place. All our actions without Iman are rendered lifeless This is the reason why the five pillars of Islam begin with Iman The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said.

> "Islam is built on giving testimony that there is no god excepet Allah, and that Muhammad *(Sallallahu 'alaihi wa sallam)* is the Messenger of Allah, on performing *Salaat* (prayer) regularly, on giving *Zakaat* (poor-due), on performing pilgrimage to the House of Allah, and on fasting during *Ramadaan*." (Agreed)

A true and good Muslim is the one who submits to the pleasures of Allah, and who moulds his life into the pattern provided by the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* through practical practical demonstration. In order to achieve this aim, this set of formal

WORSHIP IN ISLAM
A COMPARATIVE STUDY

By Labaran A. Mohammed, Nigeria

The word *'Ibadah* is derived from the Arabic word *'Abd* meaning a slave or servant in bondage God is the creator of mankind and all the creatures that exist in the world and the beyond. Thus, God or Allah is the master, the proprietor, and the owner of all, Creatures and things are His subjects, servants and slaves who must obey the command of the Master and Creator.

The purpose of creation is clearly mentioned by Allah Himself in the following Qur'anic verse

> "I have created Jinns and men only, that they may serve Me" (51:56)

The creation by God is not merely for any idle sport or play God has a serious purpose behind it. We are given bounties and made well equipped. We are given a chance to progress and move towards the goal which is not other than Allah. From Allah we are and to Allah we are making our return journey. The question is whether we shall complete our journey successfully, reach our destination, and keep our goal in mind? Shall we traverse the path shown by the most able guide, the Messenger of Allah, or digress from this path?

Allah is undoubtedly the source and the centre of all power and all goodness, whether visible or latent, Our progress therefore depends upon our putting ourselves into precisely the meaning of *'Ibadah*, or the service to Allah. The common translation of the word *'Ibadah* into English is worship. But it falls short to connote the real meaning of *'Ibadah* as the sublime concept of *Tawhid*, uncompromising Monotheism and oneness of Allah, which is either non-existent in most other religions or is shrouded into mystery

Let us examine the concepts of worship in other religions and religious systems so as to understand the concept of *'Ibadah* better. Worship, according to Encyclopaedia Britannica is man's response to the appearance of the Holy, maybe cultic example, ritual drama, prayers, dancing, ecstatic speech, veneration of various persons or objects, sermons, silent meditation, or scare song, or private spoken on unspoken prayers, silence, particular postures or acts of veneration of persons or objects. This concept of worship is far from the teachings of the Qur'an and the Sunnah

'Ibadah in Islam does not merely imply acts prompted by veneration as is mentioned by H R Alexander while defining primitive worship. It is applied to the whole range of religious behaviour so that worship is the active side of religion, and it also includes the attitude which prompts the act.

Iman (belief) is a special ingredient which stays with that attitude and shapes it. On the other hand, the primitive worship ranges from myth to philisophy, from creed to science Also, the context of such worship is included not only in communion with the deity but also in traffic with the devil

BUDDHISM

The concept of worship in BUDDHISM is complex and incomprehensible, since it is a religion without the notion of God It postulates for Four Noble Truths and an Eightfold Path, worship not being a part of the Path (Marga) Insight into, and meditation on, the Four Noble Truths constitutes worship; and such worship is an important part of the acts connected with. or leading to, deliverance, or Nirvana.

CHRISTIANITY AND JUDAISM

Religion, according to Jesus, consists in filial trust and love towards God and loyalty to His

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(Contd. from p. 176)

Mu'aiyah, people attributed to him a trait of cowardice. On hearing this, Hazrat Sahl refuted allegation, saying· "Their opinion is not right I am not a coward whenever we grappled the sword for a cause we made it easy Had the use of sword not been against the pleasure of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* on the day of Hudaibiyah, surely I would have fought against the polytheists"

Hazrat Sahl died in 38 A H. at Kufah. Hazrat 'Ali *(Karramallahu waj-ha-hu)* led his funeral prayer with six *Takbiraat*, saying later that "He was among the Associates of Badr" (The Associates of Badr only had this special privilege of having six *Takbiraat* recited in their funeral prayers).

Hazrat Sahl left two sons One of them, Hazrat Aboo Umaamah As'ad *(Razi Allahu 'anhu)*, was born during the lifetime of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*. His second son was Hazrat 'Abdullah *(Rahmatullah 'alaihi)*.

Hazrat Sahl has narrated forty Traditions *(Ahaadith)* direct from the Holy Prophet and some from Hazrat Zaid bin Haaris *(Razi Allahu 'anhu)*. The *Taabi'een* (Followers of the Companions) who narrated from Hazrat Sahl Ansari are Hazrat Aboo Waa'il, Hazrat 'Ubaidullah bin 'Abdullah *(Razi Allahu 'anhu)* and Hazrat 'Abdur Rahman bin Abi Lailaa *(Rahmatullahi 'aleihim)*

HEROES OF ISLAM

Hazrat Sahl bin Hunaif Ansari

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

He belonged to the Aws tribe of Makkah. His genealogy ran as under:

> Sahl bin Hunaif bin Waahab bin 'Akaim bin S'albah bin Haaris bin Majd'aah bin 'Amr bin Jashm bin 'Auf bin 'Amr bin 'Auf bin Maalik bin Aws

Hazrat Sahl and his younger brother Hazrat 'Usman bin Hunaif *(Razi Allahu 'anhumaa)* had embraced Islam before the Emigration of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to Madinah. In that way Hazrat Sahl was one of the vanguards of Islam among the Ansar of Madinah. A few months later when the Apostle moved to Madinah and established fraternity among the Ansar and the Muhajirin, Hazrat Sahl was made brother-in-Islam of Hazrat 'Ali *(Karramallahu waj-ha-hu)*, as narrated by S'ad. Most of the historians of Islam have stated that on the occasion of fraternization the Holy Prophet himself made Hazrat 'Ali as brother of Hazrat Sahl.

During the battle of Uhud (3 A.H.), Hazrat Sahl showed exemplary courage when chaos was prevailing among the forces of Islam. According to Hafiz Ibn Hajar, he was shooting volleys of arrows desperately on the enemy. Seeing his good marksmanship and sharp-shooting ability on that day. the Apostle had been directing his Companions to continue supplying arrows to Hazrat Sahl, saying: "Give him arrows: he is Sahl." Taking his name as an augury, Hazrat 'Umar *(Razi Allahu 'anhu)* shouted: "It is easy (Sahl), not difficult."

After the end of the battle of Uhud, Hazrat Sahl bin Hunaif *(Razi Allahu 'anhu)* participated in the battle of Ahzaab. In 6 A.H. he took oath of death at the hand of the Holy Prophet on the famous occasion of *Bai'at Rizwaan*. Thereafter he participated in the battle of Khyber, Victory of Makkah, expedition of Ta'if and that of Tabook

Besides his active participation in the battles, Hazrat Sahl bin Hunaif enjoyed great favours from the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The Apostle always treated him with affection Allah, too, seemed to have been very kind to him for Hazrat Sahl *(Razi Allahu 'anhu)* possessed noble disposition and very handsome face, together with beautiful build of body He had once, as usual, accompanied the Holy Prophet on some military excursion. One day Hazrat Sahl took bath in a streamlet An Ansar Companion of the Apostle incidently caught sight of his beautiful well-proportionate build of the body He appreciated it and said that he had never seen such a beautiful body before Hearing that, Hazrat Sahl immediately fell unconscious His friends ran for him and found that he was running high temperature. They picked him up and brought him before the Holy Prophet. The Apostle enquired of the details before he suffered from the stroke of the malady He was told what had happened. The Holy Prophet said "It is surprising that people see their brother's body or goods but do not invoke blessing of Allah and he gets under the influence of an evil eye" The Apostle prayed for his early recovery.

After the passing away of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* till the end of the third Caliphate of Islam, nothing is recorded in history of the engagements of Hazrat Sahl *(Razi Allahu 'anhu)*. However, during the fourth Caliphate, Caliph 'Ali *(Karramallahu waj-ha-hu)* appointed him as the Governor of Madinah but very soon called him to Kufah. After the end of the battle of Jamal, Hazrat 'Ali appointed him the Governor of Syria in place of Hazrat Amir Mu'awiyah *(Razi Allahu 'anhu)* Syria was the stronghold of the Amir The result was that when Hazrat Sahl reached Tabook on the outskirt of Syria, he was stopped by the soldiers of Hazrat Amir Mu'awiyah They told him to return to Kufah. When he told Hazrat 'Ali that Hazrat Amir Mu'awiyah had revolted against him and the people had taken oath of allegiance in favour of the Amir. That incident paved the way of the battle of Siffin between Hazrat 'Ali *(Karramallahu waj-ha-hu)* and Hazrat Amir Mu'awiyah *(Razi Allahu 'anhu)*. Hazrat Sahl bin Hunaif took part in the battle on the side of Hazrat 'Ali On return from Siffin Hazrat Sahl was too much depressed When someone asked the reason of it, he replied that the tragedy was that when one impediment was removed another cropped up immediately. Hazrat 'Ali appointed him as the Governor of Persia but the Persians turned him out of the country in revolt. Thereafter the Caliph sent one Hazrat Zivaad Ibn Abihi to Persia. He was a good administrator. He crushed the rebels and established peace there

Hazrat Sahl *(Razi Allahu 'anhu)* was undoubtedly a brave man but in view of his laying stress on concluding peace with Hazrat Amir

(Contd. on p. 177)

bear no resemblance in his character and morals, procedure and behaviour patterns as well as his ends and objectives with political leaders, conquerors, and founders of earthly empires. The methods applied by him in pursuance of his objectives should rather be contrary to the ways adopted by all other worldly-minded persons whose ultimate aim is by and large, to establish a dynastic rule. The history of Roman, Byzantine, Sassanid, Kiyani, Suryavanshi, Chandravanshi and similar other dynasties is a witness to the fact that to the family of an empire-builder are passed on the reins of government and if, for any reason, that is not possible, the clan, tribe, or family of the victor comes to occupy a position of prosperity and privilege which is, generally speaking enjoyed by it for several generations. Their exploits are like the kill of a lion providing feast to other animals of the jungle One would have hardly believed the stories of wanton enjoyments and festivities of the Roman and Persian emperors if these had not been recorded by reliable historians The grandeur of their palaces and the golden carpets they contained, as well as the ostentatious living of the Indian rulers, furnish examples of their luxurious way of life.

As against the kings and emperors, a messenger of God never builds a temporal empire as such, nor does he do anything to ensure a life of ease and prosperity for his progeny, nor yet he vests his family with any exclusive right or privilege to be exercised by them by virtue of their relationship to him. Rather, his way is entirely different; he requires his family members to lead a life of hardship, austerity and self-sacrifice, and they have to depend after him on their own capabilities and efforts They are never allowed by a prophet to become social parasites like monks and priests.

THIRD FEATURE: PURE AND SIMPLE SCRIPTURE

The third essential feature is that the scripture revealed to such a prophet is the bulwark of his religion, fountainhead of his teachings, a means to bringing man closer to God, a lighthouse of true spirituality and, finally, a guidebook of his creed; it teaches nothing else than absolute and uncompromising monotheism It has to retain these characteristics to the end of time God takes the responsiblity of protecting it from every corruption It remains entirely unchanged, understood and recited by the people in large numbers and also treasured in human memory through Divine dispensation, unlike any other book All this is made possible since it has to be presented as the last revelation to the coming generations for their salvation The annals of the Old and the New Testaments and other religious scriptures record the events leading to the destruction of these sacred writings sometimes by the invaders and enemies and often through interpolations by their own over-religious followers Some of these writings were even lost for ever by the heedlessness of their insincere and selfish trustees The reason for it was that safekeeping of these scriptures was entrusted to their followers alone who were *bidden to observe it and thereunto were they witnesses* The responsibility of protecting the Holy Qur'an against every alteration and interpolation was assumed by God for He says· *Lo· We, even We, revealed the Reminder, and Lo; We verily are its Guardian* (15·9)

FOURTH FEATURE: FOUNT OF GUIDANCE

The fourth characteristic is that such a prophet, as the last of them, Muhammad *(Sallallahu 'alaihi wa sallam)* was, should be the sole leader and guide and synosure for his followers. Just as the Creator of the universe is to be accepted as the Only Lord and Master, the followers of the Prophet have to be unanimous in their obedience, love and regard for the unique personality of the Prophet whom they should hold as the wisest of the wise, the last of the prophets, and the prince of all human beings. They ought to disdain to regard anybody else, howsoever near and dear he may be to the Prophet, as impeccable, worthy of their unquestioning obedience or recipient of revelation as he himself was. In reality, the solidarity of his followers, protection against multiplicity of creeds and divisive forces and the guarantee of their own inherent spiritual strength lie in their acceptance of the principle of finality of prophethood upon him.

Courtesy: AWAKE.

LETTER TO THE EDITOR

MODEL OF MANAGEMENT

Thanks a lot for your highly inspiring review on my book: "THE UNIVERSAL MODEL OF MANAGEMENT".

Many reviews on this book have been published in Pakistan, India, USA, and other countries, but your's is a unique review since it touches the very core of the theme of my book, and highlights the real message. I have tried to convey to the entire humanity. I feel very much encouraged.

Rais ud-Din K. Sherani
Chairman,
International Quranic Research Association

Pre-Requisites for a Universal Faith

By Syed Abul Hasan Ali Nadwi

There are four prerequsites for a religion claiming to be universal, eternal and true, the only saving principle, the only sound creed and the sole path of virtue; inviting man to open the gates of a new and lasting revolution for his own good, on the individual as well as social plane; and presenting itself as a revelation from on High. These postulates are clearly pointed out by human dispositions and intellect, history of religions, insight into psychological factors governing the rise and fall of nations and races and the end-result of well-known revolutionary endeavours undertaken anywhere over the ages

FIRST FEATURE:

MIRACULOUS GUIDANCE

The first condition is that the prophet giving the call of such a religion should be able to transform those coming into contact with him as if they were reborn with a completely new outlook, thoughts and values: this revolutionary change should have also been brought about without any means or the methods employed by other wise-heads, or social organisations. He should be dependent neither on fine arts, nor literature, nor oratory, nor poetics, nor philosophic discourses, nor yet take recourse to rewards of position and prestige. The guidance and training provided by such a prophet, who is more often unlearned and unlettered should be different in the influence exerted and the change brought about by all others to a marked degree—leaving no doubt that the two are basically different in their origination and consummation The change in the character and morals resulting from such a prophetic guidance should be indicative of the Divine Will and succour, which could not be attributed to anything save to a light vouchsafed to the prophet or the blessing of his sacred companionship For those who are guided by a prophet come to possess a living awareness of God, sincerity of purpose, humility and submission, selflessness, devotion, least regard for anything worldly, anxiety for salvation, self-analysis and steadfastness—the qualities which are conspicuous by their absence in the men trained and guided by all other masterminds like great philosophers, pedagogues, thinkers, and intellectuals.

The miraculous and revolutionary guidance provided by prophets of God has been vividly described in this verse of the Qur'an:

> "He it is Who has sent forth among the unlettered ones a messenger from among them, to recite His verses to them, to purify them, and to teach them the Book and the Wisdom though before that they were in error manifest." (62 2)

At another place the sacred Scripture reads·

> "But God has endeared to you belief, decking it fair in your hearts, and He has made detestable to you unbelief, wrong-doing and disobedience." (49·7)

Yet another verse of the Qur'an announces

> "Allah sent down His tranquillity upon His messenger and the believers, and made the word of piety binding on them, for they were most worthy and deserving of it" (48:26)

SUCCESS OF PROPHETIC GUIDANCE

Such a prophet should be able to bring about a marvellous change in the manner and morals of a large number of his comrades He should be able to produce men with angelic qualities, each one of whom should be capable of converting an entire nation or country to his faith through his strength of character and virtuous behaviour The prophet should be able to transform the life of his people in such large numbers that an ideal society should come into existence within his own lifetime since the one who fails to accomplish this feat can hardly be expected to lay a claim that his successors would change the world or bring their contemporaries to inculcate a living awareness of God on a scale wider than he had himself achieved.

SECOND FEATURE:

PROPHETS AND POLITICAL STRATEGISTS

Any one sent by God for giving a call for such a religion should

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(Contd. from p. 173)

cotics, or smokes, she does it by virtue of being "emancipated" This emancipation of women has caused havoc in Western countries They are groaning under it with pain, without rescue or relief

Islam presents a complete code of life for mankind. It suggests to it a way of life as revealed by Allah who envisages a society diametrically opposed to that of Europe We Muslims should be proud of our own heritage and steadfastly stick to it without caring for where the wind blows elsewhere.

and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad). That is most convenient, that they should be known (as such) and not molested ——" (33 59)

While commenting on this verse, Hafiz Ibn Kathir *(Rahmatullah 'alaihi)* has explained that during the Days of Ignorance women used to move on the streets without wearing any covering sheet over garments Almighty Allah commanded the Muslim women to put on either outer-garments over their person whenever they had to go out of their houses, in order to distinguish themselves from the non-Muslim women This commandment was equally applicable to the wives and daughters of the Holy Prophet himself besides other Muslim women

Hazrat Shaikh 'Abdul Qadir *(Rahmatullah 'alaihi)* has commented that the words of the verse *"That is most convenient that they (Muslim women) should be known and not molested"*, mean that the Muslim women are respectable ladies, not whores to be teased by the wicked

Nowadays those Muslim women who go out of their houses for shopping, attend offices, et cetera, but do not use outer veils over their persons cannot apparently be distinguished whether they are Muslims or otherwise They unwittingly invite covetous eyes of the wicked people towards them. This verse has provided for Muslim women's safety from such assaults, by keeping them covered if and when they have to go out under necessity

Promiscuity or mixed getherings women and strange *(Naa Mahram)* men, as is a fashion among the Muslims nowadays, following the way of non-Muslims, is expressly prohibited in Islam. The occasion of this prohibition it is said, was a *Walimah* feast hosted by the Holy Prophet on the occasion of his marrige with Hazrat Zainab bint Khuzaimah *(Razi Allahu 'anhaa)* in the third year of Hijrah As narrated by Hazrat Anas bin Maalik *(Razi Allahu 'anhu)*, the guests (Companions) attended the feast but stayed thereafter in the house of the Apostle indulging in gossip to the annoyance of the host the Holy Prophet. Thereupon the following verse was revealed to the Apostle

"O you who believe! Enter not the Prophet's houses until leave is given you, for a meal, (and then) not (so early as) to wait for its preparation But when you are invited enter And when you have taken your meal, disperse, without seeking familiar talk Such (behaviour) annoys the Prophet. He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth And when you asked (his ladies) for anything you want, ask them from before a screen That makes for greater purity for your hearts and for theirs Nor is it right for you that you should annoy Allah's Apostle —— " (33.53)

In the above verse Allah has commanded that while visiting a house, other than your own

1. Ask permission first before entering the house
2. Do not stay there any longer after the end of the business (feast et cetera)
3. When you have to talk to the ladies of any house, do that standing behind a screen or cover

These injuctions are part of the Muslim etiquette relating to Muslim women. Imagine what sort of a society Islam has envisaged.

Segregation of women is the hallmark of Islamic conduct and civilization. This fact has further been confirmed by the following verse of Qur'an Majeed wherein Allah has addressed direct to the women of Islam:

> " And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance—" (33.33)

In the light of this verse the verdict of God (Allah) is quite obvious Despite this verdict, if our Muslim brethren are still prone to let their women go out of their houses for the purpose of getting education, employment, et cetera, it will surely be their own choice against the prescribed injunctions It is, indeed, very exacting to tread on the path of Islam. Man advances many excuses when he wants to do anything, but—

> "—— Allah does know those of you who slip away under shelter of some excuse. Then let those beware who withstand the order lest trial befall them, or a grievous Penalty be inflicted on them." (24 63)

It should be borne in mind that the Muslim society is quite different from that of the non-Muslims, especially the one in the West, where women have acquired the so-called emancipation from the 'bondage' of men. There the daughter has shattered her filial bond with her parents. She does not accept their guardianship over her nor is she always prepared to stick to her marital fidelity. No one can dare raise objection against her. If she takes wine, or addicts to nar-

(Contd. on p. 174)

mere profession of a creed, but a propounder of righteous conduct which is true religion. Moreover, the reader is frequently reminded that those who believe in One and Only God and who do noble deeds will be rewarded in the Hereafter, while the unbelievers will suffer punishment. The Qur'an in effect, is repeatedly warning man against the punishmenet which may be of his own making, and is showing him a path which leads to eternal Happiness.

It is to be noted that there are not many parables in the Qur'an. The few that are there are very different from those in the New Testament, for instance. The Qur-'anic parables are clear in themselves, and the message contained can be readily understood, without the use of any obtuse line of reasoning.

Some of the verses in the Qur-'an towards the end deal with events which took place during the Holy Prophet's time. The details given are meagre, in fact just enough to illustrate the point in question.

RECITAL

Regular study of the Qur'an is not only a high form of worship but also a source of spiritual happiness and personal guidance. The Qur'an states: "Recite, then, of the Qur'an that which is easy for you" (134 20). Thus it is not required to read any particular number of pages of the Qur'an. It is desirable, however, to make a habit of studying the Qur'an every day without fail. Perhaps the minimum quantity to be covered is one Ruku', which is somewhat similar to a paragraph. The Qur'an consists of 558 Ruku's so that at the rate of one Ruku' a day, it should take little over eighteen months to complete the Qur'an. Generally it takes an average reader about three minutes to read one Ruku'.

WOMEN IN ISLAM

SOME MANNERS AND MORALS

By Syed Mahmood Akhtar

People, who have set their faith in the religion of Islam, sometimes find themselves in great confusion on the question as to whether or not they should allow their women folk to go out of the houses in order to seek education, training and employment without violating the injunctions contained in Islamic Shari'ah. To all such inquisitive Muslims we quote below a verse of Qur'an Majeed:

> "O mankind! there has come to you a direction from your Lord and a healing for the (diseases) in your heart—and for those who believe, a Guidance and a Mercy." (10 57).

In the light of the above verse every Muslim regards his bounden duty to comply with the injunctions of Qur'an Majeed and mould his life in accordance with the *Sunnah* (Traditions) of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Only in that way does he find peace and prosperity in this world and salvation in the Hereafter.

For every Muslim Islam is a Contract between man and God when he declares unequivocally that:

> "There is no god but God (Allah), Muhammad *(Sallallahu 'alaihi wa sallam)* is Allah's Messenger"

In other words, by uttering this *Kalimah* he has taken an oath of allegiance to God (Allah) and His Prophet Muhammtad *(Sallallahu 'alaihi wa sallam)*. Now having been enrolled in the *Deen of Islam*, a Muslim recruit must obey the commands of Allah and His Prophet. There is no other choice before him except: 'Do and Die or Desert'. He has clearly read and understood the injunction of Allah in Qur'an Majeed:

> "——Obey Allah and His Apostle But if they turn back, Allah does not love those who reject Faith." (3·32)

In view of such a situation he can neither commit desertion nor act so as to invite the wrath of Allah upon himself He must, therefore, stick to his post and wait for the command of Allah and His Apostle

Now let us revert to the question of allowing a Muslim, woman to go out of her house for receiving education, training or employment, et cetera.

In this connection, however the Qur'an dictum must be well understood beforehand, that·

> "It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision If anyone disobeys Allah and His Apostle, he is indeed on a clearly wrong path" (33·36)

So just as Allah made it obligatory upon every Muslim to offer Prayers, pay *Zakaat*, observe Fast during the month of Ramadhan and perform Hajj (Pilgrimage to Makkah), He has commanded a Muslim woman to remain in veil (Purdah).

"O Prophet! Tell your wives

It is highly recommended to memorise portions of the Qur'an, for recitation in the prayers, and whenever one has time.

Courtesy: RADIANCE

AL-QUR'AN

How guidance should be taken from the Qur'an?

The question whether the Qur'an is of Divine origin has been discussed by a number of scholars, who have shown unequivocally that Qur'an is indeed the word of God, and not the work of Holy Prophet Muhammad (peace be upon him). In this limited space only a few of the more important facts substantiating the Divine origin of the Qur'an can be given.

The direct proof of the Divine origin of the Qur'an is manifest all through the Scripture itself. The peculiar phenomenon which accompanied every revelation of the Qur'an — viewed in the light of the traditions of the Prophet — is another testimony of its Divine origin. The Prophet's contemporaries were objective witnesses of the tangible, visible and audible signs of the Prophet's communication with the Creator and His courier.

QURA'NIC STYLE

Much has been written concerning the literary style of the Qur'an. The reader is referred to an excellent series of three articles by Na'im al-Humsi, which gives a detailed account of the literary qualities of the Qur'an. A few important facts concerning the Qur'anic style will be reviewed here.

The literary form of the Qur'an is distinguished clearly from all other forms whether they be poetry, rythmic or non-rythmic prose, the style of the common people, or even that of the Prophet himself. It must be noted that, according to the scholars of the Arabic language, there is not the slightest resemblance between the literary style of the Qur'an and that of the many sayings of Holy Prophet Muhammad (peace be upon him).

The infidels in the time of the Holy Prophet considered the form of the Qur'anic text to be such an extraordinary phenomenon that they used to call it magic Even in modern times those who can understand the Arabic text recognise its sublime character without being able to explain its sublimity. No human voice could ever be so powerful and effective as the word of God proved to be in disarming even the greatest literatures of the world. The Qur'an itself states: "Say· Verily, though mankind and the Jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers of one another." (17:88). The challenge has not been met by anyone to this day.

Even though the Qur'an was revealed over a period of twenty-three years, its style is the same from the beginning to the end, which is another proof of its Divine origin. Most of all, this style is marked with superhuman eloquence. The sentences are constructed in a dignified manner, using the fairest possible words for expressing ideas of utmost profundity and vast dimensions. Yet the style has such striking clarity that it is intelligible even to the least educated person. There is always a complete harmony between the divergent powers of reason and emotion in the Qur'an, for in its arguments and doctrines one finds that the words have both a logical force and an emotive power. Throughout the Qur'an the speech possesses surprising solemnity and elegance.

THE MESSAGE

The contents of the Qur'an cover a variety of subjects. Many of verses recount the life-stories of the Prophets sent before Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Except in the case of Prophet Moses (peace be upon him), the details are always minimal, and are aimed towards illustrating the point in question. The reader is generally assumed to have some familiarity with the previous Scriptures.

A large proportion of the verses in the Qur'an deal with Islamic law, living habits, social conduct, etc. There are very few verses in the Qur'an which may be classified as clear-cut prohibitions, such as the prohibitions regarding the eating of the flesh of swine, blood, etc. In general, while laying down the law, the Qur'an does leave room for flexibility to suit the needs of the times. Even in the case of clear prohibitions and commandments, the Qur'an permits exceptions, if unusual circumstances demand them. This flexibility of the Islamic law is a great blessing and endows Islam with a dynamism unknown in other religions.

There is a certain amount of repetition of major facts and commands in the Qur'an. Such repetition has the objective of inculcating the particular fact in the mind of the reader. Moreover, it also serves the purpose of introducing certain important matters to a person who reads only a little of the Qur'an at time. In any case, whenever there is repetition of a fact in the Qur'an, something new is added to it. . .

It should be mentioned that a note of warning sounds throughout the whole Qur'an, that it is not the

all those human right without which universal peace and global tranquillity cannot be realized.

Preservation of, and respect for, man's life and property and protection of every citizen's honour and reputation, and exercise of personal freedom are the essentials of human rights.

After glorifying Allah and explaining the purpose of Islam, the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* laid great emphasis on human rights in his last sermon, saying: "O people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as this day, in this month, and this town are sacred for all. Verily you will meet your Lord and you will be held responsible and answerable for your actions. He who holds any trust with him, should restore it to the person who deposited it with him.

Beware, a person committing a crime is responsible for it himself, no one else. Neither the son is responsible for the father, nor the father is responsible for the crime of his son.

You must know that one Muslim is the brother of another Muslim and they together form one brotherhood. Nothing of his brother is lawful except what he himself allows willingly. So you should not oppress one another.

O people! Fear Allah concerning women. Verily you have certain rights over your women and your women have certain rights over you.

O people! Listen and obey even though a mangled Abyssinian slave be your Emir, if he executes the ordinance of the Book of Allah among you.

O people! Verily Allah has ordained for every man the share of his inheritance

So I apprise you that your lives, your property and your honour must be as sacred to one another as this sacred day in this sacred month in this sacred town.

And your slaves? See that you feed them with such food as you eat yourselves and clothe them with such clothes that you yourselves wear. And if they commit a fault which you are not inclined to forgive then part with them for they are the servants of Allah and are not to be chastised.

O people! Your Lord is one and your father is one. All belong to one ancestry of Adam, and Adam was created out of clay. There is no superiority for an Arab over a non-Arab or a non-Arab over an Arab, nor for the white over the black, nor for the black over the white except in piety. Verily the noblest *among you is he who is the most* pious "

The contents of the Holy Prophet's last sermon in the context of human rights mirror the best that the humanity at large can aspire for Even the most advanced of the civilizations of the world do not enjoy those human rights which have been granted by Islam.

The objective of peaceful coexistence can be best realized and translated into action by adhering to the conduct of the Prophet of Islam, inspired by the teachings of the Holy Qur'an which advise as follows:

> "For the cause We decreed for the Children of Israel that whosoever killed a human being for other than man's slaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he has saved the life of all mankind——" (5.32)

Irrational and artificial distinctions and discriminations based on geographical, linguistic, colour, regional and racial differences do not at all find a place in Islam. They have not been permitted in construing the right of equality which is now only proclaimed, but not effectively protected, by Article 7 of the Universal Declaration of the UNO.

Almighty Allah in Qur'an Majeed says:

> "O mankind! We created you from a single pair of a male and a female and We have made you into tribes and nations that you may recognize each other. Verily the most noble among you in the sight of God is he who is most righteous of you——" (49 13)

Once Hazrat Abu Zar Ghifari *(Razi Allahu 'anhu)* entered into a hot discussion with Hazrat Bilal *(Razi Allahu 'anhu)*. The battle of words grew hotter till the stage of name calling was reached. "O son of a negress", exclaimed Abu Zar Ghifari. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* intervened, "This is too much You are still not free from pre-Islamic ignorance "

Let us not forget that duties and rights are interlinked and complimentary to each other. We become entitled to rights only when we perform our duties. Give and take is the basis of our social life. This is what is the soul and quintessence of the teachings of the Qur'an and Sunnah. Be God-fearing and perform your duties in order to enjoy your rights. Almighty Allah says about such that they will have their reward with their Lord and on them shall be no fear, nor shall they grieve. (cf 2:277).

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

ISLAMIC CONCEPT OF HUMAN RIGHTS

The Day of Human Rights is celebrated throughout the world under the auspices of the UNO on 10th December every year. This reminds us of the last Pilgrimage sermon of the last Prophet of Allah, Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* and the last Book of Allah Al-Qur'an which enshrines, and guarantees human rights to far greater extent than those embodied in the *Universal Declaration of* Human Rights by UNO.

Over fourteen centuries ago, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* advocated the cause of human rights, human equality and human dignity. He for the first time conveyed the Divine Message that all men and women belong to one family and that as human beings they have equal human rights

Centuries before the appearence of modern democracies, emphasis was laid, by words as well as deeds, on human rights in the light of the teachings of the Holy Qur'an and the practices of the Prophet of Islam *(Sallallahu 'alaihi wa sallam)*

It was this concept of human rightts which was afterwards elaborated by the Muslim jurists in a systematic manner under twofold divisions: the rights of God and the rights of human beings in an Islamic state and society. What distinguishes the Islamic concept of rights is that these were not granted under any threat of political agitation or mass revolt or revolution. They were freely and willingly ensured and granted by Allah the creator, and His last Prophet who had nothing to fear from his followers.

Rights are those conditions of social life without which no man seeks in general to be himself at his best. It is through the exercise of rights and performance of duties that an individual becomes a true citizen of an Islamic welfare society and state.

The Holy Qur'an is complete code of life which ensures human rights. Furthermore, the last sermon of the Prophet of Allah guarantees much more than the rights granted under the Universal Declaration of the UNO. It is generally thought that the conception of human rights is peculiar to the modern world But in fact the last sermon of the Prophet of Islam goes a long way to prove that the human rights guaranteed and ensured by Islam far exel the UNO's accepted and declared human rights Islam. helps the individual to attain an economico-spiritual orientation of all aspects of life and thereby regulates the whole gamut of our social life Teachings of the Holy Qur'an and the last sermon of the Holy Prophet lay great stress upon the relation of man with Allah and man's relation with the universe and his fellow-beings The Prophet of Islam with his own practical conduct portrayed harmony between the exterior and interior aspects of human life Islam harmonizes what may be described as the material and spiritual sides of human life. It neither advocates hedonism nor supports scepticism, as extravagance on either side retards human progress

The aim of man's life in consonance with the teachings of Islam is the realization of the divine in the mundane and the spiritual in the secular. Thus that which is considered merely an etiquette in the west or un-Islamic societies is regarded as a positive virtue in Islam — rather an adjunct of the faith itself. The Holy Qur'an lays down the basic code of social behaviour, civil and criminal laws, and the principles governing relation between man and man, men and women, the individual and society, and the individual and God. The attitude thus inculcated makes the Muslim society organize its life collectively. Thus the Islamic concept of human rights aims at beautifying human conduct, ennobling man and refining his outlook. Every activity, according to the Islamic concept of human rights, is directed towards the sublimation of humanity. Islam exhorts that all human efforts should be attributed to the glorification of God and betterment of humanity as a whole. Mutual respect, equality goodwill, cooperation, tolerance and justice, the principle of live and let live, are the foundation stones on which the whole structure of Islamic concept of human rights stands. Unity of mankind, fraternity, love, respect, sympathy, goodwill, peaceful coexistence, observance of justice and moderation in every walk of life are basic requirements for practical realization of human rights.

The Holy Prophet of Islam *(Sallallahu 'alaihi wa sallam)* is Mercy for, the entire universe for all times and climes He advised his followers to wish for others what they wish for themselves. This is the meaning of *Deen* according to Islamic traditions. The Glorious Qur'an revealed by Allah to His last Prophet ensures and guarantees

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إِنَّ هَٰذَا لَهُوَ حَقُّ الْيَقِينِ ۚ (الحاقة ٦٩/٥١)

اليقين

مَجَلَّة
دار التصنيف (برائيويت) ليميتد

المجلد ٣٨ — ٢٢ جمادى الأولى ، ١٤١٠ هـ الموافق ٢٢ ديسمبر ، ١٩٨٩ م — العدد ١٦

أبو بكر الصديق رضي الله عنه في ضوء مآثره :

— قال رسول الله صلى الله عليه وسلم :
من اراد ان ينظر الى عتيق من النار فلينظر إلى ابي بكر .

— هو أول من آمن بالنبي صلى الله عليه وسلم من الرجال . . .

— أنه أول من جمع القرآن .

— كان موضع الثناء بعد وفاته كما كان في حياته .

بسم الله الرحمن الرحيم

عن عثمان بن عفان رضي الله عنه قال قال رسول الله ﷺ يشفع يوم القيامة ثلاثة الأنبياء ثم العلماء ثم الشهداء .

(رواه ابن ماجة)

يبرز الحديث علو مقام الأنبياء والعلماء والشهداء عند الله وعلى الأمة رعاية هذه الطائفة المقربة واتباعهم لأن تستحق شفاعتهم يوم القيامة .

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والله ولي التوفيق .

بسم الله الرحمن الرحيم

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أبو بكر الصديق ﷺ في ضوء مآثره

(إعداد : محمد اعزاز الحسن شاه استاذ اللغة العربية)

هو عبد الله بن أبى قحافة عثمان بن عامر بن كعب بن سعد بن تيم بن مرة بن كعب بن لوى بن القرشي التيمي . أبو بكر الصديق أول الخلفاء الراشدين الذى ولد بعد عام الفيل بسنتين وستة أشهر (قبل ٥١ سنة من الهجرة) بمكة وكان من سادات قريش ، واحد موسريهم عالماً بأنساب القبائل وأخبارها وكان يلقب بعالم قريش . (١)

وفيه رواية عن ابن شهاب الزهرى أن أبابكر الصديق ، إسمه عبد الله بن عثمان بن عامر بن عمرو بن كعب شهد بدراً مع رسول الله ﷺ (٢)

وأيضاً عن عروة قال : أبوبكر الصديق إسمه عبد الله بن عثمان بن عامر بن عمرو بن كعب بن سعد بن تيم بن مرة بن كعب بن لوى بن غالب بن فهر بن مالك وأمه أم الخير ولاف وهى أميمة بنت عبد العزى بن حدثان بن عوف بن عبيد بن عويج بن عدى بن كعب (٣)

وأما أسمه الذى سماه به أباه حيث ولد عبد الله بن عثمان فغلب عليه إسم العتيق وفى تسميته هذه روايات عديدة ما ذكرها أصحاب السير وكتب الفضائل منها :

١ - عن عائشة أم المؤمنين رضى الله عنها قالت : إنى لجالسة ذات يوم ورسول الله ﷺ وأصحابه فى فناء البيت والسرير بينى وبينهم إذ أقبل أبى ﷺ فقال رسول الله ﷺ لأصحابه (من أراد أن ينظر إلى عتيق من النار فلينظر إلى أبى بكر (٤)

---

(١) ابن سعد ٣/١٦٩ ، حلية الأولياء ١/٢٨ ، أسد الغابة ٣/٢٠٥ البداية والنهاية ٦/٣٠١ ، الاصابة ٢/٣٤٣ ، التهذيب ٥/٣١٥ .

(٢-٣) الطبقات الكبرى لابن سعد ٣/١٦٩ ، معرفة الصحابة لابى نعيم ١/١٤٩ .

(٤) معرفة الصحابة لا بى نعيم ١/١٥٠ .

- وعن عبد الله بن الزبير عن أبيه : قال : كان إسم أبي بكر عبد الله بن عثمان فلما قال رسول الله ﷺ (أنت عتيق الله من النار سمى عتيقاً) أخرجه الطبراني في معجمه وكذا في المعرفة . (١)

٣ - وكذلك أن موسى بن طلحة سأل أباه طلحة لم سمى أبوبكر عتيقاً ؟ قال كانت أمه لا يعيش لها ولد فلما ولدته استقبلت به البيت ثم قالت : إن هذا عتيق من الموت فهبه لى . أخرجه السيوطى فى تاريخه وكذا فى المعرفة . (٢)

٤ - وعن الليث بن سعد قال : انما سمى أبوبكر عتيقاً لجمال وجهه واسمه عبد الله بن عثمان ، أخرجه أبو نعيم فى المعرفة .

ثم كما غلب على إسمه العتيق غلب كذلك الصديق وهو أشهر من العتيق وهذا ما سماه به الرسول ﷺ صديقاً كما فى الروايات منها : (٣)

٥ - وعن أبى يحيى (٤) قال : لا أحصى كم مرة سمعت على بن أبى طالب يقول : إن الله عز وجل هو الذى سمى أبا بكر على لسان رسول الله ﷺ صديقاً أخرجه أبونعيم فى المعرفة وكذا فى الرياض .

٦ - وكذلك عن أم هانىء (٥) قالت : حدثنى نبعة (٦) أن النبي ﷺ قال لأبى بكر يا أبا بكر ! (إن الله عز وجل سماك الصديق) أخرجه محب الطبرى فى الرياض النضرة وكذا فى المعرفة .

٧ - وعن عائشة رضى الله عنها قالت : لما أسرى بالنبى ﷺ أصبح يحدث بذاك الناس فارتد ناس ممن كان آمن به وصدق به وفتنوا فقال أبو بكر إنى لأصدقه فيما هو أبعد من ذلك أصدقه بخبر السماء فى غدوه أو روحه فلذلك سمى أبا بكر الصديق كذا فى المعرفة .

ثم إن له فى السماء ثلاثة أسماء ـ الصديق . الحليم ، الشفيق وأن الله قد خص شخصيته بالخصائص منذ بدء خلقته ومن الأزل كما ورد عن النبى ﷺ فى بعض الاحاديث .

٨ - وعن ابى وهب (مولى أبى هريرة رضي الله عنه) قال : قال رسول الله ﷺ قلت لجبريل ليلة أسرى به (إن قومى لا يصدقنى) قال : يصدقك أبو بكر وهو مكتوب عند الله الصديق . أخرجه عبد الرحمن بن سعد فى السيرة ومن مآثره :

هو أول من آمن بالنبى ﷺ من الرجال ورفيقه ومؤنسه فى الهجرة ثانى إثنين إذهما فى الغار ، أفضل

---

(١) انظر المعجم الكبير للطبرانى ١/٥ ، معرفة الصحابة ١/١٥٢ .

(٢) انظر تاريخ الخلفاء للسيوطى ص ٢٩ ومعرفة الصحابة ١/١٥٤ .

(٣) انظر معرفة الصحابة ١/١٥٤ .

(٤) هو حكيم بن سعد مصغرا الحنفى أبو يحيى أوله مثناه من فوق مكسورة كوفى صدوق (التهذيب ١/١٩٥) .

(٥) هى أم هانئ بنت طالب الهاشمية إسمها فاختة وقيل هند لها صحبة تقريب التهذيب ٢/٦٢٥ .

(٦) هى نبعة الحبشية جارية أم هانئ لها صحبة (الإصابة ٤/٤١٧) .

الأمة وخيرها وشهد مع النبى ﷺ المشاهد كلها واحتمل فى سبيل الله الشدائد وبذل الأموال ، بويع له بالخلافة يوم التحق النبى ﷺ بالرفيق الأعلى سنة ١١ من الهجرة فحارب المرتدين وما نعى الزكاة وافتتحت فى أمارته بلاد الشام وبعض بلاد العراق .

* * * * * *

(١)

وكان رضي الله عنه ، ابيض نحيفا ، خفيف العارضين ، معروق الوجه نـاتى الجبهة ، جعدا ، مشرف الوركين ، خطيبا لسنا ، عارفا لوجه الكلام ، شجاعا ، وكان نقش خاتمه (نعم القادر) كان يخضب بالحناء توفى لثمان بقين من جمادى الأخرة وهو إبن ٦٣ سنة.

وإنـه أول من جمع القرآن ، وتنزه عن الشراب المسكر فى الجاهلية قبل الاسلام وأول من تقيأ تنظفا وتحرجا عن المشتبهات كما ثبت عن أبى العالية (٢) بأنه سئل أبو بكر الصديق فى مجمع من أصحاب رسول الله ﷺ هل شرب خمرا فى الجاهلية؟ قال : أعوذ بالله قالوا ولم ذاك ؟ فقال : كنت أصون عرضى وأحفظ مروءتى لأنه من شرب الخمر كان لعرضه ومروءته مضيعاً فبلغ ذلك رسول الله ﷺ فقال : (صدق أبو بكر، صدق أبو بكر) (٣) كما كان بعيدا عن الخمر فى الجاهلية كذلك كان كثير التحرج عن المشتبهات ففيه عن زيد بن أسلم أن أبا بكر شرب لبنا من الصدقه ولم يعلم فاخبر به فتقيأه (٤) .

وكانت شخصيته رضي الله عنه مجمعا لصفات نبيلة يغتبط بها الآخرون من أعلام الصحابة وكان موضع الثناء بعد وفاته كما كان فى حياته ، وهذا على بن أبى طالب رضي الله عنه يدخل عليه بعد وفاته ويقول :

يرحمك الله يا أبا بكر كنت إلف رسول الله ﷺ وأنسه ومستراحه وثقته وموضع سره ومشاورته وكنت أول القوم إسلاما وأخلصهم إيمانا وأشدهم يقيناً وأخوفهم لله وأعظمهم غنـاء فى دين الله وأحوطهم على رسول الله ﷺ وأحسنهم صحبة وأكثرهم مناقبا وأفظهم سوابقا وأرفعهم وسيلة وأشبههم برسول الله ﷺ هدياً وسمتاً ورحمة وفضلا وأشرفهم منزلة وأكرمهم عليه وأوثقهم عنده فجزاك الله عن الإسلام وعن رسوله خيرا . (٥)

إذا تذكرت شجوا (٦) من أخى ثقة
فـا ذكر اخـاك أبـا بكر بما فعـلا
خيـر البريـة اتقاهـا وأعدلهـا
بعـد النبى وأوفاها بما حملا
الثـانى التـالى المحمـود مشهـده
وأول الناس منهم صدق الرسـلا (٧)

هذا عرض يسير وكلمة مخلصة مبسطة جعلتها للقارى الكريم للاطلاع على هذه الشخصية الكريمة المبشرة بالجنة وقد رضى الله عنه وبامثاله ونطلب من الله العمل بسيرة اعمالهم والله الموفق .

(١) انظر الطبقات ٣/١٧٠ .
(٢) رفيع بن مهران أبو العالية الرياحى ثقة كثير الأرسال ت ٩٠ هـ (التقريب ١/٢٥٢) .
(٣) انظر تاريخ الخلفاء ص ٣٢ . (٤) أنظر معرفة الصحابة لأبى نعيم ١/١٨٢ .
(٥) انظر الرياض النظرة ١/٢٣٩ . (٦) الشجو: (الحجة) ترتيب القاموس المحيط ٢/٦٧٧ .
(٧) انظر المستدرك ٣/٦٤ والبداية والنهاية ٣/٢٨ .

وصيــة أم . . .

روى الأصمعي عن أبان بن تغلب قال :

مررت بامرأة وبين يديها ابن لها يريد سفراً ، وهي توصيه قائلة :

اجلس أمنحك وصيتي وبالله توفيقك ، وقليل اجداؤها عليك أنفع من كثير عقلك :

إياك والنمائم فإنها تزرع الضغائن ، ولا تجعل نفسك غرضاً للرماة ، فإن الهدف إذا رمى لم يلبث أن ينثلم ، ومثل لنفسك مثالا فما استحسنته من غيرك فاعمل به ، وما كرهته منه فدعه واجتنبه ، ومن كانت مودته بشره كان كالريح في تصرفها . . . إذا هززت فهز كريماً ، فإن الكريم يهتز لهزتك ، وأياك واللئيم فإنه صخرة لا ينفجر ماؤها ، وإياك والغدر فإنه أقبح ما تعومل به ، وعليك بالوفاء ففيه النماء ، وكن بمالك جواداً وبدينك شحيحاً . . . ومن اعطى السخاء والحلم فقد استجاد الحلة : ربطتها وسربالها ، انهض على اسم الله . . . (البيان والتبيين)

عليك من العلم بما ينفعك

حدث شيخ من عبس ، قال :

صحبت سلمان ، فأردت أن أعيله وأتعلم منه ، وأن أخدمه ، قال : فجعلت لا أعمل شيئا إلا عمل مثله . . . قال : فانتهينا إلى دجلة ، وقد مدت وهي تطمح ، فقلنا : لو سقينا دوابنا ، قال : فسقيناها ، ثم بدا لي أن أشرب ، فشربت ، فلما رفعت رأسي ، قال : يا أخا بني عبس ، عد فاشرب . قال : فعدت فشربت ، وما أريده إلا كراهية أن أعصيه ، ثم قال لي : كم تراك نقصتها ؟ قال : قلت يرحمك الله ، وما عسى أن ينقصها شربي ؟ قال : وكذلك العلم تأخذه ولا تنقصه شيئا ، فعليك من العلم بما ينفعك . . . (كتاب العلم للحافظ ابي خيثمة)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته   لكل هول من الأهوال مقتحم

SECTION 5 *(Contd)*	RU-KOO' 5 *(Contd)*	
60 Or, who has created the heavens and the earth,	60 *Am-man 'kha-la-qas-sa-maa-waa-ti wal-ar-da*	أَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
and sends down (rain) water for you from the sky	*wa an-za-la la-kum mi-nas-sa-' māā-i māā-an*	وَأَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً
by which We grow beautiful gardens?	*fa-am-bat-naa bi-hee ha-dāā-i-qa zaa-ta bah-jah*	فَأَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ
It is not possible for you to grow their trees	*maa kaa-na la-kum an tum-bi-too sha-ja-ra-haa*	مَا كَانَ لَكُمْ أَنْ تُنْۢبِتُوْا شَجَرَهَا
Is there a god with Allah?	*A-i-laa-hum-ma-'al-laah*	ءَإِلٰهٌ مَّعَ اللّٰهِ
No, but they are a people who deviate (from the truth)	*Bal hum qau-muny-ya'-di-loon*	بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ۝
61 Or who made the earth a resting-place	61 *Am-man ja-'a-lal-ar-da qa-raa-ranw-*	أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا
and laid rivers flowing through it,	*wa ja-'a-la khi-laa-la-hā-i an-haa-ranw-*	وَّجَعَلَ خِلٰلَهَآ أَنْهٰرًا
and set mountains upon it (to make it stable)	*wa ja-'a-la la-haa ra-waa-si-ya*	وَّجَعَلَ لَهَا رَوَاسِيَ
and placed a barrier between the two seas?	*wa ja-'a-la bai-nal-bah-rai-ni haa-ji-zaa*	وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا
Is there a god with Allah?	*A-i-laa-hum-ma-'al-laah*	ءَإِلٰهٌ مَّعَ اللّٰهِ
No, but most of them do not understand	*Bal-ak-sa-ru-hum laa ya'-la-moon*	بَلْ أَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	We had destined her to be one of those who stayed behind.		*qad-dar-naa-haa mi-nal-ghaa-bi-reen.*	قَدَّرْنٰهَا مِنَ الْغٰبِرِيْنَ ۝
58	And We rained upon them a rain (of stones),	58	*Wa am-tar-naa 'a-lai-him-ma-ta-raa*	وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ
	and what an evil rain that was for those who had been warned		*Fa-saa-a ma-ta-rul-mun-za-reen.*	فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ ۝
	SECTION 5		*RU-KOO' 5*	ركوع ٥
59	Say Praise be to Allah and peace	59	*Qu-lil-ham-du lil-laa-hi wa sa-laa-mun*	قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ
	upon His servants whom He has chosen		*'a-laa 'i-baa-di-hil-la-zee-nas-ta-faa*	عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى
	Is Allah better or what they associate (with Him)?		*Aal-laa-hu khai-run am-maa yush-ri-koon*	آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ۝

PART 19 WA QAA-LAL-LA-ZEE-NA ENDS HERE

تم هذا الجزء الـ ١٩ بحمد الله

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية
المتداولة السهلة الفهم، مع الكتابة الصوتية للنص العربي بالحروف الرومانية
وذلك لتسهيل النطق الصحيح بكلمات نص القرآن العربي على قرائنا الكرام.
هذا ونناشد قراءنا أن يقرأوا الكتاب المقدس بانتظام وبكل عناية واحترام
ثم يتدبروا فيما بآياته من الحكم والهدايات وكذلك يتعاونوا معنا في عمل
نشر دعوة الإسلام ورسالة القرآن عبر العالم . وشكراً جزيلاً.

52.	So these are their houses, fallen into ruins, because they did wrong.	52. *Fa-til-ka bu-yoo-tu-hum khaa-wi-ya-tam-bi-maa za-la-moo*	فتلك بيوتهم خاوية بما ظلموا
	Indeed, there is a sign in this for a people who know	*In-na fee zaa-li-ka la-aa-ya-tal-li-qau-miny-ya'-la-moon*	إن في ذلك لآية لقوم يعلمون
53	And We saved those who believed	53 *Wa an-jai-nal-la-zee-na aa-ma-noo*	وأنجينا الذين آمنوا
	and guarded themselves against evil	*wa kaa-noo yat-ta-qoon*	وكانوا يتقون
54	And (We had sent) Lot when he said to his people	54 *Wa loo-tan iz qaa-la li-qau-mi-hee*	ولوطا إذ قال لقومه
	Do you indulge in indecency, while you see (this).	*a-ta'-too-nal-faa-hi-sha-ta wa an-tum tub-si-roon*	أتأتون الفاحشة وأنتم تبصرون
55.	Do you approach men lustfully instead of women?	55. *A-in-na-kum la-ta'-too-nar-ri-jaa-la shah-wa-tam-min doo-nin-ni-saa'*	أئنكم لتأتون الرجال شهوة من دون النساء
	No, you are but an ignorant people.	*Bal an-tum qau-mun taj-ha-loon*	بل أنتم قوم تجهلون
56.	So, the answer of his people was no other than that they said:	56 *Fa-maa kaa-na ja-waa-ba qau-mi-hee il-laa an qaa-loo*	فما كان جواب قومه إلا أن قالوا
	Expel the family of Lot from your town,	*akh-ri-joo aa-la loo-tim-min qar-ya-ti-kum*	أخرجوا آل لوط من قريتكم
	Surely, they are a people who would (like to) keep clean.	*In-na-hum u-naa-suny-ya-ta-tah-ha-roon.*	إنهم أناس يتطهرون
57.	Then We saved him and his family, except his wife	57. *Fa-an-jai-naa-hu wa-ah-la-hoo il-lam-ra-a-ta-hoo*	فأنجيناه وأهله إلا امرأته

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=t	ظ=ẕ	ع=ʻ	ء=ʼ (Jerk)	
Bold	Madd	آ=āā	ؤ=ōō	ئ=ēē	Fine	Madd	آ=āa	ؤ=ōo	ئ=ēe

Part 19 Wa Qaa-lal-la-zee-na | *Chapter 27 An-Naml* | ٢٧-النمل ١٩-وقال الذين

SECTION 4 (Contd.) | *RU-KOO' 4 (Contd.)* | ركوع ٤ (متبع)

49 They said: Let us swear to one another by Allah that we will launch a night-raid on him and his family	49. *Qaa-loo ta-qaa-sa-moo bil-laa-hi la-nu-bai-yi-tan-na-hoo wa ah-la-hoo*	قالوا تقاسموا بالله لنبيتنه وأهله
then we will say to his heirs that we did not witness	*sum-ma la-na-qoo-lan-na li-wa-lee-yi-hee maa sha-hid-naa*	ثم لنقولن لوليه ما شهدنا
the destruction of his family	*mah-li-ka ah-li-hee*	مهلك أهله
and we are really speaking the truth	*wa in-naa la-ṣaa-di-qoon*	وإنا لصادقون
50 And they devised a plot and We (too) devised a plot,	50 *Wa ma-ka-roo mak-ranw-wa ma-kar-naa mak-ranw-*	ومكروا مكرا ومكرنا مكرا
while they did not perceive it	*wa hum laa yash-'u-roon*	وهم لا يشعرون
51 Then see, what the consequence of their plot was	51 *Fan-ẓur kai-fa kaa-na 'aa-qi-ba-tu mak-ri-him*	فانظر كيف كان عاقبة مكرهم
that we destroyed them and their people, all together.	*an-naa dam-mar-naa-hum wa qau-ma-hum aj-ma-'een*	أنا دمرناهم وقومهم أجمعين

Hereafter. Trust and honesty is no more felt necessary. The attributes of sacrifice, toleration, sincerity, generosity; service; simplicity, purity, civility, humility; modesty; kindness, good manner and conduct etc are not found in us. Industry and commerce is run on the principles of fraud and cheating. Adulteration and impurity are considered means for the success of trade and business. The standard of justice and fairplay has gone down. Bribery, recommendation, nepotism; black-marketing, unlawful profiteering, hoarding etc. are rampant. In short our living and dealings are against the teachings of the Quran and the *Sunnah*.

It is very sad that mosques and religious schools are found vacant while liquor shops, gambling dens and cinema houses are full of bustle and activities in spite of low income of the people in the country. The incidents of murder and pillage, robbery and oppression, elopement and deception have broken all the past records. Further, more have now started feeling attraction and elegance in the vices.

When we examine our glorious past vis-a-vis our present condition we find that our forefathers believed in Allah and His Prophet and obeyed the Commands of the Quran and Sunnah. They believed that all power and authority vests in Allah and He causes life and death, profit and loss etc. For them man's destination i.e., the Hereafter was more important than this world and they worked to adore their permanent life of the future. To our great misfortune we lack these basic things. We possess the greatest of all evils — the greed of the world. This greed of world has thrown us in the abyss of ignominy and disgrace. If any one tries to save us from this abyss of disgrace we take him our enemy.

This is high time that we shall open our eyes and follow the teachings of the Quran and *Sunnah*. This is the only way to get rid of the vices in which we are indulged and develop the moral values which distinguish man from other species of Divine creatures.

AL-HADIS: Hazrat Sa'ad-b-Abi Waqqas *(Razi Allah 'anhu)* reported that the Prophet *(Sallallahu 'alaihi wa sallam)* said: It is all good for a believer. If anything good befalls on him, he praises Allah and is grateful, and if a disaster befalls on him, he praises Allah and keeps patience. A believer is, therefore, rewarded in his every affair, till in a morsel of food he lifts up to the mouth of his wife. — (Baihaqi).

AL-HADIS: Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* visited the grave of his mother and wept and caused those around him to weep He said: I sought permission of my Lord to seek forgiveness for her, but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, for they remind death — (Muslim).

AL-HADIS: Hazrat Ayeshah *(Razi Allahu 'anha)* reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Hazrat Ayesha *(Razi Allahu 'anha)* asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Hazrat Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave. — (Agreed).

AL-HADIS: Hazrat Osman *(Razi Allahu 'anhu)* reported that the Apostle of Allah, when finished burying a dead man, used to stay there and say: Seek forgiviness for your brother and pray for him for firmness (in faith) because he will be asked just now. — (Abu Daud).

AL-HADIS Hazrat Abu Sayeed (Razi Allahu 'anhu) reported that the Apostle of Allah said: 99 serpents will bite an unbeliever in his grave. They will bite him and stung him till the Hour comes to pass. If any serpent among them gives out a breath into this world, it will never yield vegetables — (Darimi).

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The Decline of Ethical Values

Man's ultimate goal is the Hereafter and he is supposed to struggle in this world for adoring his life there. But my heart weeps when I see that our present generation is struggling hard for this world and not for the Hereafter.

I want to describe my sorrows and afflictions on this account so that my brothers may open their eyes and feel likewise They may also develop a worry for their own reformation and the society and then work for adoring their Hereafter's life.

We must know that we are a lamp in the darkness of the present, we are a light in the unlimited ignorance. we are the rescuer of the sinking boat of life and we are a hope in this time of disappointment. Then, why we are morally senseless; why our active organs have become obsolete and why our mental faculties have left us. We must realise it now and work for the real goal of life.

As much time is flying away from the days of the Prophethood, as much darkness is spreading all around; indifference to religion is increasing; greed for world is prevailing; hold on the principles of ethics and good conduct is loosening; the sense of distinguishing between good and bad, *'Halaal'* and *'Haraam'* is dying and novel mischiefs and disturbances are being created in the name of Islam and the Quran. In this age such knotty and complicated problems are rising in our daily life that the chance of their solution is becoming remote The clean and pure path of life is being so polluted by vices and evils that the search and recognition of the straight path is becoming impossible.

Before gaining freedom, our system of education was in the hands of a nation which had an ideology of its own and that ideology was against the very spirit of Islam That foreign ideology proved a poison to the Muslims. Its philosophical basis stroke hard on our beliefs and thoughts and worked to drive out from our hearts the grace and grandeur of Islam and Islamic History and establish the so-called grandeur and authority of western culture. The famous Muslim historian, Hazrat Allama Syed Suleiman Nadvi *(rah-ma-tul-lah 'alaih)* had explained this in his speech at the Third All Pakistan History Conference held at Dacca. Criticising the foreign ideology and its followers he said that they totally changed the style of history-writing. Their politics sowed the seed of disunion in the country.. All the periods of past governments of the country were presented as darkness and ignorance so that the works of the English rule should appear as brilliant, and a curtain be drawn on all the frauds and cheatings through which the foreigners captured the wealth and industry of the country".

When the British rulers left, people drew a breath of satisfaction and pinned up great hopes with the period of freedom Many optimists understood that with the rising of the sun of freedom, Islamic law would be adopted and followed by people. But those dreams did not come true and after becoming free. people instead of returning to their original course, continued their march on the wrong path. If our people of all ranks had gathered courage and determined to lead on the Divine path, it would not have been difficult for them As such those who had this desire were disappointed

Responsibility for bringing people on the right path was of our intelligentsia and those who led the various struggle for freedom. All means and measures should have been sought to reform the long-diseased thoughts and deeds of the people But no one felt his responsibility This apathy on their part gave rise to such groups which are today indulged in proving the Eminent Quran an old story; in refuting and repealing the science of Tradition by all the power and energy at their command: in denouncing the authentic works of great religious personalities etc

Consequently, the faith and belief are the most criticised subject of the present day society. And we too, in spite of our verbal affirmation, have no confidence in the Commands and assurance given by Allah and His Prophet. Now it appears to us a foolishness to leave the honour and wealth of the present in hope of the reward in the

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(Contd. from page 190)

Allah begins in kindness to all human beings.

The Prophet of Islam *(Sallallahu 'alaihi wa sallam)* said that "the best man is he who benefits majority of men". The five pillars of Islam, i.e. *Tauheed, prayer, fasting,* poor-tax *(Zakaat)*, and performance of *Hajj* (Pilgrimage) have been declared compulsory because they lay emphasis on piety *(Taqwa)* and *Taqwa* leads to love towards our brothers, sympathy, cooperation and the spirit of coexistence without which the dream of peace and prosperity cannot be realized in practice. Otherwise, every slogan of enhancing values of human life is quite hollow and meaningless.

Mission of Life in Islam

By Prof. Dr. Irshadul Haq Quddusi

The greater is our advancement in scientific, technological and material fields, the lesser is our peace of mind and solace of heart. This is a paradoxical state of affairs. Pick up any daily newspaper and you would know that most of the strife today stems from chauvinism of race, colour, language, tribe, nationality, or culture. Surprisingly, those who claim to have given the present world a modern progressive civilization and freedom, are themselves prisoners and practitioners of this bigotry.

Material progress and technical advancements have no doubt provided man with physical comforts and power over natural phenomena undreamt of even a century before But, unfortunately, we have lost our touch and sight of the reality of the purpose and the mission of our creation. As a result, we stand in awe and live in terror of the destructive potentials of our own handiworks. There is no peace for us either in the present or in the future because the recipes that are being prescribed, despite their loud claims, ignore the fundamental point of the unity of human race. Our Creator is one and the purpose of our creation is to submit our will to the Will of our Creator. After all, our well-being, individually and collectively, materially and spritually, exteriorly and interiorly consits in our following His Holy Guidance alone.

The peace within generates the peace without. Allah has exhorted again and again that all human efforts should be directed towards His glorification, and for the betterment of humanity as a whole. Mutual respect and love, equality, goodwill, cooperation, tolerance, justice, and the principle of "live and let live" are the foundation stones on which the whole structure of the well-being of the human race is based. The purpose and mission of the creation of man is to realize these goals in practice. *Iman* or *faith in Allah means proclamation* of His Oneness with our tongues and its attestation with our hearts. Unity of mankind, fraternity, love and respect, sympathy and goodwill, observance of justice in all walks of life are basic requirements for practical realization of our faith in Allah and His guidance. Hypocrisy, or contradiction between faith and action is the root cause of conflict in our economic-social and politico-cultural spheres of life Our exterior is not in conformity with our interior. We do not do what we say and do not say what we practise. This has widened the gulf of our differences and resulted in ever inceasing ill-will and animosity among ourselves. The present tensions and conflicts are the direct result of our hypocritical attitude towards life. It is said that faith is not a mere profession of belief, but the very mainspring of life. Practice must be in tune with the belief. Faith in Oneness of Allah, practical realization of the unity of mankind, equality, goodwill, love and justice.

Mutual amity consists in translation of Islamic teachings into our practical lives. "Wrong not and ye shall not be wronged", is a maxim befitting human conduct.

Allah has said in Qur'an Majeed: "Whoever slays a person, unless it be for man's slaughter or mischief in the land, it is as though he slew all men, and whoever keeps him alive it is as though he kept all men alive."

Hence tolerance, goodwill, wishing good for others, live and let others live, are the guiding principles upon which peaceful coexistence and amity depend.

The Holy Prophet of Islam (PBUH) emphatically advised his followers to wish for others what they wished for themselves. He further said that *Deen* is nothing short of "wishing good for others".

Qur'an Majeed is the final and the perfect code of life unto the Day of Resurrection and the Prophet of Islam, being the last Messenger of Allah, led his life as a practical embodiment of the teachings of Qur'an Majeed, that holds good for all times and climes The teachings of Islam demand from us to revolutionize our life altogether and renew our faith in Allah by practically working for realizing the purpose of life, i e. to obey Allah and His last Prophet, which is the only means of achievement of succes in our material as well as spiritual aspects of life This can be made possible by our adherence to the virtues of life and shunning vices in every form. This cannot be possible unless we try to keep ourselves abreast of the real purpose of our creation, i e to obey Allah and His last Prophet Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) and conduct our lives in conformity with the ideal of peaceful coexistence and global peace and prosperity

"Know thyself" is the key of the correct life. How absurd it is that man tries to enquire into a lot of things through so many sciences, but does not care to make a thorough enquiry into his own self. It appears that he is living for everything other than himself. According to the teachings of Qur'an Majeed, Allah has created Man and Jinn for His service and, in fact, service to

(Contd. on page 191)

to remarry according to their will.

The advent of Islam brought the light of peace and prosperity for those widows and ended in human atrocities forced upon them. As for mourning on the death of their husbands, Islam fixed a period for that. Undoubtedly the death of husband is very tragic, but this does not mean that the woman should throughout her whole life mourn and bewail or she may commit suicide in sorrow of her late husband. This appears quite unnatural and odd. The period fixed by Islam for mourning is 4 months and 10 days. After that the widow occupies the same place in the society as other women and is permitted to fulfil her all reasonable desires and even to marry another man according to her liking. She is entitled to 'Mahr' from her deceased husband's property — before other payments are made from it — over and above the 1/4th or 1/8th share, as the case may, in that property. Islam has also warned her relatives and other members of her family, not to force or to subjugate her in any matter but to sympathise, to do good to her, respect her and treat her with love and honour Islam has made it incumbent upon the society to provide all possible means and ways to enable them to live a respectable life and the society should make efforts to arrange their another marriage according to their liking In Qur'an Majeed Allah has said:

> "Marry those among you who are single. . . ." (24:32)

In various other places in Qur'an Majeed Allah has given instructions and orders about this oppressed and distressed section.

The Prophet, Muhammad *(Sallallahu 'alaihi wa sallam)* was a symbol of ethics. He had an inclination to take care of widows, orphans and oppressed people much before he was given the Prophethood of Islam. In his rising youth, when a man's passion and sexual feeling are rebellious, and invite him to marry a young girl, he married an aged widow. To keep her happy, he did not marry any other woman during her life. Most of his wives, whom he married afterwards, were widows.

After the conferring of Prophethood when Revelations of Allah started descending upon him, he developed, in the beginning, a kind of fear and restlessness. When Warqa bin Nofal, who was inclined towards unity and worship of Allah, came to know this, he consoled him saying that Allah would not leave him (Prophet) helpless and alone because he was merciful and took care of orphans and widows.

Those who take troubles and make efforts, for the sake of Allah, to help and maintain widows and poor men are like those men who do not tire from prayers and never leave their fasts.

In Bukhari the description of the above fact is in more explanatory words:

> "The men who take troubles for widows and poor men are like those who fight religious war for the sake of Allah, keep fast in the day and pass nights in prayers".

In this way, Islam has persuaded the society and its members to treat and behave in a good manner with this helpless and oppressed section But more important is the way in which Islam has consoled and solaced these widows. It has encouraged them and advised them not to be disappointed by the sudden stoppage of their source of help and livelihood because of the death of their husbands. To lighten their sorrow and distress, in different way they have been promised Allah's benedictions and benevolence.

It is a moment for consideration whether any other religion has better consolation and more effective persuasion than Islam. These are the qualities and distinctions innate to Islam only. It is the relishe asked: O Apostle of Allah, what natural and practicable religion on this earth.

AL-HADIS: Hazrat Ayesha *(Razi Allahu 'anha)* reported that asked: O Apostle of Allah, what shall I recite (meaning) at the visiting of graves? He said: Say, Peace be on the inmates of the abodes of the believers and Muslims, and may Allah show mercy to those who predeceased us and who will succeed us, and we shall join you, if Allah wills. — (Muslim).

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* cursed those females who are accustomed to visit graves. — (Ahmad, Tirmizi, Ibn majah).

They all remained there in exile for thirteen years facing every sort of deprivation and hardship.

During the battle of Khayber, Hazrat 'Amr bin Sa'eed and his family members returned to Madinah. Though he did not actually participate in the battle, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* included him to receive the booty.

After his return to Madinah, on the occasion of the Victory of Makkah, Hazrat 'Amr bin Sa'eed was among those Ten Thousand Holy Men about whom, it is said, Prophet Moses *(Hazrat Musa 'alaihis salaam)* had foretold in the Book of Deuteronomy as follows:

> "The Lord came from Sinai, and dawned from Se'ir upon us· he shone forth from Mount Paran, he came with the ten thousands of holy ones, with flaming fire at his right hand" (Deu: 33:2)

After the Conquest of Makkah (8 A.H.), Hazrat 'Amr bin Sa'eed took part in the battles of Hunayn and Ta'if. And when the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* led his followers numbering 30,000, to Tabuk. some three hundred miles away from Madinah. Hazrat 'Amr bin Sa'eed was among them too.

It was after the expedition of Tabuk that the Holy Prophet inducted him to governorship of Fadak, Khayber and Tabuk. But, as stated earlier, Hazrat 'Amr bin Sa'eed returned to Madinah when he heard of the sad demise of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

A few days after his return to Madinah, fighting with the Christian Byzantine-Roman empire started. Syria in those days was part of the Roman empire. When the First Caliph of Islam despatched a contingent to Syria, Hazrat 'Amr bin Sa'eed joined it as an ordinary soldier. After two or three preliminary skirmishes, a fierce and desparate fight took place at Ajnadin (13 A.H.) The enemy with his large army was putting hard pressure upon the Muslims. Hazrat 'Amr bin Sa'eed, in the face of heavy odds, was shouting to his comrades-in-arms not to be demoralised by the seeming multitude of the enemy. He penetrated himself into the main body of the Roman legion and in spite of his remarkable swordsmanship which reaped a harvest of uncountable human skulls, he was at last overpowered by the numerically superior force of the enemy. He attained martyrdom. 'Allamah Bilazuri has stated that he received thirty wounds on his body (Futuhul Buldaan). But where the martyrs bled victory came forward to pay homage to them The Romans eventually lost the battle, leaving behind thousands of their dead in the battlefield.

The life and martyrdom of Hazrat 'Amr bin Sa'eed *(Razi Allahu 'anhu)* shall always warm the blood of such of our youth who are aspiring now to seize the opportunity of displaying their love for Islam. May, Allah guide the Muslims to follow in the footsteps of their virtuous predecessors. Amen!

WIDOW

In this modern age, widows form a helpless, oppressed and disowned section of the society.

Their fate has left them in this world without husbands. The woman, who leads a happy life with her husband, has to, after becoming a widow, undergo adversities and intricacies arising from the practical life and earning of livelihood Added to these is the act of those wolves in the garb of men, who are on the look out of an opportunity to outrage their modesty and honour by exploiting their helpless and resourcelessness. Humanity and morality demand that this oppressed and distressed section of the society should be helped in every possible way. If a man lacks sympathy for them he is bankrupt of human qualities and ethical values. That man's conscience is dead. His spirit lacks warmth, his feelings are wicked and malicious.

Islam has very clear and emphatic instructions on this issue and quite distinctive in comparison to other religions. Let us see how other religions have treated widow Among Jews, as is known, the widow of elder brother like material goods, becomes the property of the younger brother, who uses her as he pleases. Thus the widow was helpless under the thumb of a man and could not make any decision about the fate of her future life

Among Hindus, the story of a widow is very heart-rending. On the death of her husband she had the option of either burning herself alongwith her husband on the bier or to pass her whole life without marrying another man. Thus she was not allowed any place in the society, She was not permitted to live a normal life and enjoy the Divine gifts bestowed upon mankind. She had to pass her life in mourning and bewailing. In Arabs, before the Prophet, widows were the heritage of the successors of the deceased, like other goods and wealth. The successors let loose their atrocities on them and compelled them to forgo their right of 'Mahr', which widows were to get from heritage of their deceased husbands. The successors also did not allow them

section of Sri Lanka Muslims. Its activities include weekly Mahallah meetings, readings from the work of Maulana Zakariyya's stories of the Companions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, going out of the home place for Da'wah for three days, ten days, forty days, four months, and one-year periods. One of the main reason of the success of the Tablighi Jama'at in attracting the general public is its well coordinated international relationship. Jama'at delegates from neighbouring and overseas countries visit Sri Lanka for Da'wah work and likewise many are sent abroad. Tablighi Jama'at does not have any institution, but there are some religious *madarasaas* run by sympathizers of the party. Financially the Jama'at is very sound in Sri Lanka, as many businessmen support it. It has full time paid workers in every district. They also have a number of vehicles. Sri Lanka Tablighi Jama'at is, perhaps, the strongest and most active Jama'at among all the Jama'ats in South Asia.

PROSPECTS OF DA'WAH IN SRI LANKA: The Muslim community in Sri Lanka is relatively better off than Muslim communities in many other Muslim-minority countries. This has been possible primarily because: One, in the ethnic conflict between the majority Sinhalese community and the major minority Tamil community, Muslims have been able to maintain a neutral position; and two, Muslims had engaged themselves in trade and commerce and had been economically independent. The situation, however, has deteriorated ever since the Sri Lanka government invited Israeli and Indian mercenaries into the Island. After the evacuation of the Indian forces from the Island the situation will hopefully improve for Muslims. Muslims will need to try to maintain neutrality in the ethnic conflict and will need to convince the two major communities in the Island that peace will be achieved only if everybody goes beyond ethnic boundaries. The Muslim community will need to convey to the majority communities the message that it is Islam, and only Islam, that can lead them to go beyond race, colour and ethnic boundaries. — *Adapted from* DA'WAH HIGHLIGHTS.

HEROES OF ISLAM

Hazrat 'Amr bin Sa'eed Umwi

(Razi Allahu 'anhu)

BY Syed Mahmood Akhtar

The expedition of Tabuk had just ended (9 A.H.). The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was on the look out for a man who, besides being honest and virtuous, should also be capable in administration so that he could appoint him as the governor of Fadak, Khayber and Tabuk. Very soon he selected one of his celebrated Companions, Hazrat 'Amr Bin Sa'eed Umwi *(Razi Allahu 'anhu)*, for the purpose. He hailed from the famous tribe of Banu Umaiyah. He remained in his august position of governor during the life time of the Holy Prophet. However, when he passed away to his Lord, Hazrat 'Amr bin Sa'eed, too, laden with deep sorrow, relinquished his office and returned to Madinah. By now Hazrat Abu Bakr *(Razi Allahu 'anhu)* had ascended the first Caliphate. The caliph tried to persuade Hazrat 'Amr to resume the gover-ner-ship but the latter regretted his inability to accept it because the Apostle was no more in the midst.

Hazrat 'Amr bin Sa'eed Umwi was one of the Ten Most Distinguished Companions (Vanguards of Islam) of the Holy Prophet who, during their life time were given by him the glad tidings of their abode in Paradise. For his unflinching faith in Islam and all virtues, people venerated him greatly. His genealogy ran as under:

> 'Amr bin Sa'eed bin 'Aas bin Umaiyah bin 'Abd Shams bin 'Abd Munaaf bin Qusaiy.

His mother's name was Safiyah who came of the Makhzoom tribe. She was paternal aunt of Hazrat Khalid bin Waleed *(Razi Allahu 'anhu)*. Hazrat 'Amr's father and grandfather were die-hard polytheists whereas his elder brother Hazrat Khalid bin Sa'eed *(Razi Allahu 'anhu)* was a pious and upright person even before accepting Islam. Hazrat 'Amr too, in the foot steps of his elder brother, embraced Islam. Their father and other members of family perpetrated all sorts of atrocities upon them in vengeance but the ecstasy of Oneness of Allah which they cherished in their hearts could not be uprooted by means of any manipulations.

When the cruelties of the Makkans grew far beyond tolerable limits, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* instructed the Muslims to leave Makkah for Habashah (Abyssinia). A small group of his followers, therefore, emigrated there in the 5th year of Apostle-ship. Next year, however, a bigger caravan of about one hundred Muslim men and women moved to Habashah. It included, among others, Hazrat 'Amr bin Sa'eed, his wife Hazrat Fatimah bint Safwaan Kananiyah, and brother Hazrat Khalid bin Sa'eed and his wife *(Razi Allahu 'anhum)*.

Muslim members of the Provincial Councils in the North, and the East in particular are from this party. In the recent parliamentry elections this party gained 04 representation in the Parliament. The present Parliament which consists of 225 members, has 18 Muslim members.

SOCIAL LIFE OF THE MUSLIMS: Socially the Alien cultures have influenced the Muslim community very much.

Weddings are attended by religious ritual and are recorded by the local Palliya Jammat (Mosque Council), under whose Jurisdiction the families live. Although the Muslims custom of purdah, or seclusion of women, is not strictly observed, women do cover their heads and faces in the presence of male strangers.

MUSLIM ORGANIZATIONS IN SRI LANKA: Almost every town and village in Sri Lanka has Muslim organization. Some of them are centrally organized while others are run locally. The following are the most prominent organizations.

1. MOORS ISLAMIC CULTURAL HOME: This organization was formed to serve the Muslim community in social, cultural and educational fields, and to fight for the fundamental rights of the Muslims.

2. YOUNG MEN MUSLIM ORGANIZATION: This too was formed to organize social and educational services to the Muslim community. However, due to some internal conflicts among the senior members, this organization was divided into two separate organizations under the names of National Council of Y.M.M.A., and All Ceylon Y.M.M.A. Conference. These organizations involved in social development activities. They conduct academic courses and vocational training programmes in many parts of the Island.

3. MUSLIM LEAGUE: This is a pro U.N.P., organization. It was founded by some service-minded men, who were involving themselves in politics. In the early days the founders of the organization for some fundamental rights of the community, but of late it seems to have almost ceased to function.

4. SRI LANKA MUSLIM STUDENTS FEDERATION: This was founded by some Muslim students in Colombo with the aim of assisting the student community in their studies. It also conducted some social services in certain parts of the Island, but later this also had broken down into separate bodies under the same name in various places.

5 CENTRE FOR ISLAMIC STUDIES: This was formed very recently. Its main activity is to educate the Muslims in Colombo area about Islamic principles and ideology. It conducts lectures and discussions on various topics, and organizes special lectures by well known Islamic scholars. It also runs an audio-visual unit for this purpose. Its activities include conducting classes for women and children, running an Islamic library, and administering some social service activities.

6. JAMA'AT-I-ISLAMI: Activities of this party began in Sri Lanka in 1949 under the influence of Jama'at-i-Islami workers in the Indian Kerala State. On the pattern of its counterpart in India and Pakistan, the Jama'at-i-Islami in Sri Lanka expended its activities throughout the Island. It conducts training and publication activities for its members and sympathisers both in Tamil and Sinhalese languages. The circulation of its Tamil monthly *Al-Hasanat* is ten thousand while the Sinhalese monthly *Prabodaya* prints two thousand copies. It has published more than 35 books in Tamil and 12 in Sinhalese, mostly in translations. The Jama'at-i-Islami in Sri Lanka does not take part in the elections of the country but takes interest in defending the community's interests. It conducts social service activities through the collection and distribution of Zakaat. It has performed excellent services in rehabilitating the victims of ethnic conflict in the Island.

7. JAMI'AT AL-TALABATUL ISLAMIYA: The Jami'at is the student wing of the Jama'at-i-Islami. It was founded in May 1980 with some University students. Its modern method of organization and planning has led to a satisfactory result. Only those who are under 27 years of age are entitled for its membership. It has about 18 branches all over the Island. Its activities include personal contact Da'wah training camps (Muaskar), night vigilence (Qiyam-ul-lail), weekly programmes, seminars, books sale, propaganda tours and special tarbiyah programmes.

8. TAWHID MOVEMENTS: Jama'at Ansar Sunnat Muhammadiyya and Tawhid Jama'at are two main Tawhid Movements in Sri Lanka. The main objectives of these two movements are to oppose the *bida*, which leads to *shirk*. At present the Ansar Sunnat Muhammadiyya is engaged in Da'wah activities as well. There are quite a number of sympathizers of this organization in various parts of Sri Lanka. In its head office in Paragahadeniya, which is about 55 kms away from the city of Colombo, this organization runs a *madrasah*. It is also engaged in relief and rehabilitation works and other social activities in Sri Lanka.

9. TABLIGHI JAMA'AT: The Tablighi Jama'at in Sri Lanka was started in 1951. Since then it has made its impact felt on a vast

is not very advanced economically or educationally. They were loath to send their children to Christian schools. Before the development of the public school system, the community had therefore little secular education and, consequently, little command of English.

In the eighteenth century the Dutch introduced a new element into the Muslim group by importing Javanese and other Indonesians and Malayans as soldiers. This group remained somewhat apart, speaking their own language. The Malay community is highly concentrated geographically. Over 60 per cent of them live in Western Province and, of these, over 80 per cent are in colombo.

The Arab community maintained its religion and many of its customs, while inter-marrying with Tamils. Sinhalese, and South Indians By the fifteenth century the character of the Muslim community in Ceylon had changed from purely Arab to Indo-Arab. The Muslims began to adopt Tamil as their home language As Arab words and sounds were added, the Tamil language took on new forms. New letters were included in it to incorporate Arabic sounds, and the dialect spoken by the Muslims became known as Arabic Tamil. In modern times the Muslim community retains some special usages in Tamil.

According to the available statistical data, Muslims engaged in business activities account for 25 per cent of the retail and wholesale trade in the country, imports and exports 32 per cent, gem trade 15 per cent, manufacturing 25 per cent, and tourism and travel 03 per cent.

Muslim representation in the public service is limited except in the field of Education in which there are about 5,000 Muslim teachers. In some key professions such as Medicine, Engineering and Architecture, the Muslims are under-represented in comparison with the population ratio. Most Muslims are employed and according to statistical data compiled by the Central Bank of Ceylon, about 16 per cent Muslims are un-employed, while the rate of unemployment in Sri Lanka is only eleven per cent.

EDUCATION—GENERAL: The Sri Lanka Muslims have been identified as an educationally backward community. Their main interest has been in business, not in education. In broad terms this may be true, but the situation is rapidly changing. In 1973 the literacy rate of the Muslims was second only to the Indian Tamils.

The situation has changed from about 1970 due to the rapid development of educational facilities for Muslim children. In 1980 there were 649 government schools for Muslims where there were 249,261 school-going Muslim children. This constituted 7 6 per cent of the total student population of all the communities. The paucity of Islamic literature in Sinhala, the language of the majority community, has so far posed a problem. However, in the last few years, several books have been produced in Sinhala covering the basic beliefs of Islam

ETHNIC CONFLICT: Muslims have remained neutral in the conflict between the majority Sinhalese community and the Tamil community. Muslims were therefore generally safe from attacks from either group. However the situation deteriorated drastically when the Government of Sri Lanka invited the Israeli security agency Mossad to assist in crushing the Tamil separatist movement. All the opposition parties decried the idea of importing the Mossad mercenaries for the job. The Mossad, out of malice, directed the aggression of the Sinhalese Buddhists and the Tamil Hindus both against innocent Muslims who had all along maintained a neutral stance in the ethnic conflict in Sri Lanka. This resulted in many deaths and serious damages to millions of rupees worth of Muslim properties and business establishments and rendering thousands homeless. In many places Muslims were forced to move to refugee camps.

The situation turned worse for Muslims when the Government of Sri Lanka invited India to send troops to encounter Tamil separatists. The Indian forces, too, have tried to divert the Tamil aggression against the Muslims and Sinhalese population in the area. As a result of violence, Muslims are living in constant fear

MUSLIM PARTICIPATION IN POLITICS: Sri Lanka is a democratic nation with an Executive President and a Parliament, whose members are elected by the people every six years. There are about ten political parties in Sri Lanka. Muslims have sought and obtained membership, and attained positions of influence, in all the major national parties, except the Tamil parties. Every Cabinet of Ministers since 1947, has had at least one Muslim Minister in it and more than one Deputy Ministers During the last four decades two Muslims have held the position of Speaker in the Parliament. Under the Provincial Council system of government introduced in 1988, a Muslim has been appointed as Governor of the Southern Province Out of the eight Provincial Councils, there are 25 Muslim members belonging to different political parties in five Councils.

No political party exclusively run by Muslims existed until 1981, when a Muslim party, namely the Sri Lanka Muslim Congress was founded. Quite a large number of

Catholic Christian celibacy is compulsory for clergies, including nuns. Yet sexual temptation there is so often irresistible with the result that they resort to it secretly. However, where they cannot lay their hands on women easily they resort to male visitors of the Church. Boys do easily fall a victim to their lust. In America there is a class of churchmen called 'Gay Clergy' who practise homo-sexuality.

They are the People of the Book and they must remember the fate of the rebellious people among whom Hazrat Lut (Lot) *'alaihis salaam* was raised by the Lord. Qur'an Majeed, the last Divine Scripture extant on the earth, recalls their doom, thus:

> "Verily, by thy life (Muhammad!), in their wild intoxication, they wander in distraction, to and fro. But the (mighty) Blast overtook them before morning. And We turned (the cities) upside down, and rained down on them brimstones, hard as baked clay." (15:72-74)

There are many forms of Punishments (*'Azaab*) inflicted by Allah (God) upon those who play mischief and rebel against Him. Is not the notorious and agonising AID disease a punishment from the One on the High? Do they, too, want that a mighty Blast should take them by surprise and turn their cities upside down like the Punishment meted out to the rebellious people of Lot, Hazrat Lut (*'alaihis salaam*)?

The only course open to the mankind is to repent sincerely and solemnly for all their misdeeds and acts of shamelessness, and avow at the same time never to commit those dirty acts, as we have been warned by Allah through the Holy Prophet Muhammad (*Sallallahu 'alaihi wa salaam*) vide the Qur'anic verse:

> "Say: The things that my Lord has indeed forbidden are: shameful deeds, whether open or secret, sins and trespasses against truth or reason. . . ." (7:33)

In the end, we humbly pray to Allah to guide mankind to tread the Straight Path and make our Earth a blissful place to live in, free from sins and aggression. Ameen

MUSLIMS IN SRI LANKA

About eighteen miles off the tip of the south Indian peninsula, the Island of Sri Lanka has had since long a strategic importance in the Indian Ocean. It has a total of about 25,000 squire miles of land According to 1981 Census there were 1.134.556 Muslims in Sri Lanka, or 7 41 per cent of the total population. Un-official sources however suggest that the number is a little more Muslims were to come next to the Sinhalese Buddhists, Hindu Tamils and Christian Burghers. But the 1981 Census Report suggest that they have outnumbered the Christians in Sri Lanka.

Although most Muslims speak Tamil at home, they have maintained a separate Muslim identity throughout the history. Their heaviest concentration are in the coastal areas of Western and Eastern provinces but they are found in all parts of modern Sri Lanka

The Muslim community is composed of several groups. Most are called Moors from the Portuguese usage, divided into Cevlon and Indian Moors. The Moors are descended from Arab traders who arrived at various times during the past 900 years In addition, there is a small community, under 20 per cent of the Muslim population, known as Malays, whose ancestors were the soldiers brought from the present day Malaysia and Indonesia by the Dutch colonial rulers.

Before the coming of the portuguese, the inhabitants of the Arabian peninsula were among the world's leading sailors and dominated the sea-borne trade in Serendib, as Sri Lanka was called in Arabic. Arabs are known to have visited the Island in pre-Islamic times. As early as the tenth century CE, Arab merchants and agents were settled in South India. Muslims are known to have visited Adam's Peak, a mountain in central Sri Lanka which is regarded as an important pilgrimage site for Muslims, Hindus, and Buddhists. Shortly thereafter, Arabs began to settle in Ceylon. They controlled the southern ports and were advisers to the native kings on commercial affairs. In 1238 King Bhuvaneka Bahu I sent emissaries to the court of Egypt. This mission was planned and carried out the Arabs living in Sri Lanka.

When the Portuguese arrived, they associated the Muslim community of Ceylon with the Moors who were their enemies in Europe and gave it the same name They persecuted the Muslims severely. In the early 1600s the Portuguese commander, Constatino de Sa de Noronha, ejected many of the Moors from the west coast. The King of Kandy offered asylum to the Moors, and many of them settled in the Kandyan hills and also in the Batticaloa coastal area, under his control. In modern times the Moors constitute nearly 40 per cent of the population of Batticaloa. The emigration probably increased a small Muslim population already present in the area. Most of the Moors on the east coast are farmers. Their community

the Moslems, but the Church remained as it had been, the holiest sanctuary of the Christiandom." (Ibid)

Indian history itself bears ample witness how generously many Muslim rulers provided for the protection and proper up-keep of Hindu shrines. It is an irony that while claiming secular democracy as their way of government under the Constitution, the Hindus should think of changing history in retrospect and adopt a vengeful stance against the progeny of their erstwhile rulers, and that too on wishful conjecture and wilful distortion of history.

CONCLUSION: We hope the new Indian government will rise to the occasion and reverse forthwith the radical and militant Hindu campaign to consecrate bricks across the country and ferry them to Ayodhya for the construction of Rama Mandir at the centuries old Babri Masjid site which is holy to 100 million Indian Muslims. It has to be done to save their own chosen secularism which in deed is at stake. The events connected with Babri Masjid have put the Indian secularism on trial and their nation at the cross roads.

May Almighty God show His creatures the light of the day and bring them out of darkness. Amen!

AL-QUR'AN

Human Society in the Grip of Sexual Anarchy

By Syed Mahmood Akhtar

There was a time when nobility of character was the hall-mark of cultured people. They were poised in their thought and action, held their conduct in a state of equilibrium, showed due respect to species of their own kind irrespective of age, sex, religion or colour and clime. With a few exceptions, no one interfered or meddled in the affairs of others nor threatened them for life nor for monetary gains nor assaulted them sexually.

Things have altogether changed now. Values have altered. New impulses have erupted changing man's aversion to perversity. There is, at present, noticeable perversion in human activities in almost all spheres. There is no correlation between his thought and action. Good is still good for him, yet impulses compel him to commit murder, rape, adultery, abduction.

Sexual impulse domineers above every other thing We read daily in the newspapers about a series of crimes such as kidnapping of women and subjecting them to rape, or assaulting teen-ager children, male or female, for making them the object of their heinous sexual passions. Such immoral activities are not confined to one place, contry or continent. This epidemic of moral depravity has become universal. Its frequency may be less somewhere but its existence is acknowledged there too through publicity media or speeches delivered in their national assemblies. There is an uproar against such moral perversions in all walks of society everywhere but no one is able to suggest a sure remedy so as to check or eliminate them. Parents are worried about their daughters as to how they should safeguard them against such outrages, hidden or manifest.

The piety of it is that people very well know that sinful acts are really sinful but they nevertheless commit them. Some powerful impulse motivates them to succumb. They are driven into sin by some hidden evil force. One may seriously think of the factors responsible for drifting people into the grip of sexual anarchy. We delineate some of them hereunder:

1. Projection of films by cinematographs consisting of nude or semi-nude moving pictures of women.
2. Film posters exhibiting photos of beautiful women in exciting poses.
3. Libidinous flim songs and tunes.
4. Promiscuity or free and frequent meetings of men and women not related to each other
5. Non-observance of *purdah* (veil) by women and their non-confinement within the prescribed limits
6. Wearing of provocative dresses by women which expose parts of their body attracting attention of men.
7. Showing blue or nude flims and V.C.Rs. showing glamorous girls in obscene action.
8. Freedom of sale and use of wine.
9. Circulation of erotic and pronographic literature.
10. Lack of fully effective laws against all such frivolities.

Further, besides heterogenous sexual mania, there is homosexual abuse. It is prevalent in the West and reported in lesser degrees in other countries too. In England the Church has allowed marriage of two male persons if they so agree. In

nity of Babri Masjid, with open ulterior motive of eventually demolishing the Masjid and usurping its premises for the designed temple.

It is surprising that it should take the Hindus so long and so late to locate the birth spot of their epic prince Ramchandra. Had there been any such genuine implication, the Muslims would not have chosen it to build a Masjid on. Such a disputed, sanctified by Hindus, and encumbered spot could not be turned into a Masjid in the face of Muslim jurisprudence. The myth of Rama Janambhoomi is obviously a concoction of ancient history to oppress the Muslims and to harm one of their centuries old Masjid In fact, intensive research by India's own historians has established that there never was any Hindu temple where Babri Mosque stands

POLITICAL IMPLICATION: Our contemporary daily *Dawn* has very realistically analysed the Indian situation. In its issue of December 3, it writes, "The biggest challenge to the new government (of India) will come from a resurgence of communalism which has reared its ugly head in India in recent years Symptomatic of the religious fanaticism and intolerance that had come to mark Hindu-Muslim relations is the violent conflict over the Babri Masjid — Ram Janambhoom episode that has taken a toll of 500 lives in 1989 alone. The Janta Dal's stand on the issue has been technically correct and Mr. V.P. Singh's pledge in his acceptance speech of protection to the minorities should have normally been reassuring. But the Dal's dependance on the BJP for its political survival gives rise to serious doubts about the new government's ability to keep a tight rein on the communal situation. The BJP has blatantly extended support to the arch protagonist of Hindu revivalism, the VHP, in its bid to build a temple on the site of the Babri Masjid in Ayodhya. Mr. Singh might find himself checkmated by the BJP in any move to defuse communal tensions"

Therefore, situated as we are, the Muslims have to be ready to face the worst in respect of Babri Masjid at the hands of the Hindu radicals who now comprise the factor that can tilt the balance of power in its favour by means of pressure tactics.

The situation is explosive. Our advice to our brother Indian Muslims is to guard against provocations and to fight to the finish their constitutional battle The law is in their favour and, Insha' Allah, they are going to win.

PAKISTAN'S STAND In his annual address of December 2 to the joint session of the Parliament, President Ghulam Ishaq Khan expressed the hope that "the Indian government will safeguard the rights of the Muslim minority and places of their worship" Earlier on the Prime Minister also voiced grave concern over Babri Masjid and the violence against Indian Muslims on its account.

India cannot brush aside the issue as purely its internal affair. A Masjid, be it in Cordoba, Jerusalem, or Ayodhya, is the common concern of a billion strong Muslims of the world. Old mosques in China are being renovated and opened again for worship Mosque activity of Muslims in USSR is on the increase. New mosques are coming up in USA, UK, Japan, and South Korea. This is a natural process of human rights and freedom of conscience In the circumstances, it is odd that India should choose to put the clock back and to follow a policy of *apartheid* of sorts against their populous 100 million Muslim community.

LEARN FROM ISLAM: We shall invite India fervently to pay heed to the glorious Muslim traditions enshrined in comparatively recent history in order to develop a wider and liberal vision. We recall only a couple of instances to illustrate the Muslim attitude·

(1) Immediately after his migration from Makkah to Madinah (1 A.H./627 CE), one of the first things that the Prophet of Islam, Muhammad *(Sallallahu 'alaihi wa sallam)*, faced was the question of the local Jews He made a mutual covenant that, while allowing for the differences between the two religions, Muslims and Jews were to have equal status. Both were to be mutually helped to enjoy their respective rights As Steven Runciman writes, the Jews and Christians were "allowed to retain their places of worship and to use them without hindrance" (A History of the Crusades, Vol 1, pp 3-4)

(2) When Caliph 'Omar *(Razi Allahu 'anhu)* formalised the take-over of Jerusalem from the Christians (638 CE). Steven Runciman describes, "While they were in the church the hour for Moslem prayer approached The Caliph asked where could he spread the prayer-rug. Sophronius begged him to stay where he was, but Omar went outside to the porch of the Martyrion, for fear, he said, lest his zealous followers might claim for Islam the place wherein he had prayed. And so indeed it was. The porch was taken over by

(Contd. on Page 182)

بسم الله الرحمن الرحيم

In the Name of Allah, the All-Compassionate, the Most-Merciful

BABRI MASJID
INDIAN SECULARISM ON TRIAL

AL-MASJID literally means "the place of prostration". Mosque is used as its English equivalent A mosque is used by Muslims for offering their prescribed prayers *(salaat)* in congregation or individually.

When a person, or organisation, or government in possession of an unoccupied piece of land fit for building upon, permits Muslims for good to offer prayers on it, the space in question becomes a Masjid, or place of Muslim worship. Such a place is a mosque for ever. Its site is never to revert to its original owners or allowed to be put by anyone to a different use. It has to serve only as mosque. Muslims who alone can have access to it are duty-bound to protect it and to ensure its sanctity. Almighty God lays down a clear principle in this behalf in Qur'an Majeed:

> "It is not for such as join gods with God to visit or maintain the mosques of God while they witness against their own souls to infidelity. The work of such bear no fruit: In fire shall they dwell." (9.17)

It also needs to be understood that for Muslims a mosque is not merely a structure of bricks, stones, and mortar. Nor has it to be looked at only as a relic from the hoary past, a piece of art, or a masterpiece of architectural beauty. That much constitutes only its body whereas, more importantly, it also possesses a soul in so far as within its premises the Believers come to glorify Allah, to exalt His words, to relive His Prophet's traditions, and to submit wholeheartedly and sincerely to Him alone. The building itself is not at all an object of worship. It derives its sanctity from the righteous purpose for which it is used. It also serves as a community centre for the Muslims who live in its neighbourhood, gather together in it several times every day, and thereby are able to share their comforts and pains and to help each other in material and spiritual matters.

INDIAN SECULARISM. The Indian Congress waged their freedom fight on the principle of secularism It was their commitment to the public in general that when they win freedom for their country, they shall carry their state affairs in a non-religious way, i.e their government shall confine itself to worldly affairs Their constitution therefore guarantees freedom of religion to everyone of the citizens of the state according to his own choice They are given the liberty to follow and practise the postulates of their respective religious faith. There is no state religion, but the state gives full protection to the various peoples' religious and sacred places. No one religion can coerce or suppress the other This is so today, at least in precept if not in practice. The outgoing Indian Prime Minister Rajiv Gandhi. said on the eve of his exit that "India could not survive without secularism." The new Prime Minister, V. P. Singh, also has promised and assured that "Hindu-Muslim riots will not be allowed and the minority communities will be able to live without fear."

THE PROBLEM: In actual practice, however, the Hindu orthodoxy wishes to establish a Hindu state in India, to the detriment of the Indian Muslims in the main. The dispute of the Babri Masjid in Ayodhya *versus* the Rama Janambhoomi Mandir (Temple) proposed be built on its site, figured most conspicuously in the recent Indian general elections and it did also tilt the election results. The Hindu shift from secularism to Hindudom is clear now. Vishwa Hindu Parishad has pledged itself to demolish the Babri Masjid and to build on its site the Rama Janambhoom Mandir, even in defiance of a verdict of the High Court. The VHP is under the political umbrella of BJP (Bharatiya Janta Party) which has emerged as the third major party in the Indian election, bagging 86 seats in the Lok Sabha, as against only 2 in the preceding election.

The largest party Congress (I) was playing down the issue, calling it as India's internal affair. Its leader, Mr. Rajiv Gandhi, has nevertheless blamed "his party's rout in the election on a Hindu-Muslim dispute over a shrine that led to countrywide bloodshed in the poll run-up." The new Indian Prime Minister belonging to Janta Dal, the second largest party in the Lok Sabha, has expressed the hope that the dispute could be resolved peacefully by means of mutual negotiations. However, in the meantime, contrary to a High Court verdict, the staunch Hindu militants are about to lay the foundation of Rama Temple in the closest vici-

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(In No. 15 for Verses 49 to 59, Part 20 Chapter 27, Verses 60 to 61 Read Part 19, Chapter 27 Verses 39 to 48).

> The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity Therefore the pages on which these are printed should be disposed of in the proper Islamic manner

دار التصنيف (پرائیویٹ) لمیٹد

اليقين

انترنيشنل

مجلة

دار التصنيف (پرائیویٹ) لمیٹد

المجلد ٣٨ — ٩ جمادى الآخرة ، ١٤١٠ هـ الموافق ٧ يناير ، ١٩٩٠ م — العدد ١٧

أهمية العقيدة الصحيحة وثمراتها :

— إن العقيدة الصحيحة هى أساس العمل الصالح .

— جل ما جاء فى القرآن المكى هو تصحيح للعقيدة الباطلة .

أعظم الذنوب :

— أعظم الذنوب عند الله أن تشرك بالله وتجعل له نداً مع أنه لا شريك له .

— أن القتل بغير حق اكبر الكبائر بعد الشرك .

بسم الله الرحمن الرحيم

عن ابي الدرداء قال ان من اشر الناس عند الله منزلة يوم القيامة عالم لا تنتفع بعلمه .
(رواه الدارمى)

العالم الذى لا ينتفع بعلمه نفسه من المستبعد ان ينفع الناس بعلمه . لذلك فان منزلة مثل هذا العالم عند الله ظاهرة وغنية عن البيان .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل لمجلد السنة الجارية :

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خارج باكستان: --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى

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ثمن العدد الواحد (سا فيه أجرة البريد)
داخل باكستان : ٣,٥٠ روبيات خارج باكستان: بالبريد الجوى ١,٠٠ دولار أمريكى

أعداد المجلد السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية و العدد ٣٦ مقابل ١٠٠ روبية ، و ذلك ما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة .
لساكنى باكستان ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان ٢٥٠,٠٠ دولار أمريكيا .

جميع المراسلات
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هواتف .
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التسديد مقدما

والله ولى التوفيق .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

أهميـة العقيدة الصحيحة وثمراتها

إن الحمد لله نحمده ونستعينه ونستغفره ونستهديه ، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادى له ، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن سيدنا ونبينا محمدا عبده ورسوله ﷺ .

وبعد ـ فإن العقيدة الصحيحة هي أساس العمل الصالح ، والعقيدة الفاسدة لا ينتج عنها عمل صالح . والانسان لا يخلو من اعتقاد عقيدة سواء كانت صالحة أو فاسدة ، فهو لا يأتي بالأعمال الأختيارية إلا بإرادة وله منها غرض معين وهدف محدد ، . . . وأهدافه تكون منبعثة من عقيدته التي يعتقدها .

والعقيدة هي تصور الإنسان عن نفسه وخاصة حين يسأل لماذا خلقت ؟ ومن الذي خلقها ؟ وأين تذهب إذا ماتت ؟ وما الذي ينتظرها بعد الموت ؟ وما الواجب عليها أن تعمله في الحياة الدنيا ؟ وغير ذلك من الأسئلة .

وكل انسان بالغ عاقل لديه عقيدة ما تجاه نفسه والمجتمع الإنساني الذي يعيش فيه حتى الملحد . . . لديه عقيدة يتعامل مع نفسه ومع مجتمعه ومع الكون الذي يحيط به من خلالها .

والمسلم الملتزم بإسلامه لديه عقيدة تنصبغ حياته بها ، فالعقيدة لايخلو منها أحد من البشر العقلاء ، وإنما الأهم أن تكون هذه العقيدة صحيحة على وفق ما جاء من عند الله عزوجل ، وكما فهمها السلف الصالح رضوان الله تعالى عليهم من الأمة . ولهذا قال رسول الله ﷺ « إن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ، ألاوهي القلب » لأن القلب محل الإرادات والإعتقادات . فمن اعتقد عقيدة صالحة عمل عملا صالحاً ، ومن اعتقد عقيدة فاسدة عمل عملا فاسدا .

ومن هنا تتضح أهمية العقيدة الصحيحة للفرد والمجتمع ، فإن الإنحراف في العقيدة ينتج عنه انحراف في السلوك ، وإذا انحرف سلوك الفرد انحرف سلوك المجتمع . لهذا حرص الرسول ﷺ على تصحيح عقائد الناس ، ومكث في مكة المكرمة ثلاثة عشر عاما والقرآن ينزل عليه ، وجل ما جاء في القرآن المكي هو تصحيح للعقيدة الباطلة ، وبيان العقيدة الصحيحة .

والجهل بالعقيدة الصحيحة شأنه خطير وضرره جسيم فالإنسان قد يكون مبغضا للشرك وغيره من المنهيات وحريصا على تجنبه ويقع فيه لجهله بحقيقة الشرك . . . وقد يكون محباً للتوحيد راغباً في تحقيقه ولا يحصل منه ذلك

لعدم معرفته بحقيقه ، فيجب على المسلمين وعلى دعاة اليوم بصفة خاصة أن يعلموا أن كثيرا من الانحرافات السلوكية فى المجتمعات المعاصرة ناتجة عن انحرافات عقائدية خطيرة وأن الطريق الصحيح لمعالجة هذه الإنحرافات السلوكية هو بمعالجة تلك الاعتقادات الفاسدة الخاطئة . فإن العقيدة هى أساس السلوك وتصحيح السلوك يبدأ بتصحيح أساسه .

والعقيدة الصحيحة النافعة تملأ القلوب أمنا وإيمانا ويقيناً ونوراً وهداية ، وتعبداً لله تعالى وتألها له وإنابة اليه فى كل الأحوال ولجوءا إليه فى كل النوازل والمهمات ، وطمأنينة بمعرفته وسكونا إلى ذكره والثناء عليه ، وتوجب للعبد قوة التوكل على الله والاعتماد الكامل والاستغاثة به فى مزاولة الأعمال الدينية والدنيوية ، وأنه متى يتيقن العبد أن الله هو النافع الضار المعطى المانع ، وأن من اعتز به فهو عزيز ، ومن التجأ لغيره فهو الذليل .

وأن الخلق كلهم فقراء إلى الله تعالى لاينفعون ولا يضرون احدا ، أوجب له ذلك القوة بالله تعالى والإلتجاء إليه وأن لا يخاف ولا يطمع إلا فى فضله ، وبهذا يتم له التحرر من المخلوقين ، وأن لا يعلق قلبه بأحد منهم فى جلب نفع ولا دفع ضر ، بل يكون الله وحده مولاه وناصره يتولاه فى طلب المنافع ، ويستنصره فى دفع المضار ، فيتم له من كفاية المولى ما لا يتم لمن لم يكن معه هذه العقيدة والإيمان .

ويحصل من قوة القلب وشجاعته ما لا يحصل إليه من لم يبلغ درجته ، وهذا كله من ثمرات العقيدة الصحيحة .

ومن ثمراتها أيضاً أنها تسلى العبد عند المصائب ، وتهون عليه الشدائد والنوائب ومن يؤمن بالله يهد قلبه ، العبد الذى تصيبه المصيبة فيعلم أنها من عند الله ، وأن ما أصابه لم يكن لخطيئته وما أخطأه لم يكن ليصيبه فيرضى ويسلم لأقدار المؤلمة .

ومن ثمرات العقيدة الصحيحة والإيمان الصادق أنها تقوى الرغبة فى فعل الخيرات والتزود من الأعمال الصالحات ، ويدعو إلى الرحمة والشفقة على المخلوقات ، وذلك بسبب داعى العقيدة الصحيحة والإيمان الصادق بالله تعالى ، وبما يحتسبه العبد عند الله من الثواب الجزيل .

وهذا وبالله التوفيق . والحمد لله رب العلمين والصلاة والسلام على خاتم الأنبياء والمرسلين ومن تبعه باحسان إلى يوم الدين .

«جمعه ورتبه محمد كريم بن بهاؤالدين»

المراجع :

١ — الرياض الناضرة والحدائق النيرة الزاهرة — لفضيلة الشيخ عبد الرحمن بن ناصر السعدى .

٢ — مجلة «التوعية الاسلامية» العدد الثامن ١٤٠٨/١٢/٥هـ

كل نفس ذائقة الموت

مأساة سكة حديدية بمحطة سانجى

فقد فى هذه المأساة المطيعة نحو ٣٠٠ شخص ارواحهم البريئة وعدد الجرحى فيها اكثر من ذلك . أما منظر موقع المأساة الفجائية فكان مفزعا جدا لا يمكن التعبير عنه بالالفاظ . حصلت هذه الكارثة فى ٣ يناير، ١٩٩٠م وكان ذلك اليوم المشئوم يوم سفرهم ليس الى غايتهم فى هذه الدنيا بل إلى مصيرهم النهائى فى الآخرة . لاشك فى انهم فازوا بدرجة الشهادة ، فنتضرع إلى الله القدير ان يدخلهم بواسع رحمته فسيح جنانه ويمنح اقرباءهم وذو يهم المفجوعين الطاقة والصبر على تحمل احزانهم انا لله وانا اليه راجعون .

أعظم الذنوب

بقلم فضيلة الدكتور موسى شاهين لاشين

١ ـ عن عبد الله قال : سألت رسول الله ﷺ : أى الذنب أعظم عند الله ؟ قال : أن تجعل لله نداً وهو خلقك : قال : قلت له : إن ذلك لعظيم . قال : قلت : ثم أى ؟ قال : ثم أن تقتل ولدك مخافة أن يطعم معك . قال : ثم أى ؟ قال أن تزانى حليلة جارك .

٢ ـ عن عبد الله قال : قال رجل : يا رسول الله أى الذنب أكبر عند الله ؟ قال : قلت أن تدعو لله نداً وهو خلقك . قال : ثم أى ؟ قال : أن تقتل ولدك مخافة أن يطعم معك . قال : ثم أى ؟ قال : أن تزانى حليلة جارك . فأنزل الله عز وجل تصديقها : « والذين لا يدعون مع الله إلهاً آخر ولا يقتلون النفس التى حرم الله إلا بالحق ولا يزنون ومن يفعل ذلك يلق أثاما » .

وكما حرص الصحابة رضى الله عنهم — على معرفة أفضل الأعمال التى تقرب من الجنة ليعملوا بها ، حرصوا على معرفة أعظم الذنوب وأكبرها وترتيبها فى العظم ليجتنبوها وليتقوا النار بالبعد عنها . فهذا عبد الله بن مسعود الذى سأل رسول الله ﷺ عن أفضل الأعمال فى الحديث السابق يسأله عن أعظم الذنوب عند الله ، فيقول له ﷺ :

أعظم الذنوب عند الله أن تشرك بالله وتجعل له نداً ، مع أنه لا شريك له ، خلقك فسواك ، فعدلك ، فى أى صورة ماشاء ركبك ، واستعظم عبد الله بن مسعود هذه الجريمة . فقال : حقاً يا رسول الله إن ذلك الذنب لعظيم جداً ، فأخبرنى عن الذنب الذى يليه فى العظم ؟ قال ﷺ: أعظم الذنوب بعد الإشراك بالله أن تقتل ولدك وتئده فى الحفرة خشية إملاق ، وخوف أن يأكل معك ، ويشاركك طعامك . قال ابن مسعود : ثم أى الذنوب أعظم بعد الإشراك وقتل الأولاد ؟ قال ﷺ : أعظم الذنوب بعد الإشراك وقتل الأولاد ، أن تزنى بزوجة جارك ، وتنتهك حرمات الجوار وترتكب الزنا مع من يجب عليك حمايتها من الفاحشة ، ووقايتها من السوء وأنزل الله تعالى مصداقاً لهذا الحديث قوله : والذين لايدعون مع الله إلهاً آخر ولايقتلون النفس التى حرم الله إلا بالحق ولايزنون ومن يفعل ذلك يلق أثاما ، يضاعف له العذاب يوم القيامة ويخلد فيه مهانا » .

لاخلاف بين أهل الإسلام أن الاشراك بالله أعظم الذنوب على الإطلاق ، والجمهور على أن القتل بغير حق أكبر الكبائر بعد الشرك ، وأما سوا هما من الزنا ، واللواط وعقوق الوالدين ، والسحر ، وقذف المحصنات ، ، والفرار يوم الزحف ، وأكل الربا ، وغير ذلك من الكبائر فلها تفاصيل وأحكام ومراتب تختلف باختلاف الأحوال والمفاسد المرتبة عليها .

وإذا كان قتل النفس بغير حق يلى الإشراك بالله فأقبحه قتل الابن لأنه ضد ما جعله عليه طبيعة الآباء من الرقة ، فلا يقع الامن جافى الطبع ، لا سيما إذا كان القتل عن طريق الدفن حياً كما كانوا يفعلون » .

فذكر الولد قيد فى كون القتل أقبح ، وكون الدافع مخافة أن يطعم معك زيادة فى هذا القبح .

ولا خلاف فى أن الزنا مطلقاً من أقبح وأعظم الذنوب، لكنه قد تلابسه ملابسات تزيد من قبحه وتضاعف من عقوباته، فمثلا الزنا بالأم فى الحرم فى الأشهر الحرم غير الزنا بأجنبية فى غير الحرم وفى غير الأشهر الحرم فللأول عقوبات متعددة (عقوبة كون المزنى بها محرماً، بل أقرب المحارم عقوبة انتهاك حرمة المسجد الحرام، وعقوبة انتهاك حرمة الأشهر الحرام) ولم يأت الحديث بهذا التنظير لأنه فرضى بعيد الوقوع، وإنما نظر بحليلة الجار لأن الغالب أن الرجل إنما يزانى من قرب مكانه وأمكن لقاؤه ونبه بالحليلة على عظم حق الجار، وأنه يجب أن يغار المسلم على حليلة جاره من الفاحشة مثل ما يغار على حليلة نفسه، وليس القبح قاصراً على الحليلة بل يشمل الزنا بأم أو أخت أو بنت الجار، فذكر الحليلة جرى على الغالب، أما ذكر الجار فهو لشدة القبح لأنه يحمل إثم انتهاك حرمة الجار وإبطالا لحقه، وقد ورد «لأن يزنى أحد بعشر نسوة أيسر عليه من أن يزنى بامرأة جاره»:

وكانت العرب تتمدح بصون حرم الجار. قال عنترة.

وأغض طرفى ما بدت لى جارتى
حتى يوارى جارتى مأواها

والجار إنما يتوقع من جاره الذب عنه وعن حريمه ويأمن بوائقه ويطمئن إليه وقد أمر بإكرامه والاحسان إليه، فإذا قابل هذا كله بالزنا بامرأته وإفسادها عليه من تمكنه منها على وجه لايتمكن غيره منه كان فى غاية القبح.

قال الحافظ ابن حجر: والذى يظهر أن كلا من الثلاثة (أن تجعل لله ندا... وأن تقتل ولدك... وأن تزانى حليلة جارك) على ترتيبها فى العظم، ولو جاز أن يكون فيما لم يذكره شىء يتصف بكونه أعظم منها لما طابق الجواب السؤال.

نعم يجوز أن يكون فيما لم يذكر شىء يساوى ماذكر، فيكون التقدير: فى المرتبة الثانية بعد الإشراك قتل الابن وما يكون فى الفحش مثله، وفى المرتبة الثالثة الزنا بحليلة الجار وما يكون فى الفحش مثله أو نحوه لكن يستلزم أن يكون فيما لم يذكر فى المرتبة الثانية شىء هو أعظم مما لا يذكر فى المرتبة الثالثة، ولا محذور فى ذلك. انتهى بتصرف ويؤخذ مما قال: أن هناك ذنوباً أعظم من المرتبة الثالثة ولم تذكر هذه الذنوب ولو أنها ذكرت لسبقت الزنا بحليلة الجار، فكأن الترتيب هكذا بين هذه الثلاثة ان اقتصر عليها، وقد سبق أن قلنا: إن الإشراك أعظم الذنوب على الإطلاق وأن قتل الولد يليه ثم يختلف عظم الذنوب بعد ذلك باختلاف الملابسات والأضرار المترتبة عليها.

والآية التى نزلت تصديقاً لترتيب هذه الذنوب، تعرضت للتوبة وأنها ترفع الآثام إذ تقول: «ومن يفعل ذلك يلق أثاما، يضاعف له العذاب يوم القيامة ويخلد فيه مهانا، إلا من تاب وآمن وعمل عملا صالحا فأولئك يبدل الله سيئاتهم حسنات وكان الله غفوراً رحيما».

وإذا تركنا جانباً رأى الخوارج الذين يكفرون صاحب المعصية، ورأى المعتزلة الذين يخرجونه من الإيمان، ويحكمون بخلوده فى النار، إذا تركنا جانباً هذين الرأيين وجدنا أهل السنة على أن كلا من القاتل والزانى تقبل توبته.

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبداً
على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته
لكل هول من الأهوال مقتحم

Part 20 Am-man Kha-laq		Chapter 27 An-Naml		٢٠-امن خلق ٢٧-النمل
76	Surely, this Quran narrates to the Children of Israel	76	*In-na haa-zal qur-aa-na ya-qus-su 'a-laa ba-nee is-raa-ee-la*	إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ
	most of that concerning which they differ		*ak-sa-ral-la-zee hum fee-hi yakh-ta-li-foon.*	أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ۝
77	And this is indeed a guidance and mercy for the believers	77	*Wa in-na-hoo la-hu-danw-wa rah-ma-tul-lil-mu'-mi-neen*	وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝
78	Surely, your Lord shall decide between them by His decree,	78	*In-na rab-ba-ka yaq-dee bai-na-hum bi-huk-mih*	إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ ۚ
	and He is the Mighty, the All-Knowing		*Wa hu-wal-'a-zee-zul-'a-leem*	وَهُوَ الْعَزِيزُ الْعَلِيمُ ۝
79.	So, put your trust in Allah	79	*Fa-ta-wak-kal 'a-lal-laah*	فَتَوَكَّلْ عَلَى اللَّهِ ۖ
	Indeed, you are upon the Manifest Truth		*In-na-ka 'a-lal-haq-qil-mu-been*	إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ۝
80	Surely, you cannot make the dead hear,	80	*In-na-ka laa tus-mi-'ul-mau-taa*	إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ
	nor can you make the deaf hear the call,		*wa laa tus-mi-'us-sum-mad-du-'aa-a*	وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ
	when they have turned their backs (on you)		*i-zaa wal-lau mud-bi-reen.*	إِذَا وَلَّوْا مُدْبِرِينَ ۝
81	And you are not a guide to lead the blind out of their error,	81	*Wa maa an-ta bi-haa-dil-'um-yi 'an da-laa-la-ti-him.*	وَمَا أَنتَ بِهَادِي الْعُمْيِ عَن ضَلَالَتِهِمْ ۖ
	nor can you make any one hear, except those who believe in Our verses,		*In tus-mi-'u il-laa mainy-yu'-mi-nu bi-aa-yaa-ti-naa*	إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا
	and so they are Muslim.		*fa-hum-mus-li-moon*	فَهُم مُّسْلِمُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	This is nothing but the tales of the ancients.		*in haa-zāa il-laa a-saa-tee-rul-aw-wa-leen.*	إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝
69.	Say: Travel in the land	69.	*Qul see-roo fil-ar-ḍi*	قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
	and see what the end of the guilty was.		*fan-ẓu-roo kai-fa kaa-na 'aa-qi-ba-tul-muj-ri-meen*	فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ۝
70	And do not grieve for them,	70	*Wa laa tah-zan 'a-lai-him*	وَلَا تَحْزَنْ عَلَيْهِمْ
	nor be in distress for what they plot.		*wa laa-ta-kun fee ḍai-qim-mim-maa yam-ku-roon*	وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ۝
71	And they say When will this promise come to pass,	71	*Wa ya-qoo-loo-na ma-taa haa-ẓal-wa'-du*	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
	if you are speaking the truth?		*in kun-tum ṣaa-di-qeen*	إِن كُنتُمْ صَٰدِقِينَ ۝
72	Say: It may be that a part of what you hasten on has come close behind you.	72	*Qul 'a-sāa any-ya-koo-na ra-di-fa la-kum ba'-ḍul-la-zee tas-ta'-ji-loon.*	قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ۝
73	And surely, your Lord is Gracious to mankind,	73	*Wa in-na rab-ba-ka la-zoo faḍ-lin 'a-lan-naa-si*	وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
	but most of them do not give thanks		*wa laa-kin-na ak-ṣa-ra-hum laa yash-ku-roon*	وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ۝
74	And certainly your Lord knows	74	*Wa in-na rab-ba-ka la-ya'-la-mu*	وَإِنَّ رَبَّكَ لَيَعْلَمُ
	what their bosoms conceal and what they reveal		*maa tu-kin-nu ṣu-doo-ru-hum wa maa yu'-li-noon*	مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ۝
75.	And there is nothing hidden in the heaven and the earth	75	*Wa maa min ghāa-i-ba-tin fis-sa-māa-i wal-ar-ḍi*	وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ
	but that it is in a Clear Book.		*il-laa fee ki-taa-bim-mu-been.*	إِلَّا فِى كِتَٰبٍ مُّبِينٍ ۝

	and who provides you with sustenance from the heaven and the earth?	*wa mainy-yar-zu-qu-kum-mi-nas-sa-māā-i wal-arḍ.*	وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
	It there a god with Allah?	*A-i-laa-hum-ma-'al-laah.*	أَإِلَٰهٌ مَعَ اللَّهِ
	Say: Bring your proof, if you are truthful	*Qul haa-too bur-haa-na-kum in kun-tum ṣaa-di-qeen*	قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۞
65	Say No one in the heavens and the earth has knowledge of the Unseen, except Allah	65 *Qul-laa ya'-la-mu man fis-sa-maa-waa-ti wal-ar-ḍil-ghai-ba il-lal-laah*	قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ
	And they are not aware when they shall be raised (again)	*Wa maa yash-'u-roo-na aiy-yaa-na yub-'a-ṣoon*	وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۞
66	No, but their knowledge has failed (to comprehend) the Hereafter	66 *Ba-lid-daa-ra-ka 'il-mu-hum fil-aa-khi-rah*	بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ
	No, but they are in doubt about it,	*Bal hum fee shak-kim-min-haa*	بَلْ هُمْ فِي شَكٍّ مِنْهَا
	they are rather blind to it	*Bal hum-min-haa 'a-moon*	بَلْ هُمْ مِنْهَا عَمُونَ ۞
	SECTION 6	*RU-KOO'* 6	ركوع ٦
67.	And those who disbelieved said:	67 *Wa qaa-lal-la-zee-na ka-fa-rōo*	وَقَالَ الَّذِينَ كَفَرُوا
	What! When we and our forefathers have become dust,	*a-i-zaa kun-naa tu-raa-banw-wa aa-bāā-u-naa*	أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا
	shall we be brought forth (from the grave)?	*a-in-naa la-mukh-ra-joon*	أَئِنَّا لَمُخْرَجُونَ ۞
68.	Indeed we were promised this-we and our forefathers — before	68 *La-qad wu-'id-naa haa-zaa naḥ-nu wa aa-bāā-u-naa min qab-lu*	لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṣ=ث ḥ=ح ẓ=ز ṣ=ص ḍ=ص ṭ=ط ẓ=ظ ‘=ع ـٔ=ء (Jerk)
Bold Madd آ=āā ـُو=ōō ـِى=ēē Fine Madd آ=āa ـُو=ōo ـِى=ēe

Part 20 *Am-man Kha-laq*	*Chapter* 27 *An-Naml*	٢٠-امن خلق ٢٧-النمل
SECTION 5 *(Contd)*	*RU-KOO‘* 5 *(Contd)*	ركوع ٥ (متبع)
62 Or, who answers the distressed one when he calls upon Him,	62 *Am-mainy-yu-jee-bul-muḍ-ṭar-ra i-zaa da-‘aa-hu*	أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ
and removes the evil	*wa yak-shi-fus-sōō-a*	وَيَكْشِفُ السُّوءَ
and appoints you inheritors of the earth?	*wa yaj-‘a-lu-kum khu-la-fāā-al-arḍ*	وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ
Is there a god with Allah?	*A-i-laa-hum-ma-‘al-laah*	ءَإِلَٰهٌ مَعَ اللَّهِ
How little is it that you reflect?	*Qa-lee-lam-maa ta-zak-ka-roon*	قَلِيلًا مَا تَذَكَّرُونَ ۝
63 Or, who guides you in the darkness of the land and the Sea,	63 *Am-mainy-yah-dee-kum fee ẓu-lu-maa-til-bar-ri wal-bah-ri*	أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
or who sends the winds bearing glad tidings as a harbinger of His mercy?	*wa mainy-yur-si-lur-ri-yaa-ḥa bush-ram-bai-na ya-dai rah-ma-tih*	وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ
Is there a god with Allah?	*A-i-laa-hum-ma-‘al-laah*	ءَإِلَٰهٌ مَعَ اللَّهِ
Exalted is Allah, above what they associate (with Him)	*Ta-‘aa-lal-laa-hu ‘am-maa yush-ri-koon*	تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ۝
64 Or, who originates the creation, then reproduces it (after death),	64 *Am-mainy-yab-da-ul-khal-qa ṡum-ma yu-‘ee-du-hoo*	أَمَّنْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ

(Contd. from Page 203)

mind but are divinely revealed. And that is why they are perfect, flawless, absorbing and, above all, practicable.

As stated above, progress and prosperity of man and nations depend to a great extent on the ethical and moral values, possessed and professed by the individuals comprising the nation. A community decorated with moral values flourishes unhindered and spreads its circle with rapidity. History bears testimony to the fact that so long as Muslims sincerely honoured and adopted to inculcate in themselves the various moral values, nothing could stand in their way to retard their speed to preach, promulgate and guide the peoples of various countries honestly, earnestly and enthusiastically. Non-Muslims rushed into the circle of Islam to learn moral values and to practise them under the proper protection and sympathetic shade of the Divine Rule.

Against the role of moral values taught by Islam, the blend of modern values of the present society to which the intelligentsia of this age looks with longing desire to follow, has failed to create a healthy and clean society. If we care to analyse the two sets of moral values, Islamic and non-Islamic, we shall be compelled to believe that the former leads to unity, purity, righteousness and eternity, whereas the latter breeds artificiality, discontentment and hypocrisy. The latter hardly provides a chance to people to unite as a force by burying their differences and to rise to the status worthy of man.

The spiritual and ethical history of Muslims is singularly free from dogmatism. Islamic principles are in full confirmity with the genuine requirements and reasonable needs of the people of all lands, both in their individual and collective capacities. Allah has revealed in His Great Book, the Qur'an what sort of ills, habits and deeds can corrupt an individual or a society. He has also gifted man with the means and methods for a radical cure of such obnoxious ills.

As long as man practises Islamic moral values, no harm can come on his person because he would not dare create evils and vices, which are injurious to humanity. Rather, he would be vigilant and cautious to fight any evil force that may tend to creep into the circle that he serves with love and affection. When there befalls a sudden calamity he will not lose heart but extend all possible assistance to the people engulfed in that misfortune. He will leave his rest and comfort and plung into goodness with redoubled stamina.

Islam has vouchsafed all absurdity, rejected all impurities and has condemned hypocrisies and treacheries. It has washed the platform, removed all hindrances from the path to enable man comfortably tread the path and reach his destinations safe and sound.

But if we desire to ignore the Islamic moral values and follow our passions and powers, resting on the fast-moving wheels of greed and selfishness, we must calculate what the culminating consequences shall be. So, our primary responsibility is to inclucate in our people the traditional moral values of Islam which are comprehensive, complete and perfect. Once we decorate ourselves with them our future will be peaceful and then shall there be no crime. The people will lead a happy life and would strenuously devote themselves to the real cause of life and into the service of the human race.

The ethical and moral system of Islam is universal and it holds good for all time to come. Their acknowledgment in words and deeds would enable man to attain his real status as the best of all creatures.

AL-HADIS: Hazrat Bara'a-b-A'zeb *(Razi Allahu 'anhu)* reported: The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* enjoined us seven things and forbade us seven. He bade us to visit the sick, to follow the biers, to respond to the sneezer, to return greeting, to respond to the inviter, to prove true to one given oath and to help the oppresssed; and he forbade us rings of gold, thick brocade, embroidered silk, red saddle, Qasi silk and utensils of silver; and in a narration—drink in silver cups, for he who drinks therein in this world will not drink therein in the Hereafter.—Agreed

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the whole system of public prosecution, the entire public prosecution, the entire provisions of law that are on trial."

Maulana Muhammad Ali seemed to carry on his sturdy shoulders the entire burden of the sorrows and sufferings, trials and tribulations of the Muslims of India, in particular, and of the world in general. He endeavoured to rouse the Muslims from their deep political lethargy, and to shake Hindus out of their inborn arrogance and intolerance towards the Muslims, His dynamic personlity raised a storm that shook the very foundation of British domination in India. Through a lifelong struggle, by much personal sufferings, the Maulana rose to be a bastion of human liberty and a custodian of individual and national dignity.

Maulana Muhammad Ali was born in 1878 in a prosperous family in Rampur State of India. While yet an infant, his father died. The hand that rocks the cradle rules the world is true without doubt in the case of Bi Amma, the renowned lady, who commanded respect of every Muslim because she not only herself participated in the struggle against the foreign rule but also moulded the thinking, the mental attitudes and character of her dear son, Muhammad Ali. She believed that her children should move with the time. Therefore, she pawned her personal jewellery and sent her sons, to acquire English education at Bareilly. Maulana Muhammad Ali joined his brothers at Bareilly and later on at Aligarh. He later went to Oxford and took the Honours Degree in Modern History there, After his return from England, Maulana Sahib held a job of ministerial rank in Baroda State, but he was interested in fighting for the cause of the Muslims. Therefore, he decided to take up journalism as a career.

Lavat Fraser, signifying the greatness of the Maulana, wrote that "Maulana had marvellous command over English. No Indian, perhaps very few Englishmen could write better than he did."

Dissatisfied with the Muslim University at Aligarh Maulana Muhammad Ali founded the National University, Jami'a Milliya Islamiah in 1921. After analysing the needs of the Muslims, he pointed out how best they could be met by a system of education which offers a synthesis of temporal and spiritual values

RELIGION MORE IMPORTANT

Explaining that to every individual what his religion taught was more important than what his King commanded, Maulana Muhammad Ali said at his trial at Karachi: "Is God's law for a British subject to be more important or the King's law — a man's law? We do not recognise the King any longer our King—we do not own any loyalty to any man who denied our right to be loyal to God."

Explaining the duty of a Muslim, Maulana Muhammad Ali said: "But the day a man calls himself a Muslim, he is bound to abide by what is contained in the Holy Qur'an. If any single syllable of it I reject, I am not a Muslim."

Maulana Muhammad Ali was, no doubt, an embodiment of Islamic qualities, paragon of piety and repository of all virtues Islam aims at in a Muslim.

His whole life from his childhood inspires us to be sincere, honest, hard working and true in both the exterior as well as interior aspects of our personality.

The Maulana's magnetic and dynamic personality and his selfless service for improving the politico-economic condition of the Muslims all the world over endeared him to all and sundry and the seeds of revival of Islamic regeneration of moral values, resurgence of social traditions, sown by him are bearing fruit in the shape of the strong urge of modern age for Islamisation of the administration and law in Pakistan.

Maulana Muhammad Ali revolutionised our entire modern thinking and action. Let us translate into action what he did to prove ourselves true Muslims.

MORAL VALUES IN ISLAM

The followers of Islam are really fortunate to have a perfect system of moral education. If followed with sincerity, it shall certainly elevate the status of man who is today the prey of moral degradation. Moral education develops moral values. It has been therefore stressed by Islam not only to train man as a perfect individual but also to raise him to a clean society. Thus it provides an opportunity to man to lead an all-rund pious and clean life on the one hand, and to promote the growth of virtue and goodness all around, on the other hand.

The happiest life, which every man aims at, can be achieved only by developing moral values in ourselves and cultivating a character which should be on the pattern which Islam demonstrated for a pious and clean society. It was this noble character and ethical standard of the Muslims which won the hearts of the masses and made even staunch enemies enter the fold of Islam. These traditional moral values of Islam are not the creation of human

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EMINENT MUSLIMS

Maulana Muhammad Ali Jauhar

By Prof. Dr. Irshadul Haq Quddusi

MAULANA Muhammad Ali, a prolific writer never wrote a book. Once in 1920 when he was in England as a leader of the Khilafat delegation he was invited to prepare a small volume on the subject of his noble mission. He carried the contract form in his brief case for some months hoping to be able one day to fulfil the task, but the date stipulated in the contract form expird before he had time to sign it. Such was the busy life of this great leader of Muslims.

The famous trial of Ali Brothers at Karachi and Muhammad Ali's consequent conviction, however, gave him the quiet necessary for writing a book. In the solitude of prison he decided to compile a book on the life of the Prophet of Islam (peace be upon him) more or less on the lines of Maulana Shibli's famous biography of the Holy Prophet. The preliminary preparation took about a year, and it soon became evident that jail was not the proper place for such a great undertaking.

Maulana Sahib, however, set to writing another book which would be more personal and less difficult to complete. This he called "Islam: Kingdom of God" But alas! even this modest and unpretentious wish was not to be fulfilled. He had hardly begun the task when he was discharged from jail. He lived nearly seven years after that event but never had time to revise or to add material, and thus the book remained incomplete.

In the fragmentary account, he started with the life of the Prophet of Islam, (peace be upon him) and ended with his own. However, study lays bare the working of a great mind who had so much to do in shaping the destiny of the Muslims all the world over, in general, and of the subcontinent of India, in particular.

On January 4, 1931, the world lost a great son of Islam and a fearless freedom-fighter, Maulana Muhammad Ali Jauhar, Addressing the First Round Table Conference in London he had said, "I have not come to ask for Dominion Status I do not believe in the attainment of Status The only thing to which I am committed is complete independence, I will not go back to a slave country I would prefer to die in a foreign country so long as it is a free country And if you do not give us freedom in India, you will have to give me a grave here (in England)."

He breathed his last thereafter at 9.30 p.m., and lies buried in the sacred city of Jerusalem as desired by him.

Maulana Muhammad Ali was one of the few great and valiant champions of complete independence of the people from the yoke of British rule in this subcontinent. The force of his logic, apart from his profound sincerity, convinced even his deadliest adversaries of the truthfulness of his mission and his purpose. His historic contributions towards rejuvenation of Muslim nationalism, revival of Islamic spirit, and resurgence of Islamic values constitute some of the brightest chapters in the story of the struggle against foreign domination and subjugation.

Maulana Muhammad Ali was a seasoned journalist, an eminent poet and an outstanding writer. He was a shrewd Politician, a great statesman a fiery orator, a sincere and earnest servant of Islam, a devoted freedom-fighter and a dedicated architect of political emancipation of the Muslims all the world over He guided the nation with unflinching passion for Jihad.

Maulana Muhammad Ali dominated the political scene from 1910 to 1930 as the great leader of the Muslims who were groping in the darkness of despair because of the lack of sincere and dynamic leadership.

His political prudence and sagacity resulted in the successful conclusion of the first meeting of the Muslim League at Dhaka in 1906 with a view to awakening the political consciousness of the Muslims and to inspire them to attain freedom and to act upon the Islamic teachings of equality, fraternity, discipline and unity, Maulana Muhammad Ali started his famous English journal "Comrade" in 1911 in Calcutta and later on in 1913, he also started his Urdu newspaper, "Hamdard" from Delhi to propagate the political views of the Muslims and to promote the cause of freedom. Both these papers wrougt wonders. They played a leading role in awakening the Muslims of India to their destiny. Maulana Muhammad Alis ardour, will power, courage and strong determination made him fearless in the exposition of truth. He proved himself a rock holding his own against the strong currents of opposition and oppression when he ridiculed the British administration of justice at his Karachi trial, saying: "I do not want any defence, I have no defence to offer. And there is no need of defence for it is not I who is on trial; it is the Judge himself who is on trial. It is

Mankind, if you can cross the boundaries of the skies and earth then do it, but you cannot do it except with an overwhelming force. Then say which of the favours of the LORD ye shall deny".

And then the LORD enunciates the reaction.

"The heat of fire and smoke shall be released on you and you will not be able to save yourselves. Then say which of the favours of the LORD ye shall deny.

The former, everybody will consider a favour, but the latter is also a favour, as a warning signal for the doom that follows.

The next stage is that of resurrection, the tremendous Day, which shall come only when nations are fighting This could not be understood as well, in the atomic age. The forces of atomic energy and appliances, when released, crosses the boundaries of the earth gravitational sphere and thus in an atomic war, when a tremendous amount of force and energy is let loose all atonce, the rebound on the earth is most likely to disturb its equilibrium, despite the enormous weight of the earth. The inertia in a fast moving body in free space is but little. You see the sun, the moon and the earth absolutely in one straight line on an eclipse day. The entire solar system and those of other stars and planets are balanced on a pin point. With the slightest disturbance in the equilibrium of the earth, the earth is likely to release its tension on the moon proportionately and then,....my ALLAH says the Sun shall collide with the moon on a solar eclipse day.

So ye nations of man-kind of whatever countries, colour cast and creed you may be, please do accept the sovereignty of the LORD, ALLAH, so that HE may guide us to the right path at this juncture and you may attain your goal of physical plenty in this world and possibly in the shape of other worlds also and this age may be spread further and the next stage may be with-held by HIS GRACE. And I vouchsafe, on the authority of ALLAH that if we accept and practice Islam we shall be reprieved in the Hereafter and shall be allowed to enter the gates. gardens and guest houses of ALLAH and live in plenty, peace and tranquillity with finer bodies and finer shapes with the individuality of the present man living.

Neither the joys nor the sufferings of the Hereafter can be fully understood in the present physical world, the same way as innocence in cradle can not understand the joy and pain of childhood of owning or losing a toy and a child cannot understand the pangs of a broken heart even though they are in the same physical plane Similarly this world cannot fully understand the pleasures and suffering of the Hereafter except by similies. Sufferings shall be due to our own follies but the reward of ALLAH shall be indeed great.

Man's responsibilities are his intentions good or evil, constructive or destructive with complete freedom, of choice. Consequently his choice and how he conducts himself are his tests and ALLAH is with him wherever he is.

So ye, nations of mankind do consider the aim and ideal of your existence and conduct yourselves in the best manner you can, so that ALLAH may be pleased with us and in sublime serenity we may be pleased with ALLAH THE BENEFICENT AND BOUNTIFUL. (Peace be on us all) — "AMEN"

ISLAMIC LITERATURE

A list of books on Islam appears on the inner side of Title cover.

BULGARIA ACCEPTS MUSLIMS' DEMANDS

The Bulgarian Communist party's Central Committee opted on December 29, 1989 to let the country's Muslim community choose their own names, language and religion, ending years of repression, Bulgarian radio reported.

The decision came at a committee plenum in Sofia.

Parliamentary Speaker Stanko Todorov and Committee Secretary Alexander Lilov announced the concession to several hundred Bulgarian Muslims, who had gathered in protest outside parliament.

The Muslims, of Turkish descent, were pressing for an end to the forced "Bulgarisation" of Muslim names imposed by ousted ruler Todor Zhivkov.

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allāh *(Sallallahu 'alaihi wa sallam)* cursed those females who are accustomed to visit graves. — (Ahmad, Tirmizi, Ibn majah).

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the LORD. Physical forms of prayer is ordained to cleanse the heart and mind leading to a leaning towards the LORD, when hatred is substituted by love, ignorance by knowledge, pride by courtesy and evil by good generally.

In this transformation, Man gets a glimpse of those attributes of the LORD with a reflection of Divine Charm and beauty to the extent of the refinement of the receptive faculties of his heart. Even the so-called worldly creators have a love for their creations when these reflect their plans and designs and the LORD has it in the overwhelming magnitude for HIS ideal creation. Consequently the Divine love kindleth a fire of love in the heart of man and as a result man's love for self, kith and kin, power and pelf drop like dry leaves in the autumn, and if some still sustain, is ordained to be sacrificed as Hazrat Ibrahim (*alai-his-salaam*) was asked to sacrifice his son Ismail, when his personal physical love was transformed into the all pervading and eternal Divine love. Thence ALLAH chose Ibrahim as HIS friend. And love knows no bounds and the lover in an ecstatic triumph tears the Physical limitations of time and space and enters Eternal time space in close vicinity of ALLAH.

All this happens by the grace of ALLAH on man and ALLAH alone makes the soul subservient to his slave. The soul has a craving for the reflection of ALLAH, and it gladly accepts the association of the Man, who has now closer affiliations with ALLAH and carries with him the clean mirror of his heart.

Now in perfect consonance with his heart and soul he enters the prayer of meditation in the valley of Eternal Time Space. All events of past and the future planned events of the LORD are living here, as the tree exists in the seed, and then the blossoms and fruit. The man drinks one cup over the other from the ocean of UNITY and his thirst for wisdom truth and knowledge is further and further enhanced till he finds himself in Reality with glimpses of infinity, when all his attainments succumb to infinity and he humbly expresses himself "I have not offered my prayers as was due and I have not recognised THEE. My LORD as was due or I have not surrendered to THEE MY LORD as was due and I have not acquired THY qualities and virtues as was due". Here the Divine *charity and grace* introduces the man into Reality, which is in the environment of ALLAH the magnificent. The man is now, as it were one with HIS BELOVED AND ALLAH Himself becomes the sight of his slave and HE alone becomes the hearing of HIS slave and so on. The MAN now, in a moment, perceives the real in every object and event of past, present and future with the LORD. From the real he is introduced to the secrets of reality, thence to the unrevealed Truths, thence to the confidentials .... And thence to HIS Resplendent personal SELF, ALLAH The man is no more the Man . ALLAH by HIS grace now selecteth him for HIS VICE REGALITY in complete communion and perfect consonance with ALLAH. The individuality of man, however sustains with its limitations and ALLAH by HIS GRACE elevateth man every moment closer and closer to his *magnificient person* in a state of bliss to a praised position. This is the glorious achievement of the PRAISED ONE, Hazrat MUHAMMAD (*Sallallahu 'alaihi wa sallam*) and all those of his fold and now through him and through him alone others of the past prophets, saints and men of good conduct have approached; the present are approaching and the future shall approach Allah in perfect peace and tranquility.

The rest shall also face ALLAH but in abject consternation and dismay and returned to undergo the ordeals of purification — divinity in man being indestructible — as gold is extracted from its ores, except those who are reprieved by Mercy and HIS BENIGN BOUNTY; and they too will be infinite in numbers. The ordeal of purification in finer elements and planes is immensely greater, as the prick of a drop of caustic on the nail is little, on the skin painful and on the eye torturous. Imagine the pangs of the same on brain and heart. Therefore, even the mildest operation in the hereafter, in the finer planes shall be awful beyond imagination,

But what of those guilty of treason? They shall be denied the countenance of the LORD as they denied HIM from their heart and mind and in their daily conduct. But why this denial? It is the result of false pride of self or Nation or an extreme revolt against a decaying society. The super complex in the former are mostly due to extraordinary achievements, knowing not that man was only an instrument and all that happens are already in the Master's plan. And the hasty extreme in the latter, is born of fears and misgivings, hatred and revenge, leading to complete destruction of the existing good and evil both and substitution by revolutionary ideals, eliminating even the *LORD*, who gave them power and success.

The latest proud achievement of man is his Space Ship and his search of further living space and material The achievement is no doubt great; and man will be successful to some extent. Even this is revealed by the LORD in the HOLY QURAN.

"Oh! Ye assembly of Jinn and

molestation or assault. Shops are left unattended, at recess times, by the shopkeepers without any apprehension of theft, pilferage, or plunder.

The relative laws and punishments contained in Qur'an Majeed, are not the outcome of man's imagination, planning and legislation. They are prescribed by God *(Allah)* determined his nature and temperament. God created him in the best of the moulds, yet so often he indulges himself in vices and falls into the lowest chasm of bad conduct. The Creator, in His Wisdom, best understands His products. For Man and his progeny on earth the Creator provided guidance framed rules, and revealed them to His Prophets for the benefit of mankind, as and when its necessity was felt by Him. Allah revealed His rules by incorporating them in His Books (Scriptures). He revealed the following scriptures:

1. Pentateuch *(Tawraat)* to Prophet Moses *('alaihis salaam)*,
2. Psalms *(Zuboor)* to Prophet David *('alaihis saslaam)*,
3. The Gospel *(Injeel)* to Prophet Jesus son of Mary *('alaihimas salaam)*.

Last of all, He revealed

4. Qur'an Majeed *(Al-Qur'an)* to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the last of His Prophets.

The Qur'an is the Last Divine Scripture which is extant on earth in its original form. It testifies of these previous Divine Books, that are extinct today in their original form. What is given out now in their name is not authentic.

A Muslim unreservedly believes in Qur'an Majeed being the Last Revealed Word of Allah. It is imperative upon him or her to abide by and act according to its injunctions without grudge or grumble It is laid down in Qur'an Majeed:

> "It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision If anyone disobeys Allah and His Apostle, he is indeed on a clearly wrong path" (33.36)

In the light of the above quoted verse evidently it is not worthy of a Believer in Islam to protest and propagate that the punishments prescribed by Allah Himself in Qur'an Majeed, are inhuman or illogical.

In the end, we humbly pray to Almighty Allah that He in His Mercy may guide us and those who rule us to tread upon the Straight path set by Him and shown by His Apostle *(Sallallahu 'alaihi wa sallam)*, and to enforce Islamic Shari'ah in the country for which the Muslim masses of South Asia had founded the State of Pakistan after a great struggle and loss of lives. Amen!

The Glorious Achievement of Man

By M. Amjad Ali

ISLAM is the religion of nature and its primary code is the universal law of nature. Every object follows this code in perfect harmony and coordination with each other in the universe as one unit. Any change in the major phenomena is unthinkable without desastrous results. But for the minor phenomenon of ebb and tide alone, the sea shores would have been a hell of stagnancy, filth and foul and if water at 4°c was not heaviest and ice not lighter than water, aquatic life in vast regions would have been impossible. The law of nature is, herefore, unviolable and the creator and law giver must be one perfect, beneficient and *merciful Allah*. Man was the aim of the CREATOR and the ideal of HIS creation, for the reflection of the charm and beauty of HIS GREAT SELF, as light reflects from matter. The essence of creation is, therefore, the manifestation of positive attributes of Allah. The negatives were ordained to follow as consequentially essential and hence life and death, truth and false-hood, light and darkness and good and evil. Man thus inherited the essence of all elements with carnal desires and cardinal virtues with a final touch of the Divine. Thereupon Allah gave him independence of thought feelings and actions and he was of necessity guided further by a higher code of conduct for the attainment of his goal. The entire humanity was granted audience in HIS BENIGN presence and was asked, "Am I not your Lord?" and all offered an affirmative bow. The object of HIS creation is in this sequence enunciated as prayer of Allah and through prayers a reapproach to Divinity by shunning the carnal and improving the cardinal towards the Dynamic Divine virtues. Man is also informed that all shall perish except the countenance of the LORD, the magnificent and merciful. That is, only those, who have the sanction and approval of ALLAH, through prayers and good conduct, shall live in a state of bliss in peace and plenty and the rest shall perish.

The physical forms of prayers in the shape of prostration, fasting, alms-giving and fight against external evils, etc., etc, are not the end but only the means to a second stage prayer and remembrance and

AL FIQH-UL-ISLAMI (Islamic Jurisprudence)

Nature and Significance of Islamic Punishment

By Syed Mahmood Akhtar

Ever since the movement of Islamization in some of the Muslim-majority states has been gaining momentum, its opposition is also increasing with equal force, especially in the Western countries. There, this movement of reviving Islam to its pristine purity has been scornfully termed as 'Fundamentalism'. The term smacks of their deliberate sarcasm. They condemn it as an attempt on the part of the orthodox Muslims at driving the mankind back to the primitive age of barbarism and brutality.

In imitation of the European critics, some of our Muslim brethren and sisters in Pakistan too have unfortunately begun harping on the same string They too are giving expression to the feelings of discontent against Islamization in the country In other words, they are trying to hinder the process of promulgation of Islamic *Shari'ah*, or Islamic legal framework, in Pakistan

As a matter of fact, these people are scared of the severity of the punishments which Allah has ordained in Qur'an Majeed for certain crimes

For instance, Allah has ordained in Qur'an Majeed the following punishment for an adulterer and an adultress:

PUNISHMENT FOR ADULTERY

> "The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes ——" (24:2).

There are other crimes too against which punishments are even severer than the one mentioned above. Take the case of theft. It is provided in Qur'an Majeed:

PUNISHMENT FOR THEFT

> "As to the thief, male or female, cut off his or her hands——" (5:41).

PUNISHMENT FOR MURDER

And as for murder Allah ordains:

> "O You who believe! The law of equality is prescribed to you in case of murder: the free for the free, the slave for the slave, the woman for the woman—" (2:178).

And provides for retribution, as follows·

> "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds eqal for equal——" (5:45)

During the lifetime of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, these punishments were inflicted upon such Muslims who committed theft, adultery, or murder. This practice continued, without let or hindrance, during the glorious rule of the four rightly guided Caliphs, and even for centuries under Muslim rulers thereafter. The result was that the incidence of the crimes abated to the maximum extent Justice was easily available; and the life and property of every Muslim and non-Muslim subject were fully protected. Peace and security prevailed everywhere in the society.

In our own age, we may cite the example of Saudi Arabia as having a government running entirely on Islamic *Shari'ah*. Punishments are awarded there to the criminals attracting Hudood, as per injunctions of Qur'an Majeed, the last and the only extant Divine Scripture on earth. That is why Saudi Arabia is a most peaceful country in the world, where even according to a UN report the rate of crimes is the lowest. Women move about there without fear of

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ing. External conditions may change and revolution in thoughts and ideas may take place but the moral sense cannot change. Those things which were considered useful and good by our ancestors may be considered bad by us and those things which were considered bad by them may be considered good by us. One thing may be bad for a Chinese but the same may be good for an American. This difference of opinion is because of external conditions but the moral sense or the spirit to distinguish between good and evil nevertheless exists equally among all the peoples of all the countries. Allah has laid the foundation of Islam on this moral sense and the education and training of this sense has been named as "standard religion" by the Qur'an The nature of man cannot change, and Islam is a natural religion. Islam is therefore a permanent and unchangeable religion. It is above the limitations of time and space. Therefore, its claim as a world-wide religion is true. Islam and its *Shari'at* do not change with time, climate, place, etc. Islam has all along guided man without any distinction. It still has and will have in future also the attribute of being a world-wide religion. The passage of time shall not affect its abiding truth and usefulness.

Courtesy: "Nishan-e-Manzil" Bhopal,

Those who call the world only a place of trials and suffering, and run away from it, are actually crippled persons, cowards and shirkers. Man is alive because of deeds and the growth of soul depends on his deeds. If there is no activity, the soul shall grow weak and eventually die. This is the reason why Buddhism has not made any progress. The rise of Japan is not because of her association with Buddhism but because of her dissociation with Buddhism. This religion has no conception of Allah and that is why its followers concentrate on idolatry, worship of evil spirits, etc. Monkery and celibacy have a high place in this religion.

In this age, therefore, this religion has been discarded on the plea that it goes against the human race and ethics. The natural philosophy, epecially the Theory of Relativity, has discarded the inconsistencies of soul and matter and scientists and philosophers of modern age are unanimous on the view that a single system of law is prevalant in the universe, i.e., the foundation of the universe is on unity. The natural philosophy has thus shaken the foundations of Buddhism and Christianity. Briefly speaking, Buddhism failed to cooperate, both in belief and deed, with the evolution of knowledge and intellect. It therefore lost the attribute of being a world-wide religion.

Christianity is a strange religion. It bases the ethical and spiritual philosophy on the inconsistency of soul and matter which it inherited from ancient Greece and Persia. This concept has been nullified by science and philosophy. Consequently, since the last two centuries, western philosophy is fighting against the Christian ethics and has exposed it to infamy. Today, there is none among the followers of Christianity who would approve the conception of Trinity. When this conception was invented, people put faith in it but the development of knowledge and science has disproved it and the world has automatically turned to unity.

The religions which base their philosophy on the inconsistency of soul and matter, have associated monkery with them. As such, in Christianity also celibacy and monkery have a noble position. The conjugal relation has been adjudged as impure and dirty, though no one follows this unnatural teaching of Christianity. Consequently, Christianity also failed to follow the course of evolution, and the hollowness of its ethics and beliefs were exposed by the passage of time. Thus its claim of a world-wide religion has become untrue.

ISLAMIC SHARI'AT.

Next comes Islam which claims to be the world-wide religion. Buddhism and Christianity both have been disproved as world-wide religions. Let us now examine how far Islam is competent to claim itself as a world-wide religion.

The law of civilisation in Islam is divided into two categories. In the first category come those laws which have been described in detail by Holy Prophet Muhammad (*Sal-lal-la-hu 'alai-hi-wa-sal-lam*). These basic laws throw light on the aims and objects of Islam and serve as a becon light for the formation of new laws to meet the future requirements. The second category consists of those laws which the competent jurists of later times formed by their own intellect and understanding, keeping in view the needs of their times. Since the requirements of civilisation change with the passage of time, these laws are not permanent or unchangeable, but they can be modified according to the requirements of times in the light of Qur'an and *Sunnah*, (Prophet's Traditions).

These laws or principles which the Qur'an and *Sunnah* have described explicitly are basic and the change of time does not require any modification in them. Instead, the world is giving up its previous practices and the civilised people and nations are adopting Islamic law step by step. Many Islamic laws of marriage, divorce, heritage, circumcision, family, and society have been adopted by Europe and the process is still continuing.

FUNDAMENTALS OF ISLAM:

The Qur'an has clearly emphasised the above point of view in its following Verse:

> "*So set your face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: No change (let there be) in the work (wrought) by Allah: that is the standard religion, . . .*' (30:30)

Here the religion — Islam — been declared as successive to human nature, and a warning given in the sentence "No change (let there be) in the work (wrought) by Allah" so that no one is competent to alter any basic principle of Islam which has been conveyed to us by the Qur'an and *Sunnah*.

In this world there are worshippers of *Allah* as well as worshippers of 'self,' monotheists as well as polytheists, believers of right as well as wrong, but one thing is common among all, and that is the 'natural sense'. One may be a savage of *Africa* or a *civilized* and cultured man of Europe, a polytheist or a monotheist, a worshipper of Allah or an idolater, he tries to distinguish between good and evil according to his comprehension and understanding.

(Continued on Page [illegible])

Abu Barzah Aslami embraced Islam during the earlier period of the Holy Prophet's Apostleship, and that after the Emigration he participated in almost all the battles in the company of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

At the time of the Victory of Makkah (8 A. H.), there were some wicked persons in the town whom the Apostle ordered to be finished There was among them one 'Abdullah bin Khatal who was so jealous of the Apostle (and his followers) that he had taught his slave-girls derogatory verses against him which they used to sing on tambourine. It is stated in the Musnad of Abu Daud that when the Apostle entered Makkah victoriously, 'Abdullah bin Khatal hid himself behind the curtain of the K'abah in the hope of being spared from punishment, but the Holy Prophet ordered Hazrat Abu Barzah Aslami to kill him which he did promptly.

Hazrat Abu Barzah stayed in Madinah during the entire life time of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).* During the first Caliphate too he remained there. During the second Caliphate, however, when the city of Basrah was founded, Hazrat Abu Barzah settled there. When differences between Hazrat 'Ali *(Karramallahu waj-ha-hu)* and Hazrat Amir Mu'awiyah *(Razi Allahu 'anhu)* cropped up, Hazrat Abu Barzah supported the former and fought courageously against the Syrian forces. Then he showed his valour in the battle of Nahrwaan against the Khariites too. Hafiz Ibn Hajar has stated in his *Al-Isaabah* that Hazrat Abu Barzah participated in the campaign against Khurasan also. But he disliked internal dissensions among the Muslims. So, he secluded himself from all such strifes and did not participate in the struggle between Marwaan and Hazrat Ibn Zubair *(Razi Allahu 'anhu).*

Other details of his life are not readily available.

Islam, The World-Wide Religion

By Maulavi Mohammad Mansoor No'mani, Nadwah

There are numerous religions in the world and each of them claims to be the true religion and that its teachings are authentic to be followed by all. The point is which religion possesses the essentials of a world-wide religion and what position Islam holds vis-a-vis other religions of the world.

For a religion to be world-wide, two attributes are essential If a religion is devoid of any or both of them, it cannot be a world-wide religion The first attribute is that the teachings of that religion should be practicable for the people of all climes and countries. The second one is that its teachings should be reasonable and suitable for human nature; the time shall not render them obsolete and impracticable, the Truth shall always be intact in them; and, in spite of all types of progress and developments, human heart and mind must accept their significance and truthfulness. In other words, by world-wide is meant that it shall be above the limitations of time and space. For instance what is acceptable in Indo-Pakistan sub-continent, shall also be acceptable in England. What was acceptable from the aspect of knowledge and philosophy in the ancient times shall be acceptable today and also in future Therefore, the religion which claims to be world-wide, which invites man to enter its fold and pledge his faith to its teachings, obey its commands, must present its teachings as firm as the laws of Geometry or Physics, free from the limitations of time and space. The religions which claim to be world-wide, can be judged from this standard.

The religions are of two types—one is geneological and the other is what is preached. In this article we will discuss only the religions which are preached.

RELIGIONS WHICH ARE PREACHED

In this group fall the religions which are based on a philosophy. The three great religions of this group are Buddhism, Christianity, and Islam. Since their philosophical basis is free from limitations of time and space, they can claim to be the world-wide religions.

In old days, Buddhism was faced with the eternal and post-eternal existence of soul and matter and their inconsistencies with each other. Buddhism and other religions which born in Indo-Pakistan sub-continent are based on the precept that *the* world is a place of trials and sufferings and the souls are entangled in the chain of materialism because of their past deeds. Salvation, according to them, therefore lies in disentanglement from the clutches of materialism. The soul shall not be polluted by the foulness of deeds; man shall live aloof from the world; the love for wife and children is fatal for the salvation of soul. The world is a trap; good and evil themselves are fraud; salvation lies in the fact that man should not embroil his soul with the dust of deeds. In this age, as suggest its teachings, Buddhism virtually preaches spiritual and moral suicide.

SANGI TRAIN TRAGEDY

More than 300 dead and still more than that wounded! Such a loss of human life and limb is colossal indeed. And ghastly to the extreme was the scene of the tragedy that fell unawares.

They boarded the ill-fated train on January 3 It was for them the day of their impending death. The valley of the dead was their destination, waiting for them in the midst of a pitiless and dark doom

We sincerely share the most tragic grief of the bereaved families We pray to Almighty Allah for the salvation of those who are dead and gone We wish a speedy recovery and rehabilitation to those who are still struggling for life. May He, in His infinite mercy, grant their kith and kin succour to bear their great loss with patience Amen! Our deep sympathy is with them.

It is Allah Who gives life, it is He Who takes it away, and it is He to whom is surely our ultimate return at the appointed time

(Contd. from Page 194)

lare us as the devil's breed and a bogey to frighten their children with." (Muslim Celebrities of Central Asia, p 189)

So trying were the conditions which called for *jehad* by word of mouth, utmost patience, and other perseverance on the part of Hazrat 'Ali Hujweri to sponsor and promote Islam among hostile pagans and rabid polytheists all around him.

CONCLUSION: To end, we recall that in his days Hazrat Sayyed Ahmad Shaheed *(Rahmatullah 'alaihi)* was at pains to explain the position of mosques as the centre to promote the true spirit of Islam. He used to say, "In order to reform the people and to save them from the devil's dictates, it is essential to restrain them from dissension and discord and, instead, to imbibe in them the spirit of reconciliation and equity. Some arrangement is called for to settle unavoidable and entangled affairs of the people so that at the same time the Qur'anic injunction: *'And consult them in the affairs'* (3:159), is also fulfilled "

In pursuance of these thoughts, we hope and pray that the new Grand Mosque in Lahore will play its part to promote unity among the Pakistani *ummah* as a whole, and that its pulpit will be fully used to promote truth and to dispel the divisive forces in our midst that are eating into the very vitals of the Muslims and Islam in our Godgiven country, the land of the pure, Pakistan.

So may Allah help us. Amen!

HEROES OF ISLAM

Hazrat Abu Barzah Aslami

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

During the sixth decade of the first century Hijrah, 'Ubaidullah bin Zayyad was the governor of Basrah. He had some doubt about the existence of Kausar (a rivulet in Paradise). He wanted to clear his mind about it. He asked his people to find someone who could remove his difficultly in that regard They named an aged Companion of the Holy Prophet Muhammad *Sallallahu 'alaihi wa sallam)* who lived in the same town Ibn Zayyad called for him to his court. The Companion had become too old and feeble but he did come to the governor. However, when he entered the hall 'Ubaidullah bin Zayyad seeing him mocked at him taunting: "So he is your.... Muhammadi" The Companion was much aggrieved to hear these humiliating words from the governor. In a dignified tone he replied:

> "I did not know I shall ever see such people who will subject me to indignity for my having been in association of the Holy Prophet."

Then he stepped forward and sat beside the seat where Ibn Zayyad himself was seated. Now Ibn Zayyad elucidating his point asked him:

> "The association with the Holy Prophet has been an embellishment for you. Did you hear him saying anything about Kausar?"

The Companion replied: "Many times. He said that whosoever refused to believe in its existence Allah would never let him approach it nor would he be allowed to drink a draught out of it." So saying he left the hall in anger.

This Companion, who considered the association of the Holy Prophet as the most invaluable asset of his life, was Hazrat Abu Barzah Aslami *(Razi Allahu 'anhu)*. His real name was Nadhlah. He belonged to the tribe of Aslam bin Afsaa. His genealogy ran as under:

> Nadhlah bin 'Abdullah bin Haaris bin Hibaal bin Rabi'ah bin D'abal bin Anas bin Khuzaimah bin Maalik bin Salaamaan bin Aslam bin Afsaa.

Nothing is known of his early life nor can it be said with certainty when his tribe came to settle in Makkah. 'Allamah Ibn S'ad, however, states that [illegible]

then convinced that the mosque's Qibla was correctly set.

NEW MOSQUE: The new Grand Mosque that was opened in December, 1989 took seven years to complete. It has cost in all Rupees 110 million. It has come up one of the most beautiful mosques of the world. It is the third largest one in Pakistan, coming after Lahore's Badshahi Mosque and Islamabad's Faisal Mosque

The imposing main prayer hall of the mosque is 160 feet long, 80 feet wide, and 40 feet high. It is a rare blend of the traditional and contemporary architectures. It has been designed as a deep sprawling arch. Its roof resembles the folds of a giant tent. It is the most dominant feature of the mosque Besides, there are fourteen minarets including two 200 feet high, the loftiest in Lahore, standing at the two ends of the main chamber. The remaining twelve minerates are of smaller size erected at different places. All the minarets are slender following the Turkish style.

The basement of the mosque provides additional space for prayers. It has large beautiful columns and is connected by means of two elegant flights of stairs with the main courtyard above. The courtyard is flanked on both sides with continuous semi-circular arcades to protect the worshippers from sun and rain while approaching the main hall. Ablution chambers and lavatory blocks have been provided both on the upper floor and the basement. There are enoguh gas-fired geysers to supply running hot water for ablution during winter.

The mosque has a public address system. There also are efficient fire alarm and extinguishing arrangements and automatic ventilation devices. The lighting system comprises a picturesque combination of direct and diffused illumination. A control is in commission to floodlit the mosque when desired.

The main entrance to the chamber hall is a huge stainless steel arch spanning over 100 feet between the two ends, reaching a height of 40 feet in the middle. It presents a magnific view. As in the Sultan Ahmad's Mosque in Istanbul in Turkey, stained glass has been used extensively. Its soothing effect is heightened by in-laid glazed tiles which provide protection as well as decoration to the edifice. These tiles have been manufactured in Pakistan's own national manufactories famous for this type of work The waxy translucency of the tiles, alternating with the plain terracotta surface makes a comely combination that soothes the eyes and pleases the heart.

GRANDEUR. From the above description it will be inferred that mosque has its grandeur attained at a very high cost. In Islam the greatness of a mosque does not necessarily require outward splendour. In fact it is the spirit with which a mosque is built, that is to say, the sincerity of its real purpose to prostrate ourselves wholeheartedly in the worship of Allah and none else. That determines the real splendour of a mosque.

The simple life of the common Arabs and the state of their general poverty prompted the Prophet of Islam to advocate frugality Simplicity was advocated accordingly in respect of mosques as well. In course of time, however, mosques assumed a distinct structural design, having their typical domes and minarets, prayer niches, arches, pulpits, and arcades. Besides, the costs of construction have since risen sky-high. Yet, despite its outward grandeur and exorbitant costs, our mosques as an institution continue to bear simplicity. In respect of the particular mosque that we are talking about there also was the urge to pay befitting homage to the memory of Hazrat Data Ganj Bakhsh; and its attendant prestige therefore had to be maintained by the authorities concerned

REMEMBRANCE: Let us be reminded of the noble Saint who was born in 400/1009 in Afghanistan. He travelled during thirty years to attain spiritual distinction, dignity and high learning Then in 431/1039, in his early thirtees, he came over to Lahore He preached there for three decades in very trying and uncongenial conditions. He died in 465/1072 in his mid-sixties in Lahore, satisfied that he spread the light of Islam and attracted non-Muslims to its fold in large numbers Whan he came, the populace of Lahore presented a despairing scene. As his contemporary Al-Beruni (973-1048 CE) has described, "Firstly, they differ from us in everything which we have in common with others. And here we first mention the language Secondly, they totally differ from us in religion, as we believe in nothing in which they believe and they believe in nohing in which we beileve All their fanaticism is directed against those who do not belong to them—against all foreigners. They call them *mlechha*, i e impure, and forbid having any connection with them, be it intermarriage or any other kind of relationship, or sitting, eating, and drinking with them, because thereby, they think, they would be polluted. In the third place, they differ from us in all our customs and usages, our ways and manners, our dress and doings, and look upon them as the very opposite of all that is good and proper, to such a degree that hey dec-

(Contd. on Page 195)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

HAZRAT 'ALI HUJWERI'S NEW GRAND MOSQUE

ISLAM entered into the valley of Sind in the wake of Muhammad bin Qasim's conquest in 94/712 It stopped there for the time being In about half a century Sind tended to fall away from the Arabs, but there continued to survive an independent Muslim state in the land It was, however, three centuries later that the expansive force of sufism brought Islam into northern Pakistan and placed it there on a firm footing. The credit for this spiritual venture goes almost entirely to Shaikh 'Ali bin 'Usman Hujweri *(Rahmatullah 'alaihi),* popularly known as Data Ganj Bakhsh (Bestower of Treasure).

Shaikh 'Ali Hujweri was born in Afghanistan in 400/1009, or thereabout. Under the Ghaznavi rule, he travelled far and wide in Central Asia. His itinerary extended from Damascus to Turkistan and Azerbaijan on the shore of the Caspian Sea, Transoxania, Iraq, and Arabia During these travels he met with several eminent saints and sufis of their times and visited holy shrines. Thus he attained maturity of thought and action and deep insight into the ways of Islam and the means of its preaching and propagation. It was now, at the tail-end of the rule of Sultan Mas'ud bin Mahmud Ghaznavi, that he came to Lahore in 431/1039, accompanying an Afghan military contingent. His sole ambition was to lit the lamp of Islam in the midst of the prevailing stark darkness of *kufr* (infidelity) and *shirk* (polytheism). His ways in this behalf were the ways of sufis who prefer to take to the path, paved with intense love for humanity at

KASHF AL-MAHJUB: As a sufi his fame rests on *Kashf al-Mahjub* which is the very first treatise in persian on sufism. It is still extant, widely translated, and read with absorbing interest. As Shaikh Muhammad Ikram says, "The value of *Kashf al-Mahjub* lies not only in the authentic information which it gives about the earlier and contemporary mystic orders, but being a systematic and sound exposure of of *tasawwuf,* it has been regarded as a standard text-book in sufi circles." (History of Muslim Civilization in India and Pakistan, pp 45-46).

MOSQUE: But much before his *Kashf al-Mahjub*, Hazrat 'Ali Hujweri undertook to build a mosque in Lahore. He lived in a hamlet a couple of furlongs away from the site where his tomb now stands. His mosque was located adjacent to this very place. To build the mosque first was for him to follow the tradition of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself. Wherever the Prophet of Islam went, his first concern was to establish a mosque to glorify Allah, to rehearse His verses and praises, and to foster close fraternity among the growing numbers of the believers. While providing a place of worship, a mosque as well served as a community centre for the congregating worshippers and thereby forged among them unity and fellow-feeling on the one hand, and on the other hand it gave opportunity to educate the people in the tenets of Islam, common manners, and good morals. A mosque also demonstrated to non-Muslims the discipline and orderly life-routine of the Muslims. Their congenial and well organised behaviour in itself was a silent invitation to non-believers to enter the benign fold of Islam. It is in the background of the mosque of Data Gang Bakhsh that 'Allama Iqbal said:

> With ease he broke down
> the mountain barriers
> And sowed the seed of
> prostration *(Sajdah)* —
> In the land of Hind.

The mosque as it was built in the lifetime of the Saint comprised a modest and humble structure with a wooden roof. It was completely reconstructed on the same site in 1862 with a traditional roof including a dome. In order to accommodate the increasing number of worshippers, the mosque was once again reconstructed and also expanded in 1921. This structure of the mosque, renovated from time to time, existed right up to 1982 when began the construction of the present an altogether new and massive Grand Mosque adjacent to the old mosque towards the west.

QIBLA: Allah knows best, but a popular legend goes that when the mosque was built by Hazrat Data Ganj Bakhsh, some people contended that its Qibla was not correctly set. The Saint pleaded with the objectors that it was right but the dissidents did not agree. They urged that the mosque should be rebuilt in the right direction. Hazrat Data Ganj Bakhsh at last took the people to the site of the mosque. He asked them there to face the niche and close their eyes. While they did so, it so happened that they did see in their vision the Holy Ka'ba straight in the direction of the niche. They were

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اليقين

انترنيشنل

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المجلد ٣٨ ٢٤ جمادى الآخرة ، ١٤١٠ هـ الموافق ٢٢ يناير ، ١٩٩٠ م العدد ١٨

القيـــم الإسلاميـــة

— اعان الله هذا العقل بالشرائع الهادية . . . تجمع بين العبادات طريقا الى مرضاة الله . . .

— وكانت القيم الإسلامية فى قمة ما شرع الله ومـا أقره العقل واستقرت عليه عمارة هذه الحياة .

— لقد استجابت النفوس الزكية لما قرره نبى الاسلام فى التشويق لهذه القيم والدعوة اليها

بسم الله الرحمن الرحيم

عن ابن عباس رضي الله عنه : قال تدارس العلم ساعة من " الليل " خير من احيائها .

الدارمى

هنـاك احاديث كثيرة تؤكد على اهمية العلم لأنه لايصلح للناس أمورهم الدنيوية ولاالأخروية بدون العلم : إن للعلماء درجات رفيعة عند الله . والعلم يتوقف عليه الحصول على الهداية والعمل بها على الوجه الصحيح .

التحرير

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التسديد مقدما

والله ولى التوفيق .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

القيم الإسلامية

فضلية الشيخ محمد عبد الواحد أحمد

كما خلق الانسان فى أحسن تقويم وصوره على أكمل صورة أبدعتها قدرة الخلاق العليم وكلفه بالخلافة عنه فى عمارة الكون العظيم وشرفه بالخطاب فى كتابه الحكيم ووعده بالخلود فى دار النعيم اذا استجاب لفطرته التى فطره الله عليها من لسان يشهد بتوحيده وقلب يؤمن بالوهيته وجوارح تتحرك فى طاعته — كما أراد الله للانسان هذا الخالق السوى لم يرض له كذلك الا الخلق الراضى الذى يواكب رحلته الدنيوية الى مستقره فى دار الخلود .

ولو شاء الله أن يترك هذا الانسان لعقله واستهدى كل انسان عقله بحكمة وتبصر دون ميل الى هوى النفس ونزعات الحس لمال بفطرته الى أحسن الأخلاق وفطرته المستقيمة . ولكنه تبارك وتعالى أعان هذا العقل بالشرائع الهادية متضمنة أشرف الأخلاق وأحكم المناهج التى تجمع بين العبادات طريقا الى مرضاة الله وأحسن العادات وسيلة لطيب العيش فى هذه الحياة .

كيف تزكى النفس :

ولقد أجمعت كل الشرائع على ضرورة تزكية النفس بمحامد الأخلاق واعتبار ذلك متما لعقيدة التوحيد ولزم كل الأنبياء عليهم السلام هذا المنهج الألهى الرشيد حتى جاء خاتم الأنبياء صلوات الله وسلامه عليه بشريعته الخالدة وقد ضمت شتات محاسن الأخلاق فى كل شرع سبق ثم أكملها الله بما ليس بعده كمال فكانت جامعة لغيرها مانعة من تبديلها وتحريفها . وكانت القيم الاسلامية فى قمة ما شرع الله وما أقره العقل واستقرت عليه عمارة هذه الحياة . فسلمت من الشوائب ومنعت من النقص وتصدرت كل ما شرع الله للسابقين من الصالحين حتى تليق بالعقول بعد نضجها والالهام بعد اكتمالها والتزام الأمة الاسلامية بها قيما وتعليما فهى خير الأمم وآخر الأجيال لتتناسب مع رسالتها القيادية لاسعاد البشرية وهداية العالمين .

كيفية اقامة صرح الدين الاسلامى :

أن القيم الاسلامية لبنات هذا الدين الحنيف عليها يقام صرحه ويتسع ظله وترسخ دعائمه وهى كذلك تاجه وحليته بها يزدان بناؤه ويجمل منظره وتطيب فيه الحياة وهى كذلك شذاة العطر وريحه العبق تأنس به النفوس وتهفو اليه الخواطر وتركن الأرواح . وما انفصلت القيم الاسلامية عن أحكام الاسلام التشريعية سواء كانت لتنظيم العادات والمعاملات بين ابنائه أو مع غيرهم ممن أغلقوا عن رؤية قلوبهم فلم يتداركوا حقيقته ولم يبصروا نوره الوهاج لغشيت أبصارهم وغفلت حياتهم ومع ذلك لم تغفل .

هذه القيم الفاضلة حقهم في الحياة دون تفرقة بين مسلم وغيره مما كان له تأثير فعال في توجيه الفطر في اعادة التبصر في دعوة الاسلام وما تحويه من رعاية رحيمة ضمت تحت ظلها جميع بني الانسان فانخلع الكثيرون من ربقة التقليد وحكموا العقل الرشيد فيما حولهم من باهر الآيات واستجابوا لدين الفطرة وساروا في موكب العقلاء الموحدين المؤمنين برب العالمين .

لقد استجابت النفوس الزكية لما قرره نبي الاسلام في التشويق لهذه القيم والدعوة اليها مما تضمنه كتاب الله الحكيم أو بينته السنة المطهرة من قول سديد وخلق رشيد يتفق وفطرة الانسان القويمة لقد أجمل الله تعالى في نصف آية من كتابه العزيز فضائل الأخلاق التي تقود البشرية الى الطريق الأصوب والتي لو سرت في اي مجتمع لساده الود وغشيته الرحمة وعمه الأخاء (ان الله يأمر بالعدل والاحسان وايتاء ذي القربى) كما أجمل المساويء التي تفسد نظم المجتمع وتفرق وحدته في نصفها الثاني (وينهى عن الفحشاء والمنكر والبغي) وفي هذا البيان زاد لكل معتبر .

طهـارة العقيـدة :

ومن رحمة الله أن المتتبع لما دعا الاسلام وما شرعه من أحكام يجد تفصيلا لبعض المجمل من أمهات الفضائل وقضايا الأخلاق ليكون الناس على بينة مما شرع الله ولئلا يكون لأحد حجة بعد ما أجمل الاسلام وفصل (كتاب أحكمت آياته ثم فصلت من لدن حكيم خبير) .

كن معي في النظر والتدبر في آيات كريمة من سورة الأنعام ترى كيف جمعت بين طهارة العقيدة ومحاسن الأخلاق ومرضاة الرحمن وانظر كيف تبدأ الآيات بنداء رقيق يبلغه رسول كريم عن ربه تعالى (قل تعالوا اتل ما حرم ربكم عليكم الا تشركوا به شيئا) . تعالوا الى فندائي يؤذن بصبح جديد ويهتف بالخلق في كل واد الي يا عباد الله فأنا البشير النذير جئتكم من ربكم بالحق بعد طول ضلال وبالنور بعد انقشاع الظلام عدتي كتاب مبين وشرع قويم وعدل يسود العباد ورحمة ينعم بها الجميع أجدد بدعوتي دعوات الأنبياء من قبلي وأتم برسالتي شرائع من سبقني وأكمل الصرح الذي بناه الهداة والمصلحون (قل ما كنت بدعا من الرسل) واذكر الناس على فترة من الرسل واجمع شتات الخلق الى طريق الحق على هدى وبصيرة (قل لا أسألكم عليه أجرا وما أنا من المتكلفين ان هو الا ذكر للعالمين) .

(قل تعالوا أتل ما حرم ربكم عليكم) ربكم الذي خلقكم فأنتم صنعته ومظهر قدرته من روحه أحياكم برزقه أطعمكم واليه مرجعكم وبين يديه حسابكم (الا تشركوا به شيئا) بداية المعرفة وغايتها توحيد الله ذاتا وصفاتا طاعة وعبادة ــ اقبالا وأخلاصا ــ فلا شريك له ولا ند ولا صاحبة ولا ولد وكيف يشارك المخلوق خالقه أو يشارك الحادث في الوجود من أوجده أو يتنازع المحدود من لاتحده بداية ولا نهاية (أفمن يخلق كمن لا يخلق) .

ان الشرك بالله ظلم عظيم ظلم لله لمساواة غيره به وشتان بين الخالق وبعض خلقه (ليس كمثله شيء) شتان بين منشيء الخلق ووارث الأرض ومدبر الأمر وبين من يجري عليه المقصود دون أن يملك لنفسه نفعا ولا ضرا وظلم للنفس لغمطها حقها وسوقها الى الضر والمهلكة وظلم للقيم الخلقية التي يقتضيها واجب الشكر والطاعة لمن وهب الحياة ومنح الوجود . فمقتضى العطاء الثناء ومن تنكر لمن أنعم عليه بالوجود فقد خالف مظهر الانسانية الذي يميز الانسان عن غيره مما خلق الله . فماذا بقي له ؟ .

والعقيدة الصحيحة تصل الانسان بخالقه وتربطه عالم الشهود وعالم الغيب وبذلك مدح الله المؤمنين بالغيب في

صدر كتابه العظيم ووصفهم بأنهم قد أهتدوا بهذا الكتاب وسعدوا به فقال تعالى : (ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب) فايمانهم بالغيب ثمرة هدايتهم بما أنزل الله وطريق تقواهم بمحارم الله ولا عجب أن توجهم ربهم بالفوز والنجاح (أولئك على هدى من ربهم وأولئك هم المفلحون) .

فاذا أستقرت العقيدة على هذا النحو من اليقين سرت آثارها في الجوارح فيرى المؤمن بنور الله ويسمع بسمع الله ويمشي حيث يرضى الله ، فهو يستقبل يومه بالوقوف بين يدى ربه يستهديه ويسترجيه ويسأله العون والمدد حتى اذا انتصف النهار والحياة لاحثة صاخبة عاد مرة أخرى الى هذه الساحة الكريمة يتذكر ويستغفر ، ومع العصر كذلك . فأى قلب يغفل يقسو بعد هذه الوقفات التى ترق القلب وتنير الوجدان .

وكذلك الصوم وما به من ضبط النفس والتعالى بها عن عبوديته للعادات لتكون أهلا للتشبه بالملائكة الكرام — وحفظ الجوارح عن محارم الله وكذلك الحج الذى يجمع ملايين المسلمين على هيئة وأداة لا يفرقهم جنس أو لون أو وطن (ليشهدوا منافع لهم ويذكروا اسم الله فى أيام معلومات) .

أثر المال فى تربية النفوس :

وللمال مع عقيدة الاسلام شأن فى تربية النفوس وتهذيبها اذ جعل الله العطاء والمنع من الفتن التى يبتلى بها الناس (ونبلوكم بالشر والخير فتنة) وجعل بذله تطهيرا لها وقربى الى الله (خذ من أموالهم صدقة تطهرهم وتزكيهم بها) وهكذا كانت العبادات سياجا للعقيدة . وزادا لاشاعة القيم الاسلامية التى تربط هذه العبادات بسلوك الانسان ومنهجه فى الحياة . وأنظر الى الوصية الثانية (وبالوالدين احسانا) ومن بعد الله سبحانه وتعالى أولى بالطاعة وأحق بالمعروف سوى الوالدين ؟ أنهما معين الحياة بعد أن وهبها الله مصدر الوجود للمولود بعد ارادة الله أنهما الأصل المعد للفرع بالنمو كما يبحث جذر النبات فى خلايا التراب فيرتشف الندى ليدفع به الى الفروع غير مبق لذاته الا رطوبة الأرض راضيا بما مكتفيا بنمو أغصانه مع دقته ورقته وكذلك يفعل الوالدان أن يسرهما أن يعيش ويسعد الأبناء ويقدمان ما استطاع من جهد وطاقة بداية من استقراره فى قراره المكين الى أن يدب على الأرض طفلا رضيعا وصبيا يافعا وشابا جلدا ثم رجلا أو امرأة ثم عودة مرة أخرى الى باطن الأرض والأبوان معه بالرحمة الحانية والقلب العطوب والجود بالمال دون ابطاء أو اهمال فبأى وجه يقابل الانسان هذا البر .

فاذا كانت التحية بين الناس تحتسب لمن بدا بها دينا على المحيا وهو مطالب بردها بالأحسن أو بمثلها (واذا حييتم بتحية فحيوا بأحسن منها أو ردوها) فما بالك بعطاء الوالدين الممتد سنين بلا ملل أو انقطاع . ثم يترفق الاسلام فى النصيحة علاجا لداء تفشى بين ضعاف الايمان فكانوا يقتلون ابناءهم ظنا منهم انهم سبب فقرهم ونفاذ مالهم فأودع اليقين محل الشك وازال الوهم بصدق الوعد . ووعد الله حق لأن وعد القادر على الوفاء والعطاء فلا ضرورة اذن للتخلص من الأولاد خشية نقص المال أو حدوث الفقر فلكل نفس عند خالقها رزقها (وما من دابة فى الأرض الا على الله رزقها) ولن تموت نفس حتى تستكمل رزقها .

وما وكل الله رزق عبد على آخر وأشرك أثنين فى رزق عبد على آخر وما أشرك أثنين فى رزق واحد منهما فالله تعالى قرن الخلق بالرزق وجعل الحكم بالعدل وما .

بقاتل تلقى نعمة الذرية بازهاق الروح وقتل النفس ومن فعل فقد قابل نعمة الله بالجحود وتنكر لما يجب عليه الشكر من نعمة الولد فالله يخلق وهو يقتل وأى افساد فى الأرض اعظم من هذه الخطيئة . لقد نهى الاسلام عن ذلك توثيقا لأسمى الروابط بين الوالد ومن ولد ورفعا للقيم الانسانية الى مكانتها الاجتماعية الرفيعة (ولا تقربوا الفواحش ما ظهر منها وما بطن) والنفوس تواقة الى فعل السوء (أن النفس لأمارة بالسوء الا ما رحم ربى) .

والانسان بين عقل يهديه ونفس تغويه وبقدر ما يستجيب العقل أو يخضع لنزعات نفسه يسمو بالانسانية الى الدرجة العليا حتى ليعلوا عند الله قدرا عن ملائكته المسبحين بحمده لأنه جاهد وانتصر واستعلى على المعصية فأذلها وأعرض عنها ولا سبيل الى ذلك الا بتجافى كل ما فحش من قول وعمل وما شذ عن عرف المجتمع العاقل الرشيد .

ولا سبيل الى تزكية النفس الا بتجنب الدنايا وساقط الأخلاق مما رآه المجتمع علنا أو أخفاه فاعله حياء ووجلا فالفواحش فى ذاتها شر ينذر الانسانية ما خفى منها وما ظهرفلو استمر صناع النقائص على أعمالهم لتدرجوا عليها علنا ولو أقر أى مجتمع قبول ذلك فقد حكم على أفراده بالفشل ودب فيهم داء البوار وأصبح هذا المجتمع سبة فى جبين الانسانية ، والاسلام يحمى الفرد والمجتمع ، ويصون النفوس من دلس الفحش والخطايا والآثام — لتسمو الانسانية بقيمها وتحتل مكانتها فى سماء الطهارة والشرف وتنأى عن الظلم والبغى . ؟

فالفواحش منقصة للانسان ، والأثم مغضب الواحد الديان والبغى ، والظلم ظلمات فى هذه الحياة وعند لقاء الله بهذه الوصايا أمراً ونهيا أو صى الله عباده ، ودعاهم الى شريف الأخلاق ومحامد الصفات ثم يرفع الله من شأن الانسان فيحفظ عليه حياته الى أجلها المحدود ويصون وجوده عن عبث الغير وعلو النفس والشيطان فنهى عن القتل ، وهو ازهاق روح أحياها الله من روحه ، وابقاء حياته كان يمكن أن تسهم فى عمارة هذه الدنيا بالخير والعمل الصالح فلو ترك الأمر لكل مدع وباغ حتى ولو كان صاحب حق فى دم المقتول دون رقابة الحاكم والتزامه بحكم الله لفسدت الأرض وافتقد الناس الأمان وعاشوا كالسوائم يقتل بعضها بعضا ، ويفر الواحد من الآخر ولكن الله عزوجل شرع ضوابط يلتزم بها المجتمع ، فالقوى ، والغنى وذو الجاه مع الضعيف والفقير والمغمور فى الحياة لأن النفس — بقيمها الأصلية الغالية — هى نفحة من نفحات الملك القدوس لا بما يفيض العبد عليها من مظاهر وأعراض ، وتسترسل الآيات الكريمة فى وضع المبادىء الانسانية التى تستهدف ترقية المجتمع البشرى وتبعث فيه الأمن والاستقرار فليحذر الأولياء والمسئولون من العبث بمال اليتيم والتصرف فيه بما يعود عليه بالنقص أو افساد فلا يجتمع عليه يتمه وضياع ماله اذ هو أولى بالعطف والمرحمة ، وأجدر بالرعاية وحسن المصاحبة والمتابعة لما يعود عليه بالخير ويحفظ عليه ماله بالمراقبة والتنمية تعويضا له عمن فقد عائله وعونا على مواجهة الحياة وهو آمن فيها مطمئن من أقاربه وولاة أمره .

(للمقال بقية)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

Wa maa rab-bu-ka bi-ghaa-fi-lin 'am-maa ta'-ma-loon.	And your Lord is not unaware of what you do	وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

CHAPTER 27 AN-NAML ENDS HERE — تم هنا بحمد الله السورة ال- ٢٧- النمل

Chapter 28 Al-Qasas — ٢٨- القصص

Revealed at Makkah — *Mak-kiee-yah*

9 Sections, 88 Verses — *Ru-koo-'aa-tu-haa* 9, *Aa-yaa-tu-haa* 88 — سُورَةُ الْقَصَصِ مَكِّيَّةٌ (٢٨) ركوعاتها آياتها

	Transliteration		English	Arabic
	Bis-mil-laa-hir-rah-maa-nir-ra-heem		In the name of Allah, the All--Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
	RU-KOO' 1		SECTION 1	ركوع ١
1	*Taa seem-meem*	1	Taa seen Meem	طسم ﴿١﴾
2.	*Til-ka aa-yaa-tul-ki-taa-bil-mu-been*	2	These are the verses of the Perspicuous Book	تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾
3	*Nat-loo 'a-lai-ka min-na-ba-i moo-saa wa fir-'au-na bil-haq-qi li-qau-miny-yu'-mi-noon*	3	We recite to you some of the story of Moses and Pharaoh with truth for (the benefit of) a people who believe	نَتْلُوا عَلَيْكَ مِنْ نَبَإِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾
4	*In-na fir-'au-na 'a-laa fil-ar-di wa ja-'a-la ah-la-haa shi-ya-'ainy-*	4	Pharaoh indeed, exalted himself in the land and divided its people into sects,	إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا
	yas-tad-'i-fu taa-i-fa-tam-min-hum yu-zab-bi-hu ab-naa-a-hum wa yas-tah-yee ni-saa-a-hum		weakening one party of them by slaughtering their sons and sparing alive their women	يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ
	In-na-hoo kaa-na mi-nal-muf-si-deen.		He was indeed one of the mischief makers	إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

89.	*Man jāā-a bil-ḥa-sa-na-ti*	89. Whoever comes with (the record of) good deeds,	مَنْ جَآءَ بِالْحَسَنَةِ
	fa-la-hoo khai-rum-min-haa,	for him there will be better (reward) than that	فَلَهُ خَيْرٌ مِّنْهَا
	Wa hum-min fa-ẓa-'eeny-yau-ma-i-zin aa-mi-noon	and they shall be safe from fear on that day	وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ۝
90	*Wa man jāā-a bis-saiy-yi-a-ti*	90. And whoever comes with (the record of) evil deeds,	وَمَن جَآءَ بِالسَّيِّئَةِ
	fa-kub-bat wu-joo-hu-hum fin-naar	they shall be flung down in the Fire on their faces	فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ
	Hal tuj-ẓau-na il-laa maa kun-tum ta'-ma-loon	Will you be rewarded but for what you used to do?	هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝
91	*In-na-māa u-mir-tu an a'-bu-da rab-ba haa-ẓi-hil-bal-da-til-la-zee*	91 Indeed, I (Muhammad) am commanded to worship the Lord of this city (Makkah), Who	إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِى
	ḥar-ra-ma-haa wa la-hoo kul-lu shai-inw-	has sanctified it and to Him belongs everything,	حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ
	wa u-mir-tu an a-koo-na mi-nal-mus-li-meen	and I am commanded to be one of those who are obedient (to Him);	وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۝
92.	*Wa an at-lu-wal-qur-aan*	92 And to recite the Qur'an.	وَأَنْ أَتْلُوَا الْقُرْءَانَ
	Fa-ma-nih-ta-daa fa-in-na-maa yah-ta-dee li-naf-sih	So whoever goes aright goes aright for his own self	فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ
	Wa man ḍal-la fa-qul	And whoever goes astray, then say:	وَمَن ضَلَّ فَقُلْ
	in-na-māa a-na mi-nal-mun-zi-reen.	I am only one of the warners.	إِنَّمَآ أَنَا۠ مِنَ الْمُنذِرِينَ ۝
93.	*Wa qu-lil-ḥam-du lil-laa-hi*	93. And say All praise is for Allah	وَقُلِ الْحَمْدُ لِلَّهِ
	sa-yu-ree-kum aa-yaa-ti-hee fa-ta'-ri-foo-na-haa.	He will soon show you His signs, then you shall recognise them	سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا

am-maa-zaa kunt-tum ta'-ma-loon.	or what was it that you were doing?	أَمَّاذَا كُنتُمْ تَعْمَلُونَ ۝
85 *Wa wa-qa-'al-qau-lu 'a-lai-him*	85 And the word (of punishment) has come to pass against them,	وَوَقَعَ الْقَوْلُ عَلَيْهِم
bi-maa za-la-moo fa-hum laa yan-ti-qoon	because of the wrong they did, so they do not speak.	بِمَا ظَلَمُوا فَهُمْ لَا يَنطِقُونَ ۝
86. *A-lam ya-rau an-naa ja-'al-nal-lai-la*	86 Do they not see that We have made the night	أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ
li-yas-ku-noo fee-hi	that they may rest in it	لِيَسْكُنُوا فِيهِ
wan-na-haa-ra mub-si-raa	and the day as a means to see.	وَالنَّهَارَ مُبْصِرًا ۚ
In-na fee zaa-li-ka la-aa-yaa-til-li-qau-miny-yu'-mi-noon	Surely, in this there are signs for a people who believe.	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝
87 *Wa yau-ma yun-fa-khu fis-soo-ri*	87 And the day when the trumpet is blown	وَيَوْمَ يُنفَخُ فِي الصُّورِ
fa-fa-zi-'a man fis-sa-maa-waa-ti wa man fil-ar-di	then those who are in the heavens and those who are in the earth will be seized with fear,	فَفَزِعَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ
il-laa man shaa-al-laah	excepting those whom Allah wills,	إِلَّا مَن شَاءَ اللَّهُ ۚ
Wa kul-lun a-tau-hu daa-khi-reen	and all shall come to Him in utter humility	وَكُلٌّ أَتَوْهُ دَاخِرِينَ ۝
88 *Wa ta-ral-ji-baa-la tah-sa-bu-haa jaa-mi-da-tanw-*	88 And you see the mountains (and) think that they are firmly fixed,	وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً
wa hi-ya ta-mur-ru mar-ras-sa-haab.	while they shall be passing like the passing of the clouds	وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ
Sun-'al-laa-hil-la-zee at-qa-na kul-la shai'	(It is) Allah's work Who has perfected all things.	صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ
In-na-hoo kha-bee-rum-bi-maa taf-'a-loon.	Indeed He is Aware of what you do.	إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ Bold	ح=ḥ Madd	ز=z	آ=āā	ص=ṣ	ض=ḍ	ط=t Fine	ظ=ẓ Madd	ع=‘	ء=ʼ (Jerk)
			وٗ=ōō		یٰ=ēē			آ=āa	وٗ=ōo	یٰ=ēe

Part 20 *Am-man Kha-laq* — *Chapter* 27 *An-Naml* — ٢٠-امن خلق ٢٧-النمل

	Transliteration		Translation	Arabic
	SECTION 6 *(Contd.)*		RU-KOO‘ 6 *(Contd.)*	رکوع ٦ (متبع)
82	*Wa i-zaa wa-qa-‘al-qau-lu ‘a-lai-him*	82	And when the word (of punishment) comes to pass against them,	وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ
	akh-raj-naa la-hum dāāb-ba-tam-mi-nal-ar-ḍi tu-kal-li-mu-hum		We shall bring forth for them a beast out of the earth that shall speak to them,	أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ
	an-nan-naa-sa kaa-noo bi-aa-yaa-ti-naa laa yoo-qi-noon		because men did not believe in Our revelations	أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ۝
	RU-KOO‘ 7		SECTION 7	رکوع ٧
83	*Wa yau-ma naḥ-shu-ru min kul-li um-ma-tin fau-jam-*	83	And on the day when We muster out of every community a troop	وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا
	mim-mainy-yu-kaz-zi-bu bi-aa-yaa-ti naa		from those who rejected Our verses,	مِّمَّن يُكَذِّبُ بِآيَاتِنَا
	fa-hum yoo-ẓa-‘oon		then they shall be arrayed in bands	فَهُمْ يُوزَعُونَ ۝
84	*Ḥat-tāa i-zaa jāā-oo qaa-la*	84	Until, when they come (before Allah), He will say:	حَتَّىٰ إِذَا جَاءُوا قَالَ
	a-kaz-zab-tum bi-aa-yaa-tee		Did you deny My revelations	أَكَذَّبْتُم بِآيَاتِي
	wa lam tu-ḥee-ṭoo bi-haa ‘il-man		(even) when you had not comprehended them in knowledge,	وَلَمْ تُحِيطُوا بِهَا عِلْمًا

more wives at a time is a crime under law. A wife gets an equal share in her husband's property, whereas a daughter is not entitled to a share in her father's property until she reaches the age of 35 and remains unmarried. There are other legal provisions incompatible with Islamic practices of law.

Essentially the Nepali legal system, derived from Hindu jurisprudence, was based on the Dharmashastras and the ancient Vedic rules However, with the passage of time many legal reforms have been introduced which have transformed customary rules and practices into a modern and uniform civil and criminal administration of justice These legal reforms enabled Muslims too to profess their religious faith and receive social recognition as well. As a result, Muslims have opportunities, though very few, to hold government positions, participate in politics, and join the mainsream of national life

Above all, religious tolerance and communal harmony have been admirably maintained in Nepal. No major incidence of communal strife has been recorded during the recent past. This does not mean, however, that Muslims are shedding non-Islamic influences in their life. For the trouble lies not in laws but in the process of their implementation and the increasingly fundamentalistic attitude of other communities.

Muslims of Nepal are thus confronting not only a non-Islamic scenario but they are also unable to meet the challenges created by it. They could manage their own Islamic institutions and could preserve their identity as a cultural and religious group, but the lack of Islamic knowledge hampers such an effort. The initiative, therefore, is to come from the Muslims themselves. They have not only to resist un-Islamic influences but also to exhibit a will to maintain their separate culture within the larger framework of a pluralistic national mainstream and without disturbing social peace and harmony No doubt a few efforts have been made to this end but much more awaits to be done, especially by Muslim intellectuals and social workers in close cooperation.

MUSLIM ORGANIZATIONS

The Nepali Muslims seem to be deficient in organizing their community for their collective betterment and or the fulfilment of their very goal of life. In record we find some names, such as All-Nepal Anjuman Islah, Muslim Sewa Samiti, and Millate Islamia Basically, these organizations are comitted to the teaching and propagating of the Qur'anic message, but unfortunately the results belie this fact In other words, these organizations do not play any important or effective role in the amelioration of the lot of Muslims

Islamic Yuwa Sangh (I Y S) of Nepal, an organization of Muslim students and youths, formed on 26th January 1985, is the only organization striving for the cause of Islam in the true sense.

Though an independent organization, I.Y S. follows a policy to offer its help to others and also to accept it from any organization with the same aims and objective. The aim of I.YS is to construct an ideal society based on the guidance and teachings of Islam

The future plans of Islamic movements in Nepal can be summarized as follows:

— To open a central library in Kathmandu and some other small-scale libraries in remote rural areas.

— To make arrangements for scholarships for the poor and intelligent Muslim students.

— To establish an Islamic hostel for Muslim students studying in the campuses inside Kathmandu valley.

— Publication of Islamic literature, magazines and journals.

— To establish a Zakat fund.

— To make a census of Muslim population in Nepal.

— To arrange Da'wah tours throughout the country

— To establish branches of I.Y.S., in the remaining districts.

— To promote unity of the community.

— To support activities that may lead to social cohesion.

— To induce Muslims to be enthusiastic in seeking academic and Islamic knowledge

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live in six districts of the east of Kathmandu, namely Kabhre, Sindhupalchwk, Sindhuli, Udaipur, Bhojpur and Islam. Muslim presence in these districts is negligible; though every district in the west has a large or a small Muslim population. Thus out of 22 western districts, Gorakha, Tanahu, Kashi, Syangja, Palpa, Arghakhanchi, pyuthan and Dailekh each has a Muslim population of 10.000 to 25,000. Mosques and small Islamic teaching schools exist in Muslim-populated villages here.

Of these, Gorakha was until 1760 the seat of the Gorkhali rulers. Muslims of Gorakha were reportedly invited from India in the 16th century by the rulers to manufacture military armament, agricultural tools, bangles, and utensils. Later, some of them moved eastward and reached Naukot Over one thousand Muslims are at present living in and around Trishuli town, where there exists a mosque and a madrasah.

Palpa was until 1951 the western command headquarters of Nepal. Presumably Muslims sought refuge here following the fiasco of the 1857 War of Freedom in India.

Muslims were also brought in during the 17th and 18th centuries to mid-western Nepal by the then Chaubisi Rajas to train soldiers in the use of firearms However, the greater number of Muslims are said to have settled in the remote hilly regions as an aftermath of 1857 to evade mass persecution of Muslims of India by the British rulers.

MUSLIMS OF THE PLAINS

It is hard to establish the beginning of Muslim settlements in this region. The Indo-Nepal border had historically been fluid encouraging uninterrupted intercourse between the people of both the sides of the border It appears, therefore, that Muslims have been living in the plains even before Nepal assumed control over this region. Since the beginning of the 19th century, Nepali rulers encouraged Indians to settle in the barren Terai region. Muslims of the adjacent Indian regions took advantage of this situation and settled in southern Nepal. The reasons for this policy were to enable cultivation of the unused lands, increase state revenue and attract craftsmen to produce goods, and services for public as well as military purposes. Consequently, trade and industry flourished and townships developed in Nepal near the Indian border. Biratanager, Janakpur, Birgunj, Bhairahawa, Butwal, Nepalgung and Dhangarhi are now Nepal's big industrial cities where Muslims constitute 15 to 30 per cent of the total population.

SOCIETY AND CULTURE

Nepalis live in multi-cultural environment. But economic backwardness and illiteracy are major holding factors. About 40 per cent of the country's total population live below the universally accepted poverty line, per capita national income being a mere $160 Muslims are no exception in this saga of underdevelopment. Rather, their problems are more acute.

In the Terai region as well as in the Hills, Muslims are generally not different from Hindus or other communities in respect of language, dress, family organization and social manners. They generally speak Urdu, Nepali and other local dialects are thus part of the "multi-dimensional facets of Nepal's cultural heritage". Also in their struggle for survival against the heavy odds of meager resources. lack of skill, illiteracy, and superstition, they are at one with their other compatriots

From the Islamic point of view however, there are certain concerns that need to be dealt with. In many parts of Nepal, especially in the hills, Muslims form only one per cent or even less of the local population. As a result they are overwhelmed by a non-Islamic, if not an anti-Islamic, social environment.

The case with the Terai people is not too alarming, because they are in close contact with the Muslims of India living across the border. They even avail themselves of the educational facilities in India which are not available in Nepal. Even so, many important Islamic institutions have been established in the Terai region whereas only a few madrasahs exist in the hills. Hence, hilly people are largely uninstructed about the fundamentals of Islam. This creates an inclination towards non-Islamic practice prevalent in their surroundings.

Besides environmental pressures, one further alarming factor is the existing system of education in which Muslim children are instructed on the lines of other religions, instead of Islam. Islamic educational facilities are almost not available. Hence, in many parts of the hilly regions, even known social and cultural practices of Islam have been turned into un-Islamic ones.

LEGAL CONSTRAINTS

Nepal is the only constitutionally proclaimed Hindu state. A uniformed legal system, civil as well as criminal, is the practice for all religious and ethnic communities. Fundamental rights enshrined in the constitution include the right to equality, and the right to religion. Religious freedom is restricted to its exercise within each religious community. Propagation of religion is punishable under law. A divorce can be obtained only by the decision of a court of law. Having two or

Nepal in 1795 on a mission of the East india Company. The 1857 War of Freedom brought a large influx of Muslims into Nepal seeking shelter and to work. Maulana Sarfaraz Ali Shah of Delhi, a *mufti* of the Mogul Emperor Bahadur Shah Zafar, came to Kathmandu, stayed there, and renovated the Nepali J'ame Masjid. He died there and was buried in the courtyard of the mosque. Begum Hazrat Mahal, wife of Nawab Wajid Ali Shah of Lucknow, escaped to Kathmandu with her son Birjis Qadar and some attendants. She is buried about a hundred yards south of the Nepali J'ame Masjid.

As Kathmandu grew, many Muslim intellectuals, professionals, businessmen, and labourers continued to find their way into the city. As a result today over 10,000 non-resident Muslims are living in Kathmandu and the same number of Muslim workers and visitors are temporary residents. Because of the *ad hoc* residential and other facilities available in and around the J'ame Masjid, the area has become a microcosm of Muslim culture, life-style and festivities.

Kathmandu presents a varied cultural and social heritage. Tibetan Muslims have brought their Tibetan culture with them which has in course of time blended with the culture of Kashmiri and Indian Muslims. They are among the affluent class of citizens, most of whose members possess their own shops, commercial establishments, and houses. They are simple and devout people. They are very active and cooperative in Islamic activities, yet most of them try to keep their social relations with their own Tibetan community. Kashmiris and other Muslims have close affinities, but they too resist outside group interference. Kathmandu Muslims can thus be divided into four groups, according to their origin and social attributes:

1. *KASHMIRIS*:

Their forefathers migrated to Nepal from Kashmir long time ago. They claim to be the oldest settlers and hence maintain a sense of superiority over other settlers. Most of them are educated and belong to the business class. Some of them have entered government and politics Socially their lifestyle betrays the in-cultural traditions.

2 *TIBETANS*:

The Tibetan Muslims are second in rank. It is not clear when they entered Nepal but most of them still do business with Tibet or in Chinese goods. They speak Tibetan language and their women wear strictly Tibetan dresses. They, however, maintain social relations and share many customs with other Muslims besides the Kashmiri Muslims

3. *INDIAN MUSLIMS*:

There are people whose forefathers migrated from different parts of India from time to time. These too, though not much different from Muslims belonging to other parts of Nepal, harbour a sense of separate identity, especially as against the Terai Muslims.

4. *NEPALI MUSLIMS*:

These are the Muslims who have lately arrived from Nepal's Terai region. Most of them belong to the professional and intellectual class. Over 25 out of them hold high ranking government positions. Many of them are engaged in different technical professions and businesses.

All these four classes of Muslims, though distinct in their social and cultural traditions, speak Nepali and Urdu languages and are united with the common bond of Islamic brotherhood. As the Kashmiri and native Muslims of Kathmandu have lived in predominantly non-Islamic environment, they have to some extent been affected by it. Nevertheless, they have successfully preserved their Islamic identity. A lower Secondary Islamic School (Madrasah) established in 1941, is still the only institution of Islamic learning. The efforts of the octogenarian Maulana Hayat Hussain Nadvi, Imam of Nepali J'ame Masjid and head Muslim, deserve to be noted in this respect.

Kathmandu, as noted earlier, has three mosques Kashmiris call their mosque the Pancha Kashmiri Taquia. It has an attached cemetery which is strictly reserved for Kashmiris. Outsiders are allowed now and then to deliver sermons or religious discourses in the mosque. The pivotal point of Islamic activities in Kathmandu is the Nepali J'ame Masjid which is the biggest Over 90 per cent to Kathmandu Muslims attend this mosque.

The oldest Muslim organization in Kathmandu is the All Nepal Anjuman-e-Islah which, poorly managed, is now almost inactive Over the years several organizations were established but distintegrated. This all arose ostensibly to check the increasing non-Islamic influences engulfing the young Muslim generation of Kathmandu But none of them made much headway due to lack of management skills and perhaps absence of deeper commitment. The situation of Muslim youth continues to be alarming They are fast losing touch with their Islamic heritage.

HILLY MUSLIMS

About 150.000 Muslims live in the mountain regions in the west of Kathmandu. Some of them

MUSLIM IN NEPAL

(By SHAMSUDDIN RAHI)

Nepal, a small landlocked Himalayan Kingdom, once considered remote, inaccessible and mysterious, the home of the abominable snowman, entered a new era in 1951. A democratic form of government was established there, The King assumed an active leadership. The country's century-old policy of isolation was ended Its doors were thrown open to the outside world and a process of modernization was ushered in.

In the process of opening up to the world Nepal became a member of the United Nations in 1955 Now it has diplomatic relations with over 90 countries. Its "Zone of Peace" proposal has been recognized by over 80 countries of the world Kathmandu is at present the seat of the Secretariat of the South-Asian Association of Regional Cooperation (SAARC). Dozens of resident embassies and U N. offices are situated in the capital, Kathmandu. Nepal has been playing an active role in the Non-Aligned movement since the NAM's very beginning. It maintains friendly relations with the Superpowers as well as with neighbouring countries Nepal is sandwiched between the People's Republic of China and the Republic of India. It has a common border with the Indian states of U.P, Bihar and West Bengal in the west and with Tibet in the north It has about 200 magnificent mountain peaks ranging between 20,000 ft and above. The 29,029 ft. Mount Everest, the highest in the world, is among them. It's still untrammelled floral beauty allures thousands of visitors from all over the world. Nepal is also rich in water resources, natural forest replete wildlife, gorgeous waterfalls, ancient art, wood carving, and vast terrains of unexplored mountain bases.

Nepal had an estimated population of over 15 million in 1981. Sixty per cent of the people live in the hills and the interior plains. The remaining 40 percent live in the fertile low-lying areas, called the Terai. An unfavourable climate and scarce means of livelihood have gradually forced the mountain people to come down to the plains

The Nepali population is composed of a great variety of elements, mainly of Mongoloid and Indo-Aryan origin. Different ethnic and religious groups live together. The majority of them are Hindus and Buddhists, only some few are Christians but with vigorous missionary work their number is increasing steadily, mostly in remote rural areas.

MUSLIMS

Muslims are sparsely settled over 60 per cent of the land area of the country and comprise about eight per cent of the total population. However, even though Muslims in Nepal are the third largest group after the Hindus and Buddhists, the census of 1981 reported the Muslim population to be a mere 2 6 per cent of the total. This is definitely an under-estimation since the Muslim birth rate is said to be as high as 2 66 per cent. Furthermore a feeling prevails among Muslims that several districts are wrongly shown in the census that they contain no Muslims while there are Muslims there. Hence Muslims regard themselves as comprising a larger percentage of the total population of Nepal than reflected in the 1981 census In fact, most Muslim estimates range between eight to ten per cent but official survey reports are incomplete or unavailable. We shall attempt a survey of the major population centres of Muslims in Nepal.

MUSLIMS OF KATHMANDU

Kathmandu, the capital city, was founded in distant antiquity but it was modernized by King Gunakamadeva in the year 723 C.E. The gold-capped Pashupati Nath Temple, situated east of the city, has always attracted Hindu pilgrims, while the Swayambhu Nath Temple, located west of the city has been a focal point of Buddhists. Out of the city population of 200,000, the number of Muslims is 5000 only. Kathmandu has three mosques situated in the city, two of them close to the royal palace itself

The first group of Muslims arrived in Kathmandu about four hundred years ago. In the opinion of Balchandra Sharma, a Nepalese historian, Muslims had first come in the reign of King Ratna Malla in 1491 C.E. Another source claims that the "early Muslims were Kashmiri traders who came in Kathmandu in late 15th century and early 16th century." It is said, "a few were invited to Kathmandu by an envoy of Ratna Malla in Lhasa." Others record that a Muslim saint (Mu'allim) first came of Kathmandu in 1524. He built the first mosque in Kathmandu known as Kashmiri Taquia. The Nepali J'ame Masjid was constructed about 300 years ago.

However, in the Kathmandu valley Muslim advent dates back to 1349 It was Nawab Shamshuddin Ilyas of Bengal who arrived in Kathmandu from the east on September 19, 1349.

It was after the Sagauli Treaty that a British Indian diplomat Maulvi 'Abdur Kadir Khan visited

QUESTIONS AND ANSWERS

DIVORCE

Question:

I was married five years ago. My husband gave me two divorces at once in black and white. Later on when his anger cooled and his mood was normalized, he tore the paper on which he had written two divorces and we compromised with each other. At that time I was pregnant. Now I have a daughter of three years and nine months and also a son who is one year and nine months old. Again we exchanged hot and bitter words. As a result, my husband said that he was giving me one divorce this time. The question now arises as to whether the two divorces which my husband had given me four years ago, will now count and combined with the present one divorce.

Answer:

The husband was left with only one option and authority of only one divorce as before compromise he had already given two divorces Now he has exercised his third option also. Therefore including his present one option of divorce with the previous two divorces already exercised by him, three options of divorces have been completed and the divorce is confirmed. Now there is no room for compromise nor any chance for revertion to conjugal rights for both wife and husband. They are prohibited to live as wife and husband and they should separate immediately.

(By Courtesy: Jang dated 1/12/89)

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

WOMAN'S HAJJ AND MAHRAM

Questions:

(1) The conditions to be complied with by women for performance of *Hajj* (Pilgrimage) or *'Umrah* include their being accompanied with Mahram (a man with whom marriage is forbidden). This is an essential condition without whose compliance *Hajj* or *'Umrah* cannot be performed by women. Now the question is what is the course open for a woman whose age exceeds even seventy years and who has lost her husband, sons, brothers, and other Mahrams and wished personally to visit Holy Ka'ba?

(2) Apart from brothers, father, sons and husband, whether sister's husband, sons-in-law, and maternal or paternal uncles are also included among Mahrams when they are accompanied with their wives at the time of *Hajj?* Can their mother-in-law, wife's sister, or niece perform *Hajj* with them?

(3) Can a woman whose sons, brothers, daughter and her husband, or sister and her husband, live in Saudi Arabia (Riad or Jaddah) undertake journey to Saudi Arabia and perform *Hajj* with a Mahram taken there?

Answers:

(1) The condition of being accompanied with a Mahram for the performance of *Hajj* is not relaxable howsoever aged she might be.

(2) A Mahram is he who under no circumstance is permitted to marry the woman concerned. Sons-in-law are therefore included among Mahrams. Sisters' husbands, or husbands of father's sisters, or husbands of Mother's sisters, are not Mahrams.

(3) Journey for a woman without a Mahram upto Riad or Jaddah will be unlawful under Shari'at.

As regards *Hajj*, a woman who desires to perform *Hajj* but does not have a Mahram, may send some one on her behalf as *Hajj-e-badel.*

(By Courtesy: Jang dated 1/12/89)

AL-HADIS: Hazrat Ibn Abbas *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* passed by graves at Medina. He turned his face towards them and said: Peace be on you, O inmates of graves. May Allah forgive us and you! You have preceded us, and we are following. — (Tirmizi).

AL-HADIS: Hazrat Ibn Omar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: The Sultan is a shade of Allah on earth. Every oppressed man out of His servants take shelter to him. When he administers justice, there is reward for him, and there is gratitude on the part of the subjects; and when he oppresses, there is sin on him and there is then patience upon the subjects.

BOOK REVIEW

PAKISTAN STATE OIL REVIEW, VOL. 12, NO. 10, SPECIAL SEERAT NUMBER, BY SHAH MISBAHUDDIN SHAKEEL, PUBLISHED BY PAKISTAN STATE OIL COMPANY, DAWOOD CENTRE, KARACHI.

By Prof. Dr. Irshadul Haq Quddusi

Perfection of every human virtue and humility of spirit are the most outstanding features of the life which the Holy Qur'an holds out as an eternal model for mankind in every walk of life and in every shade of human activity. Another remarkable thing about the life of the Prophet of Islam is that it was lived in the full gaze of history. This is a distinction which no founder of any other religion shares with Hazrat Muhammad, *(SAAWS)* the last of the Prophet of Allah.

Hence every effort towards the presentation of his life is worth admiring as it serves the purpose of benefiting the humanity at large irrespective of caste, creed, racial, linguisitic and geographical differences.

The Pakistan State Oil Company deserves compliments for their attention to promote writing of the biography of the Prophet of Islam and thereby preaching of Islam.

The PSO Review of October 1989 is a special seerat number in Urdu covering the events from the Battle of Trenches to the Conquest of Makkah. Commendable are its beautiful caligraphy, printing and get-up in general. The magazine has valuable and research-orientated contents.

The seerat number of the PSO Review is a valuable addition to the treasure of the seerat writings. Its language is simple, lucid, and easy for an average reader.

PSO's earlier work has been published in the form of a voluminous book entitled *"Seerat-e-Ahmed-e-Mujtaba"*. Its first volume covers the early period of the life of the Prophet of Islam upto his Migration from Makkah to Madinah.

With the passage of time the significance of the life of the Prophet of Islam is increasing in order to guide our tumultuous world to the path of peace and piety.

BOOK REVIEW

ISLAM SHUNS CRUELTY TO ANIMALS

ISLAMIC CONCERN FOR ANIMALS, AL-HAFIZ B. A. MASRI, THE ATHENE TRUST. HAMPSHIRE (ENGLAND), 1987. ARABIC TEXT PP 57. ENGLISH TRANSLATION PP 37 £5.95

This is an unusual booklet of top quality, a convincing presentation of why humans in general and Muslims in particular must treat animals with compassion and consideration with special reference in all cases to the Qur'an and Ahadith Since time immemorial. cruelty to animals has always existed. However, in the past it was on a much smaller, individual scale, but today on far wider dimensions under the cover of science. technology and commerce.

Under the guise of science and technology, virtually everything both in the human and natural world is regarded as material for unrestricted exploitation. Western technology doomed all non-Western civilizations and cultures to destruction or radical alteration. This godless materialism has not only dealt its lethal blows upon the non-European races of mankind but also extends its attack to include the animal and plant kingdoms, especially the wild varieties. In attempts to preserve the pitiful remnants still left, game reserves and national parks are established. Even so, many species become extinct each year not only from illegal poaching but because of the relentless devastation of the natural habitat by exploding human populations in the so-called "developing" countries, leaving for these helpless creatures, who are absolutely defenceless against man's firearms, virtually no space of their own to live in! Domestic animals are looked upon as mere milk and meat yielding machines as scientists seek to create new genetic variations for more and more efficient low-cost mechanical factory methods of intensive rearing and slaughtering regardless of the pain, suffering and degradation inflicted This same materialistic outlook has been exported from the West to the Muslim countries of the East with similar detrimental effects.

Al-Masri has pointed out that man's vicegerency is *not* unconditional, nor does this Qur'anic concept apply indiscriminately to all men but only to *Insan-al-Kamil* or the "perfect man" who submits to the Divine decree and regards himself as the responsible custodian of nature—not a ruthless master and exploiter in his own right.

Whatever cruelty or degradation inflicted on animals in the name of scientific efficiency or commercial gain is eventually inflitced upon humans also The outrageous perversion of artificial insemination is an outstanding example.

The innocent creatures of God ask nothing from man except their right to live as nature intended. This booklet is a unique pioneering work on the subject, which clearly shows the teachings of Islam on the subject, which clearly shows the teachings of Islam on this critically important issue.

MARYAM JAMEELAH

is frugality which consists in running the administration of household on an economical basis. In its larger perspective, this quality is attracted in the proper administration of large cities, maintaining large armies, and looking after any large social formation. At the individual level, this quality is manifested in mutual amiable dealings, nice behaviour, mutual love, cooperation, forbearance, etc. The important point is that this quality should appear as natural and innate, not super-imposed.

Whosoever possess the quality of 'equity', automatically shares the spiritual feelings of those high angels who by their assignment are instrumental in distributing among human beings the great gifts of Allah which are primarily meant for this-worldly life. Such a person feels as if he is receiving massive columns of light from those high angels. This copious light becomes instrumental in bestowing upon him great worldly prosperity and an easy luxurious life which may include a beaeutiful wife, a neat, clean and large house to live in, delicious meals, decent clothings, and a company of agreeable friends.

A person who opposes the system of 'equity' prevaling in the world in refusing to obey the Divine law in this respect, and performs acts which are aimed at harming a large number of common people, such a person becomes the target of Divine curse and a flood of darkness ceaselessly falls on his mind from the high angels who are in charge of equitable administration of mankind. Such a person feels a very painful narrow-mindedness and adopts a most cynical attitude towards life, hating everyone around him and, at times, even his own person. Such a person remains a stranger to good qualities like humility and submissiveness to Allah, with the result that, when he dies, his soul is completely surrounded by darkness heaped upon darkness. Why does it so happen? The reason is that the life of the soul which follows this worldly life of the body has its own yearnings and appetites. The human soul, when it is free from the body, longs for revelations from the mighty world of Power (Jabroot). The system obtaining in that world (Jabroot), is such that human qualities which have been thoroughly acquired in the worldly life, become determining factors in the bestowal or denial of its gifts. Now, a person who has not inclucated in him the rich quality of humility and submissiveness to Allah in his worldly life, and has developed in his self just the opposite of these qualities. such a person can never be allowed to peep into the realities of the mighty World of Power. The want of understanding of the real business of that world (Jabroot) makes the human soul experience pain and torture which are in fact a reaction and a reflection of the bad qualities of human character which he had diligently acquired in his worldly life. His earth-rootedness does not allow him to say goodbye to the desires of the flesh. Since the flesh is no longer there and the human soul is bare and naked in the mighty World of Power (Jabroot), it feels nothing but pain and torture for want of worldly things like eatables, drinks, wife, children, house, and all the ephemeral enjoyments of worldly life which his body and flesh used to enjoy. The lasting effect of worldly desire on the mind of such a person may well be compared to a seal which has been fixed upon molten wax. It is indelible. On the other hand, a person who possesses 'generosity' and 'equity' in his behaviour may well be said to possess a transparent and fluid mind like water which will not accept any mark or print of worldly desires

The Merciful Prophet, while expounding the Divine law, made certain rituals obligatory with the set purpose of inclucating the basic ethical values mentioned above. Ablution, bathing, use of perfumes. and neat and clean clothes, have been ordained to develop the attribute of cleanliness and purification. Prayer, recitation of the Qur'an Majeed, meditation of the beautiful names of Allah, remembrance of Allah in mind, and seeking His forgiveness, are all calculated to develop the attributes of humility and submissiveness to Allah. The attribute of 'generosity' has been sought in mutual good behaviour, politeness, mutual forgiveness, courtesy, and amiable disposition towards all human beings. With a view to developing the attribute of 'equity', the Merciful Prophet ordered Muslims that they should exchange greetings frequently, and call upon one another during illness, should join the funeral procession of a Muslim even if he is not personally known, and many such other simple acts which promote mutual love and friendship

— Translated. by Q. M. Saeed.

AL-HADIS: Hazrat Ja'ber *(Rezi Allahu 'anhu)* reported: We came out with the Prophet to Sa'ad-b Mu'az *(Razi Allahu 'anhu)* when he expired. When the Prophet performed his funeral prayer, and he was buried in his grave and earth was levelled upon him, the Apostle of Allah *(Sallallahu 'alaihi wa sallam)* read 'Tasbih' and we also recited Tasbih for a long time. Then he recited 'Takbir' and so we did. It was questioned: O Messenger of Allah, why have you recited Tasbih and then Takbir? He said: The grave became too narrow for this pious man till Allah made it spacious on its account — (Ahmad).

cleanliness, has a chain of good and beautiful, even angelic, thoughts inspired in his mind. At times, he dreams that the sun is diving in his heart or entering his mouth which gives him grat spiritual joy. At times, he may dream the moon and the stars sticking to his forehead or other organs of the body or see a torrential rain of dazzling light falling upon him.

The spirit of purification and cleanliness in an advanced degree of perfection is very much akin to the spiritual feeling of angels of the highest order. When a human being attains a certain measure of perfection in the spirit of purification and cleanliness, angels seek to establish contact with him. It is a natural outcome of such a contact that the individual is filled with exceeding spiritual joy, and at times, shares the highest spiritual blessings of Paradise like the cool breeze of Divine grace and superb peace of mind.

Next to purification and cleanliness, the most imporant fundamental quality of human culture is humility and submissiveness to Allah This quality in fact determines the inner attention of man towards his Creator. A man who possesses sound, normal human nature and has no internal or external anxiety, he is automatically drawn towards the great Attributes of Allah in one way or another When he reflects more and more on some of the Divine Attributes, he is completely filled with perplexity and bewilderment. This state of the mind elevates him from this base, material world to the holy abstract world where the individual takes on him one of the colours of that world which may be suitable to this inner noble inclination. When this man is relieved of perplexity and bewilderment, he at once takes to deep sincere prayer to Allah and confidential communication with Him, which is a natural outcome of such relief.

This state of prayer has much in common with what is felt by the seraphic order of high angels in their state of pure love and exceeding eagerness for the Attributes of Allah. Such a man continues to progress in this state till an imperceptible path opens up between his mind and the minds of the seraphic order of high angels. By virtue of this holy contact with angels, such a man gradually becomes possessed of great secrets of Divine knowledge and also feels the cool breeze of Divine grace blowing on his mind.

The third fundamental quality of human culture, according to Shah Waliullah, is generosity The Arabic word *'Samaahat'* appears to be more comprehensive and stands for gentlemanliness, magnanimity and forbearance, all combind Briefly, these qualities comprise the inner urge in a man to shed inferior pleasures of the flesh, sought in revenge, miserliness, greediness and such other mean demands of the human nature Generosity on *'Samaahat'* has as many corresponding branches as there are mean urges in the human nature. Some of the branches of generosity could very well be defined and given specific names as under

1. To spurn excessive urge for eating, drinking or sex is called chastity.
2. To spurn desire for ease and to desire for hard work is called hardihood
3. To avoid excessive worry and anxiety is called patience.
4. To avoid inner urge for revenge is called forbearance.
5. To shun the desire for aggrandisement and greediness is called contentment
6. Not to exceed the limits set by Divine law and to curb the desire to exceed these limits, is called piety.

So, these are some of the important constituents of 'generosity'. But the underlying spirit of them all is that 'reason' should be strong enough to dominate carnal desires and mean urges of the human nature. The deeds which are calculated to promote the quality of 'generosity' in human nature should be performed so continuously and devotedly that the spirit or 'generosity' should become the second nature of man.

A person who has this spirit inculcated in him, reaps its benefit after his death. It so happens that when he dies, the evil effects or thisworldly life which had been crowding his mind, automatically disappear and he leaves this world with a mind purined like gold which leaves the crucible after getting rid of all impurities. The immunity of the human soul from what is called 'torture in the grave' entirely depends on the extent to which the spirit of generosity has been acquired by man. The ascetics have different names for this quality. They call it 'abstinence' 'renunciation', or emancipation from the world.

The last of the four basic ethical values is the quality of 'equity'. This quality is in fact the foundation of every system of justice obtaining in this world and the fundamental base of all political institutions and principles. The quality of equity has many ramifications. One of these is discipline. A person who keeps an eye on his personal behaviour and movements and takes pains to adopt the best possible disposition and demeanour, and in external matters which confront his mind, he seeks to adopt a most appropriate and suitable course of action, such a person is said to possess discipline, when he attains maturity in his attitude. Another branch of 'equity'

Hazrat Shah Waliullah Explains four Basic Ethical Values of Humanity

In the galaxy of Muslim intellectuals and reformers, the names of Imam Gazali and Shah Waliullah Dehlavi shine brighter than most others. The most striking quality which distinguishes them from others is their breadth of vision and their penetrating insight which are at once all-comprehensive and deep enough to reach the fundamentals of human life. The name of Shah Waliullah attracts us as perhaps the only scholar-philosopher who has successfully bridged the gulf between the old and the modern schools of thought. If we dive into the great stores of wisdom left by him, we shall realise that his reformatory movement was not confined only to the analysis of existing interpretations of the Qur'an and the branches of knowledge based on Qur'an and Ahadith He appears to have taken pains to associate science and philosophy with the theological branches of knowledge His emphasis on understanding of the external world is as much as on the understanding of the inner human life We may say that Shah Waliullah is a happy combination of an extrovert and an introvert. We shall try to make an exposition of his views on the 'Basic ethical values of humanity'.

Shah Waliullah looks upon the Prophets as the real and factual leaders of mankind whose sole mission had been throughout ages, from Hazrat Adam *(alai-his-salaam)* to the last of the Prophets Hazrat Muhammad *(Sallalaahu 'alaihi wa sallam)*, to inculcate in human beings what may be called the highest sense of culture. Culture, according to Shah Waliullah, comprises four fundamental values Different injunctions, prohibitions and rituals preached by the Prophets have had one common aim of creating in human beings the four basic values of culture. Virtue has been defined by Shah Waliullah to comprise the means and performances which bring about creation of these four values. Reversely, vice or evil comprises these acts and performances which discourage creation of the four fundemental qualities and give birth to their opposites. It is noteworthy that an urge to inclucate these four qualities is inherent in every human soul and, intuition, apart from external knowledge, positively leads to the understanding of these qualities.

The first of the four qualities is purification, which is different to mere cleanliness. The Arabic word for purification — *'Taharat'* — is very comprehensive It includes godliness and righteousness in its meanings. Every human being who has not suffered perversion in nature, is automatically inclined towards love for purification as well as cleanliness Purification strictly speaking, is not the habit of keeping clean by ablution, bathing, use of neat and clean clothes, and perfumes etc All these are means to an end. Purification is strictly the spirit and the essence which a man imbibes through ablution bathing use of neat and clean clothes, and perfumes etc This perhaps can best be understood by means of an imagination of its opposite. A man who is thoroughly soiled with dirt, has not removed superfluous hair which require to be removed, has just urinated and passed stool, has wind in his abdomen, and during the past night had had, a sexual intercourse as well, such a man would feel what may be termed as just the opposite of pure and clean If the particular man in view gets rid of all the despicable pollution described above, such a man would feel positively superior and elevated from what he previously was.

When the darkness of pollution surrounds a human mind, it infuses an unabated chain of evil thoughts which most aften result in dreadful dreams. As against this, a man who has thoroughly imbibed and appropriated the spirit of purification and

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(*Contd. from Page* 207)

amount in the Public Treasury"

About coffin-cloth he said:

> "My daughter 'Ayesha' the same clothes which I am wearing will be my coffin-cloth. At one place it is coloured with saffron, you shall wash it off."

Hazrat 'Ayesha said, "Dear father! this is old."

Hazrat Abu Bakr replied, "This old and tattered cloth is enough"

Hazrat Abu Bakr left this world with a clean and untarnished record and he never gave an office of profit to any of his relatives during the period of his Caliphate

One day seeing a bird on the branch of a tree, Hazrat Abu Bakr remarked:

> "O bird! be happy. By God, my heart wishes to be like you. You sit on any tree you wish and eat whatever fruit you like; neither you have to give any test nor to undergo any torment."

Sometimes he said weepingly·

> "I wish I were a tree of the wood which should have been cut; or a blade of grass which should have been grazed by an animal; and I would not have to give the answer for my deeds."

HEROES OF ISLAM

FEAR OF THE HEREAFTER

HAZRAT ABU BAKR SIDDIQ

(Razi Allahu 'anhu)

Hazrat Abu Bakr Siddiq *(Razi Allahu 'anhu)* is that noble personality:

who did not consume liquor or worship idols even in the days of ignorance;

who was highly trustworthy, lover of justice, helper of the poor, an example of hospitality and a symbol of ethical virtues;

who embraced Islam in the teeth of hostile opposition by the whole population; and patiently tolerated all atrocities and cruelties let loose on him for his accepting Islam;

who placed his entire wealth at the feet of the Holy Prophet on the occasion of the holy war of Tabuk;

who led the Muslims in prayer in the lifetime of the Holy Prophet; and who successfully discharged his obligations as a real ally and associate of the Holy Prophet in the valley of Sh'ob Abu Talib, in the cave of Sur, and at other dangerous places;

about whom Hazrat Muhammad *(Sal-lal-laa-hu 'alai-hi wa-sal-lam)* said:

> "I could not pay back for his kindnesses.
> I shall pay off on the Day of Judgment; and had I made anv one my 'friend', he would be Abu Bakr."

whose house-windows were allowed to open in the court-yard of Masjid-e-Nabawi while those of all other Companions were ordered to be walled up;

who affirmed the event of Mi'raj of the Holy Prophet without any hesitation or second thought; and who was awarded the title of Siddiq by the sacred tongue of the Holy Prophet himself;

about whom Hazrat 'Umar *(razi-yal-la-ho 'an-hu)* remarked.

> "If the faith of all the people of the world is kept in one side of the scale and that of Abu Bakr in the other, then the side of Hazrat Abu Bakr would be heavy beyond doubt."

who was the first to be honoured with the Caliphate, or succession to the Holy Prophet after the latter's death;

whose personality is the best after the Holy Prophet;

And yet his condition was such that with the fear of the Day of Judgment and imagination of the Hereafter, the pupils of his eyes grew yellow by his constant weeping and the flowing tears made tracks of two blue lines on his face.

During his illness, he asked his daughter, Hazrat 'Ayesha *(razi-yal-laa-hu 'an-ha)*:

> "Listen! One milching she-camel, one vessel, one sheet and one slave-girl, which were given to me from the Public Treasury, should be returned to the Public Treasury."

When, after the death of Hazrat Abu Bakr, these things were sent back to Hazrat 'Umar for depositing into the Public Treasury, he remarked:

> "O Abu Bakr! (Allah's blessing be on you): you have left a very hard example for your successor."

At the time of death, Hazrat Abu Bakr said.

> "'Umar bin Khattab did not agree and arranged a stipend for me from the Public Treasury. Upto now six thousand Dirhams of Public Treasury have been spent on me. All right! after selling my that orchard, you deposit this

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(Contd. from Page 206)

beasts or birds, bipeds, quadrupeds or aquatics, themselves search for their livelihood and find their sustenance as promised by God. Does it not sound strange that whereas animals have to struggle for their promised livelihood, man, who is the best of all creation, should receive it without making any offort whatsoever? In this context Qur'an Majeed has clearly indicated while speaking of abandoning work to offer Friday Prayer:

> "And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of God, and celebrate the Praises of God often (and without stint) that you may prosper." (62:10)

It is evident from this verse that man has been enjoined to move about on earth and make effort in search of his provision. Similarly, when he falls sick it is his duty to seek medical treatment instead of resorting to a wishful thinking that he should lay *Tawak-kul* upon God Who will Himself cure the disease. *Tawak-kul* is no doubt dependence on God in all matters but one should play his part in life and only then leave the result to God. Mere dependence on Him, without one's own contribution, does not make for *Tawak-kul* in its real sense.

AL-QUR'AN

CONCEPT OF TAWAK-KUL

In the Light of Qur'an Majeed

By Syed Mahmood Akhtar

According to the Arabic lexicon the word *Tawak-kul* implies total reliance on God. Some of the Muslim mystic thinkers take *Tawak-kul* as antithesis of *Tad-beer* which means deliberation, planning, management or contrivance Certain other scholars, however, do not find any difference between these two terms. They say that it is incumbent upon every Muslim to deliberate, plan and contrive before embarking upon any major or minor scheme and only thereafter leave its result to God This is *Tawak-kul*, they say, as enunciated in Qur'an Majeed and Ahadith Let us see what Qur'an Maejeed says about *Tawak-kul.*

This last of the Divine Scriptures extant on earth today has laid emphasis at several places to have reliance upon God as a matter of Faith Short of that reliance there is neither Faith nor Islam. To quote a few instances:

> "(Allah is) Lord of the East and the West. There is no god but He Take Him therefore for (your) Disposer of Affairs" (73:9)
>
> "Say: He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn" (13 30)
>
> "Moses said: O my People! If you submit (your will to His)" then in Him put your trust if you submit (your will to His)" (10:84)

On the authority of the Qur'anic verses cited above, some Muslim mystics denounce contrivance altogether for fear of ignoring the First Cause, the Creator. They negate, therefore, all planning or seeking ways and means of doing a thing. In this context it would be interesting to relate the story of a voyage made by Hazrat Zunnoon Misri *(Rahmat-ullah 'alaihi).* He says:

> "I travelled for years But I could attain *Tawak-kul* only, once in the real sense. Once during voyage my ship broke into pieces. I rode a wooden plank of the ship. My heart spoke to me that if Allah had already willed to let me drown. this plank would not be of any avail to me I, therefore, abandoned the plank and fell into the water but did reach the shore"
>
> (Ghazali, *Ahya-ul-'Uloom)*

These Muslim mystics who discard *Tad-beer* generally put forward the following verses of Qur'an Majeed in support of their advocacy of total *Tawak-kul:*

1. "There is no moving creature on earth but its sustenance depends on God.. " (11 6)
2. "How many are the creatures that carry not their own sustenance? It is God Who feeds (both) them and you. ." (29:60)
3. "And when I am ill, it is He who cures me." (26·80)

In the light of the above verses of Qur'an Majeed, the mystics concerned uphold that by *Tawak-kul* is meant reposing one's total reliance in all matters in God and himself doing nothing for fear of wilfully ignoring Him, Who is the Real Cause and the Creator of everything This concept of *Tawak-kul* is, however fallacious and against the teachings of Qur'an Majeed.

In the first two verses quoted above it has been said that the responsibility of providing sustenance to every living creature rests on God. But how has it been concluded from them that one will get it in his bed, manger, den or nest without making any effort for acquiring it? All living beings, whether they are

(Contd. on Page 207)

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AHADITH: Man is God's Vicegerent on the earth and is, as such, duty-bound to promote God-ordained justice in this world Judges have, therefore, to play their due part in the Divine scheme of Justice About judges, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said:

> "God is with a judge so long as he is not unjust And when he is unjust (intentionally), He leaves and the Devil takes possession of an unjust judge" (Tirmizi/Ibn Majah)

He also said:

1. "A single moment of justice is worth more than sixty years of worship offered on nights of vigil and days of fasting." (Asbahani)
2. "The persons who practise justice will have their seat near God upon pulpits of light." (Muslim)

PRAYER: We wish Justice Muhammad Afzal Zullah godspeed in the discharge of his new duties that are onerous and demanding. May Almighty Allah assist him to administer justice within his jurisdiction according to the dictates of Al-Qur'an and traditions of the Holy Prophet. May his lead take the Supreme Court of Pakistan to new heights of success and glory. Amen!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

The New Chief Justice Muhammad Afzal Zullah

THE PRESIDENT of Pakistan, Ghulam Ishaq Khan, has been pleased to appoint Mr. Justice Muhammad Afzal Zullah to the high office of the Chief Justice of Pakistan *vice* Mr. Justice Muhammad Haleem who retired on completion of his long, distinguished and eventful tenure.

Justice Zullah brings to his new office the best of the traditions of the Bar and the Bench. As a Judge of the Supreme Court he was also closely associated with the Shari'at Appellate Bench as its presiding Judge. His historical and archaeological studies on the topic of photography and Islam bear witness to his urge to reach to the bottom of difficult questions of our times. His initiatives and advocacy of making the Objectives Resolution as an operable article of the Constitution, as it now is instead of being only a wishful preamble, speaks volumes of his shrewd farsight which the Pakistani Muslim generations to come are bound to appreciate and acknowledge with gratitude

Justice Zullh, when he called on the President to offer his thanks for the confidence reposed in him, assured him that "he would preserve, protect, and defend the Constitution, and do justice to all people according to law under all circumstances without fear or favour, affection or ill-will." The President graciously responeded to eulogise Justice Zullah's "highly impressive record as a Judge", and he hoped that his term of the Chief Justice of the country" will add a new chapter of professional competence, moral integrity, and judicial propriety to the history of the country's propriety"

When he called on the Prime Minister, she expressed confidence that "his rich experience and professional competence would prove an asset in the strengthening of the judiciary in Pakistan." She added that "her Government firmly believed in upholding the supremacy of law as a prerequisite for the development of democratic institutions and that democracy has a great role to play in this regard."

Justice Muhammad Afzal Zullah was sworn-in on January 1 The President administered the oath in the President's House before an august and impressive gathering Thus took place the induction of the new Chief Justice of the Islamic Republic of Pakistan

To be a judge in Islam is ever to be on a razor edge To administer justice according to Islam today is to sail against a rough wind Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said:

> "He who is appointed a judge among people has indeed been slaughtered without a knife" (Tirmizi/Ibn Majah)

Such is the rigor and ordeal of a judge who is called upon to promote God's own overriding scheme of universal justice.

AL-QUR'AN & JUSTICE: About justice and its administration Qur'an Majeed elucidates as follows:

1. "And the firmament has He raised high, and He has set up the Balance (of Justice) in order that you may not transgress (due) balance. So establish weight with justice and fall not short in the balance." (55:7-9)
2. "We sent aforetime our Apostles with clear signs and sent down with them the Book and the Balance (of right and wrong) so that men may stand forth in justice——" (57:25)
3. "Then, he whose balance (of good deeds) will be (found) heavy, will be in a life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light, will have his home in a (bottomless) Pit." (101:6-9).
4. "We shall set up scales of justice on the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account)· And enough are We to take account." (21:47)..

These Quranic verses show that God has established justice in all the spheres of existence. He has set up scales to adjudge each and every human deed. He has also set the necessary norm to distinguish between good and evil, vice and virtue, moral and immoral, and lawful and forbidden; and to explain and establish these, sent down Guidance through His Apostles and His Book. He has provided for the reckoning of human deeds and has also designated a Day of Judgment for this purpose, when the quantity and quality of human deeds in this world will be determined and rewarded or punished by Him.

(Contd. on Page 206)

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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اليقين

مَجَلّة

دار التصنيف (برائيوت) ليميتد

المجلد ٣٨ ١٠ رجب ، ١٤١٠ هـ الموافق ٧ فبراير ، ١٩٩٠ م العدد ١٩

الحب في الله

— من عمر قلبه بحب الناس كان عضوا من جسدهم وخفقة من قلوبهم . . .

— ان حب المرء للناس وظهور ذلك في سلوكه تجارة لن تبور . . .

— قد حرص الاسلام على أن يعقد علاقة الحب بين المسلمين فاعتبرهم اخوة . . .

القيم الإسلامية :

— ان المؤمن مأمور بأن يبادر غيره بالتحية بقوله (السلام عليكم)

بسم الله الرحمن الرحيم

عن عبد الله بن عمرو رضى الله عنهما قال أن رجل سأل رسول الله ﷺ : أى الاسلام خير . قال تطعم الطعام وتقرئ السلام على من عرفت ومن لم تعرف .

(متفق عليه)

يبين الحديث ان اشاعة السلام بين المسلمين سواء كانوا بين المعارف او غيرهم واطعامهم الطعام وما الى ذلك من الأعمال الحسنة هى من ابرز مميزات الاسلام .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل لمجلد السنة الجارية :

داخل باكستان: ٧٠/- روبية باكستانية إضافة ٥/- روبيات فى حالة التسديد بشيك من خلال أى مصرف فى كراتشى .

خارج باكستان: --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى

	روبيات
• البلاد الأفريقية و الأوروبية والصين واليابان وماليزيا و سينغافورة	٢١٠٫٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية .	٢٥٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية . . . أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت	١٣٠٫
• سرى لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
• إندونيسيا	٢٠٠٫ ٠
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠

بالبريد البحرى

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوى ١٫٠٠ دولار امريكى

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية والعدد ٣٦ مقابل ١٠٠ روبية، و ذلك ماعدا أجرة البريد

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان : ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان : ٢٥٠٫٠٠ دولارا أمريكيا .

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد. دار التصنيف، مجاهد آباد، حب ريور رود، كراتشى - باكستان

هواتف

المكتب الرئيسى: ٢٢٦٥٩٧-٩٨

المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الحب فى الله

الدكتور محمد كامل الفقى

ليت كل انسان يسأل نفسه : لماذا لا أحب غيرى كما أحب نفسى ، لماذا أجاهد فى طلب النفع لنفسى ويسوؤنى أن ينال سواى مثل ما أنال ؟ لماذا يعتصرنى الأسى والألم اذا مسنى الضر ، ولا أجزع حين أرى الضر يفترس الناس ؟

حب الذات عند الذين خف حظهم من الايمان — والخلق الرفيع ، حملهم على أن يعبدوا من دون الله أنفسهم ، فالدنيا ربيع ماداموا يتنفسون الهواء العليل ، وبرد وقيظ وجحيم ان حرموا متاع الحياة ورأوا غيرهم سعداء .

خبث النفس ، وجشع القلب ، وطلب الدنيا ، وبلادة الحس ، وعماوة العقل ، وضلال الطريق الى رضا الله ، ذلك وشرفه ، هو الذى تغيض به منابع الخير فى النفوس فلا تقطر منها الرحمة أو التعاطف ، ولا تنزع الى الانسانية بسبب .

من الناس من يلذ له أن يرى البون شاسعا بينه وبين الناس ، فكلما ازداد ترفه وتكاثرت نعمه ، واتسع رزقه ، وعلا صيته ، كلما كان سعيدا قرير العين تام البهجة لما يراه لغيره من الحرمان والنكد والضر والمواجع .

مثل هذه النفوس أفتك بالأمم من الجوع نفسه ، والفقر ذاته . وما دخلت هذه الآفات قلبا عمر بالايمان ، وذاق للفضيلة طعما .

انك اذا أحببت الناس ، أحبك الناس ، ومن أحبه الناس ، عاش بهم ، وغير قليل أن تعيش بهم ، فهم الأعوان على الشدائد ، والذخر عند الحاجة ، والجاه لمن لا جاه له ، ثم هم الأخوة لمن لا أخ له ، والمال الوفير لمن قل من المال حظه .

ومن أحبه الناس ضنوا به على المهالك والمتاعب ، وحرصوا على سعادته وطيب حياته ، حرصهم على سعادتهم وطيب حياتهم .

من عمر قلبه بحب الناس ، كان عضوا من جسدهم ، وخفقة من قلوبهم ، وخاطرة من خواطرهم ، فما تراه الا مهنئا من والاه الخير ، مواسيا من أصابه الضر ، معينا من حل به مكروه ، ناصحا من سار فى طريق شائك ، هاديا من سلك مسالك الغاوية ، فهو يعاملهم كما يعامل ولده وأخاه وزوجه وابنه ، بل يتمثل فيهم نفسه ، ولم نر من الناس من قصر فى حق نفسه الا من كان أخا حمق وغباء .

ان حب المرء للناس، وظهور ذلك الحب فى سلوكه ومعاملته ، تجارة لن تبور ، والله لايضيع مثقال ذرة ، وان تك حسنة يضاعفها ويؤت من لدنه أجرا عظيما .

والنبي ﷺ يهدى الى من يحبون الناس مايقطفونه من ثمار حبهم لغيرهم حين يقول :

« من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ، ومن يسر على معسر يسر الله عليه فى الدنيا والآخرة » .

وقد حرص الاسلام على أن يعقد علاقة الحب بين المسلمين فاعتبرهم اخوة ، وشأن هذه الأخوة ، الحب ، والفداء وكرم الرسول الكريم علاقه الحب بين الناس ، فنقاها من الغرض ، وبرأها من الدنس ، وأرادها لله خالصة لاتشوبها شائبة ، ولا يرقى الى سمائها دخان ، « ثلاث من كن فيه وجد حلاوة الايمان ، أن يكون الله ورسوله أحب اليه مما سواهما ، وإن يحب المرء لا يحبه الا لله ، وأن يكره أن يعود الى الكفر بعد أن أنقذه الله ، كما يكره أن يقذف فى النار » .

وحدث عليه صلوات الله وسلامه أن ممن ينعمون بالجنة شابين كان لله حبهما : « سبعة يظلهم الله يوم لا ظل الا ظله ، امام عادل ، وشاب نشأ فى عبادة الله عز وجل ، ورجل قلبه معلق بالمساجد ، ورجلان تحابا فى الله اجتمعا عليه وتفرقا عليه ، ورجل دعته امرأة ذات حسن وجمال فقال : انى أخاف الله ، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما أنفقت يمينه ، ورجل ذكر الله خاليا ففاضت عيناه » .

كما حدث فقال : ان الله تعالى يقول يوم القيامة : « أين المتحابون بجلالى ؟ اليوم اظلهم فى ظلى يوم لا ظل الا ظلى » .

بل ان نبى الخلق حسم قضية الحب بين المسلمين ووزنها بأعدل ميزان حين قال : « لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه » « والذى نفسى بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا » .

وفى الحديث الشريف عن رب العرش جل جلاله تجسيم أى تجسيم لمظاهر الحب وآثارها عند الله تعالى وعظم مثوبته عليها ، والدفع الشديد الى تدبرها والحرص عليها ، فالحب بين الناس لا نريد منه الا وجه الله ورعاية الصلة المقدسة بينك وبين اخوتك ، له آثار تبدو فى العلاقة والمعاملة والسلوك ، تبدو فى زيارة المريض مثلا ، كما قال رسول الله ﷺ : « ان الله عزوجل يقول يوم القيامة : يا ابن آدم مرضت فلم تعدنى قال : يا رب : كيف أعودك وأنت رب العالمين ؟ قال : أما علمت أن عبدى فلانا مرض فلم تعده . أما علمت أنك لو عدته لوجدتنى عنده ؟ يا ابن آدم استطعمتك فلم تطعمنى . قال : يا رب : كيف أطعمك وأنت رب العالمين ؟ قال : أما علمت أنى استطعمك عبدى فلان ، فلم تطعمه ؟ أما علمت أنك لو أطعمته لوجدتنى عنده ؟ يا ابن آدم استسقيتك فلم تسقنى ، قال : يا رب : كيف أسقيك وأنت رب العالمين ؟ قال : استسقاك عبدى فلان فلم تسقه . أما علمت أنك لو سقينه لوجدتنى عنده ؟ » .

فزيارة المريض عرضت بهذا الأسلوب الرفيع كأنها زيارة لله عزوجل اطعام الجائع ، وسقى الظامى ، كأنه فعل مقدم لرب العالمين ذاته ، كما حث على الانفاق على المحتاج فجعله فرضا لرب الخلق نفسه .

علاقة الحب بين المسلمين تحميهم من التصدع والتمزق ، وتحيلهم جسدا واحدا ، وروحا واحدا ، وصرحا قويا تتكسر عليه معاول أعدائهم .

(البقية على صفحة ٧٦)

القيم الإسلامية :

(متبع من العدد السابق)

ولا يخفى سمو هذا المعنى الجليل الذى ينشده الاسلام سلوكا لأهله ورعاية لأبنائه وتدعيما لأواصر المحبة والتعاون ليسود العطف وتمتلىء القلوب بالشعور الأخوى بين الجميع فاذا اشتد عوده واكتمل رشده مكن من ماله ليتصرف فيه مع النصح الرفيق والتوجيه الرشيد ، والعدل روح الأمن ومنطق العقل فى كل أطراف الحياة فى الكلمة لك أو عليك فى الكيل والوزن بيعا وشراء وهو شرف الانسان ومناط المسئولية فيه عهدك مع الله بالايمان حين عاهد الله خلقه بقوله : الست ... المنتهى عنه طاعة واختيارا فهو عهد يشمل التكليف بفعل الأوامر واجتناب المناهى . ثم عهدك مع غيرك فرع عهدك الأول مع الله تعالى فالوفاء بالعهد مروءة وصدق والصدق يهدى الى البر والبر يهدى الى الجنة . ولقد خص الله نبيه اسماعيل عليه السلام بالمدح لذلك (انه كان صادق الوعد وكان رسولا نبيا) ان هذه القيم الشريفة التى تضمنتها هذه الآيات وما حفلت به غيرها فى كتاب الله العزيز ومن السنة الحكيمة هى جوهر هذا الدين وهى ثمار العقيدة الصحيحة والعبادات المشروعة فهى لا تنفصل عن أعمال الاسلام العقائدية وهى شيم وطبائع لازمة لكل مجتمع صالح ويجب أن تبذل دون انتظار مقابل لها وأجر عليها . فالصادق الأمين والوفى والعالم والمحسن وغيرهم ممن يباشرون روائع الأخلاق كل هؤلاء يستجيبون لفطرتهم التى تملى عليهم ضرورة الالتزام بها لأنها واجبة والواجب مطلوب حتى لو أنكره أو تنكر له بعض الناس ولا يذهب العرف بين الله والناس هكذا قال الشاعر الحكيم) . ان القيم الاسلامية حق لله على البشر وهى جزء من الحقوق العامة التى أوجبها الله على عباده من العبادات فهى منهج لفطرة الانسان المستقيمة مع الأوامر والآداب الالهية وهى طريق التكامل الحضارى والخير المضطرد (ولو أن اهل القرى آمنوا واتقوا لفتحنا عليهم بركات من السماء والأرض) فعطاء الخير موهوب اصلا من الله عز وجل والتقوى واستقامة السلوك ضمان لتوالى الخير والنعم والمزيد من بركات الله على أهل الأرض .

الاسلام والعلاقات الانسانية :

ان العلاقات الانسانية التى تبناها الاسلام ورعاها تجعل من القيم الاسلامية جزءا من هذا الدين وتتدرج مع الانسان الى أن تشمل خلجات نفسه ونوايا قلبه فالمحبة والألفة علامة مميزة للمؤمن الصادق اذ يقرر نبى الاسلام صلوات الله وسلامه عليه أن (المؤمن الف ألوف ولا خير فيمن لا يألف ولا يؤلف) وان المؤمن مأمور بأن يبادر غيره بالتحية بقوله (السلام عليكم) ليضع شارة الأمان ومعبر السلام طريقا لعلاقته مع الناس فهو مسلم وعطاؤه لغيره أمن وسلام . والمسلم يرحم الصغير ويوقر الكبير فينال من الصغير توقيرا ومن الكبير توجيها فيقول عليه السلام (ليس منا من لم يوقر كبيرنا ولم يرحم صغيرنا) ، والمسلم عطوف القلب لين الجانب كريم اليد بادىء المعروف ففى الحديث الشريف (ما نقص مال من صدقة وما زاد الله رجلا بعفو الا عزا وما من أحد تواضع لله الا رفعه الله والمسلم يذيب ضغن القلب بالسماحة والصفح ويقاوم نوازع الشر بالتجاوز والعفو) لا يحل لمسلم أن يهجر أخاه فوق ثلاث يلتقيان فيعرض هذا ويعرض هذا وخيرهما الذى يبدأ بالسلام وصلى الله على من علمنا مكارم الأخلاق .

★ ★ ★ ★ ★

(متبع من صفحة ٧٤)

ومن الحمق أن يعزل بعض الناس نفسه ومشاعره ، فلا يجرى فى سلوكه معهم بدافع الحب ، ومن الحمق وظلم النفس أن يكره مسلم أخاه لأنه فضله بمال أو بجاه أو بمنصب أو بولد ، فان الله وحده هو المانح والمانع ، وما أخذ منك شيئا حين أعطى غيرك . وربما متحك فطنتك نفسك لقصورها ألك محروم ، وربما أصابك مكروه وهو فى منطق الواقع الخير كله .

هـذا وكم من نعمـة فى نقمـة
طـويت فـلم تفطن لها الأفهـام

وقد علم الناس وشاهدوا أن من يحبه الناس حبا خالصا تظهر آثاره فى أمنه وأطمئنانه ، وأنه يحيا فى كفالة الله وكفالتهم ، يتمنون له الخير دائما ، والذين حرموا من هذه النعمة ، لايجدون الا شقاوة بين الناس وفى نفوسهم ، وربما خلفهم الحقد والحسد ، فباتت صدورهم فى مراجل تغلى ، وغيظ يدمر ، فاللهم ارزقنا حبك وحبنا الناس لا نريد منه الا وجهك .

* * *

كل نفس ذائقة الموت

احمـد اى ـ اتش جعفر فى ذمة الله

ان ادارة دارالتصنيف وأسرة اليقين انترنيشنل تندب مع الأسف الشديد والحزن العميق انتقال السيد احمد ابراهيم هارون جعفر من الحياة الدنيا الى امجاد الآخرة الخالدة . انا لله وانا اليه راجعون . حصلت كارثة وفاته المحزنة المؤسفة من نوبة قلبية ثبتت قاضية . كان الفقيد شخصية بارزة فى ميادين السياسة والرياضة والنشاطات الاجتماعية وما الى تلك من اعمال أخرى خيرية والسانية فجزاه الله خير الجزاء وادخله جنة الفردوس .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	In-na-hoo hu-wal-gha-foo-rur-ra-heem.		Surely, He is the Oft-Forgiving the Most Merciful.	إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾
17	*Qaa-la rab-bi bi-mãa an-'am-ta 'a-laiy-ya fa-lan a-koo-na za-hee-ral-lil-muj-ri-meen*	17	He said. O my Lord, because of the favours You have shown me, I will never be a supporter of the guilty	قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾
18	*Fa-as-ba-ha fil-ma-dee-na-ti khãa-i-fainy-ya-ta-raq-qa-bu*	18	And the next morning he was in the city, fearing, vigilant,	فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ
	fa-i-zal-la-zis-tan-sa-ra-hoo bil-am-si yas-tas-ri-khuh		when suddenly the one who had appealed to him for help the day before cried out to him for help	فَإِذَا الَّذِي اسْتَنصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ
	Qaa-la la-hoo moo-sãa in-na-ka la-gha-weey-yum-mu-been		Moses said to him You are indeed an obviously misguided fellow	قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾
19	*Fa-lam-mãa an a-raa-da amy-yab-ti-sha bil-la-zee hu-wa 'a-duw-wul-la-hu-maa*	19	So when he (Moses) wanted to seize him who was an enemy to them both,	فَلَمَّا أَنْ أَرَادَ أَن يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا
	qaa-la yaa-moo-sãa a-tu-ree-du an taq-tu-la-nee ka-maa qa-tal-ta naf-sam-bil-ams,		he said O Moses, do you want to kill me as you killed a man yesterday?	قَالَ يَا مُوسَىٰ أَتُرِيدُ أَن تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ
	In tu-ree-du il-lãa an ta-koo-na jab-baa-ran fil-ar-di wa maa tu-ree-du an ta-koo-na mi-nal-mus-li-heen.		You only wish to be a tyrant in the land and do not wish to be one of the peacemakers	إِن تُرِيدُ إِلَّا أَن تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammed Ismail

Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

13. *Fa-ra-dad-naa-hu i-lāa um-mi-hee kai ta-qar-ra 'ai-nu-haa wa laa taḥ-za-na*	13. So We restored him to his mother that her eyes may be comforted and she may not grieve	فرددنه إلى أمه كي تقر عينها ولا تحزن
wa li-ta'-la-ma an-na wa'-dal-laa-hi ḥaq-qunw-wa laa-kin-na ak-sa-ra-hum laa ya'-la-moon	and may know that Allah's promise is true, but most of them do not know	ولتعلم أن وعد الله حق ولكن أكثرهم لا يعلمون ۝
RU-KOO' 2	SECTION 2	ركوع ٢
14 *Wa lam-maa ba-la-gha a-shud-da-hoo was-ta-wāa aa-tai-naa-hu ḥuk-manw-wa 'il-maa Wa ka-zaa-li-ka naj-zil-muḥ-si-neen*	14 And when he reached his age of maturity and became grown up, We gave him wisdom and knowledge And thus do We reward the virtuous	ولما بلغ أشده واستوى آتيناه حكما وعلما ۚ وكذلك نجزي المحسنين ۝
15 *Wa da-kha-lal-ma-dee-na-ta 'a-laa ḥee-ni ghaf-la-tim-min ah-li-haa*	15 And he entered the city at a time when its people were not alert,	ودخل المدينة على حين غفلة من أهلها
fa-wa-ja-da fee-haa ra-ju-lai-ni yaq-ta-ti-laa-ni haa-zaa min shee-'a-ti-hee wa haa-zaa min 'a-duw-wih	and found two men fighting, one of his own Community and the other of (that of) his enemy	فوجد فيها رجلين يقتتلان ۙ هذا من شيعته وهذا من عدوه ۚ
Fas-ta-ghaa-ṣa-hul-la-zee min shee-'a-ti-hee	Then the one of his own community appealed to him for help	فاستغاثه الذي من شيعته
'a-lal-la-zee min 'a-duw-wi-hee fa-wa-ka-za-hoo moo-saa fa-qa-ḍaa 'a-laih	against the one who was of (that of) his enemy So Moses struck him with his fist and killed him	على الذي من عدوه فوكزه موسى فقضى عليه ۖ
Qaa-la haa-zaa min 'a-ma-lish-shai-ṭaan.	Moses said: This is of the devil's doing	قال هذا من عمل الشيطان ۖ
In-na-hoo 'a-duw-wum-mu-ḍil-lum-mu-been.	No doubt, he is an enemy (and) an obvious seducer	إنه عدو مضل مبين ۝
16 *Qaa-la rab-bi in-nee ẓa-lam-tu naf-see fagh-fir lee fa-gha-fa-ra lah.*	16. He said: O my Lord, I have wronged myself, so forgive me So He forgave him.	قال رب إني ظلمت نفسي فاغفر لي فغفر له ۚ

	In-na fir-'au-na wa haa-maa-na wa ju-noo-da-hu-maa kaa-noo khaa-ṭi-een	Indeed, Pharaoh and Hamaan and their hosts were in error	إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ۝
9	*Wa qaa-la-tim-ra-a-tu fir-'au-na qur-ra-tu 'ai-nil-lee wa lak*	9. And the wife of Pharaoh said: (He is) a joy to the eye for me and for you..	وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّي وَلَكَ
	Laa taq-tu-loo-hu 'a-saa ainy-yan-fa-'a-naa	Do not kill him He may perhaps be useful to us	لَا تَقْتُلُوهُ عَسَىٰ أَن يَنفَعَنَا
	au nat-ta-khi-za-hoo wa-la-danw-wa hum laa yash-'u-roon	or we may adopt him as a son, while they did not realise (the consequences of what they were doing)	أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝
10	*Wa aṣ-ba-ḥa fu-aa-du um-mi moo-saa faa-ri-ghaa*	10. And on the morrow the heart of Moses' mother became void (of patience)	وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا
	In kaa-dat la-tub-dee bi-hee lau laa ar-ra-baṭ-naa 'a-laa qal-bi-haa	Indeed she would almost have disclosed it, had We not strengthened her heart,	إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا
	li-ta-koo-na mi-nal-mu'-mi-neen.	so that she should remain one of the believers	لِتَكُونَ مِنَ الْمُؤْمِنِينَ ۝
11	*Wa qaa-lat li-ukh-ti-hee quṣ-ṣee-hi*	11 And she said to his (i.e Moses') sister: Follow him	وَقَالَتْ لِأُخْتِهِ قُصِّيهِ
	fa-ba-ṣu-rat bi-hee 'an ju-nu-binw-wa hum laa yash-'u-roon	So she watched him from a distance, while they (i.e Pharaoh's people) did not perceive this	فَبَصُرَتْ بِهِ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ۝
12	*Wa ḥar-ram-naa 'a-lai-hil-ma-raa-ḍi-'a min qab-lu*	12 And We had already forbidden for him (the breast of) wet-nurses,	وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ
	fa-qaa-lat hal a-dul-lu-kum 'a-laa ah-li bai-teeny-	so she (Moses' sister) said Shall I direct you to the people of a house?	فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
	yak-fu-loo-na-hoo la-kum wa hum la-hoo naa-ṣi-ḥoon.	who will bring him up for you, and they will be his well-wishers?	يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع=ʻ	ـٰ=ـٰ (Jerk)
Bold	Madd	آ=āā	وٓ=ōō	یٓ=ēē	Fine	Madd	ا=aa	و=oo, ی=ee

RU-KOO' 1 (Contd)	SECTION 1 *(Contd)*	رکوع ۱ (متبع)
5 *Wa nu-ree-du an-na-mun-na ʻa-lal-la-zee-nas-tuḍ-ʻi-foo fil-ar-ḍi*	5 And We wish to show favour to those who had been deemed weak in the earth	وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ
wa naj-ʻa-la-hum a-im-ma-tanw-wa naj-ʻa-la-hu-mul-waa-ri-ṯeen	and make them leaders and make them inheritors,	وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۝
6 *Wa nu-mak-ki-na la-hum fil-ar-ḍi wa nu-ri-ya fir-ʻau-na wa haa-maa-na wa ju-noo-da-hu-maa min-hum-maa kaa-noo yah-za-roon*	6 And establish them in the land and show Pharaoh and Hamaan and their hosts that which they dreaded from them	وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ ۝
7. *Wa au-ḥai-nāa i-lāa um-mi moo-sāa an-ar-ḍi-ʻeeh.*	7 And We revealed to Moses' mother, (saying) Suckle him	وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ
Fa-i-zaa khif-ti ʻa-lai-hi fa-al-qee-hi fil-yam-mi	and when you fear for him then put him down in the river	فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ
wa laa ta-khaa-fee wa laa taḥ-ẓa-nee	and do not fear nor grieve	وَلَا تَخَافِي وَلَا تَحْزَنِي
In-naa raad-dōō-hu i-lai-ki wa jaa-ʻi-loo-hu mi-nal-mur-sa-leen.	We will restore him to you and make him one of the Messengers (of Allah)	إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝
8. *Fal-ta-qa-ṭa-hōo aa-lu fir-ʻau-na li-ya-koo-na la-hum ʻa-duw-wanw-wa ḥa-ẓa-naa,*	8. So, the family of Pharaoh picked him up that he should become their enemy and (cause of) grief.	فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

OIC moot discusses security measures

The inaugural meeting of group of five eminent personalities of the Organisation of the Islamic Conference (OIC) to consider the question of confidence and security building measures among the Islamic countries was held in Islamabad on Jan. 28.

During the meeting, the members deliberated on measures to strengthen the security of external threats as also confidence building measures for greater solidarity among Islamic countries. The discussions also covered the security of Muslim communities in non-Muslim countries

The Secretary-General of the Organisation, Dr Hamid Algabid, has said that the OIC attached high importance to the question of confidence and security building in the Islamic world.

In a message he urged the group to give due attention to the need for strengthening the OIC institutions. It was evident, he said, that any exercise in confidence and security building measures among Islamic States could only be meaningful if OIC itseslf was strengthened and made effective.

The OIC Secretary-General said that OIC valued deeply the constant support that the Government and the people of Pakistan had given to it for the realisation of the noble goals of Islamic unity and solidarity.

Dr. Gabid also pointed out that the security concerns of small Islamic States also warrant special attention.

"We have recently witnessed a variety of threats posed to the security of small Islamic states such as Afghanistan, Maldives and the Islamic Republic of Comoros," he said.

He said that the question of the use of mercenaries against the sovereignty, independence and territorial integrity of Islamic States should also be viewed seriously.

The Secretary-General also noted that the Organisation of Islamic Conference needs the active involvement and full political and economic support of the member States to be able to fulfil the ideals for which it was established.

He said, "I have initiated several measures to strengthen the organisation and improve the efficacy of its secretariat. These measures can only be implemented if the organisation receives the material support of the member States commensurate with their political commitment to its ideals"

The Secretary-General said that the general secretariat had endeavoured to provide to this group all possible support and assistance in facilitating its task

In its concluding meeting on Jan. 29, the group finalised its recommendation and report for the OIC Foreign Ministers who will meet in Cairo in May.

(*Contd. from Page* 227)

prohibited acts, is a religious duty of every Muslim. In order to be guided and to guide others to differentiate between good and bad, right and wrong, the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* said:

> "The best among Muslims are those who learn Qur'an and teach, i.e. preach its wisdom to others." (Bukhari)

There is no doubt that the Holy Qur'an and traditions of Allah's last Prophet *(Sallallahu 'alaihi wa sallam)* are the treasure of widom and pearls of all goodness leading all human beings to the destination of material and spiritual prosperity.

Hence arises the need of books which contain well argumented speeches to be delivered on congregational occasions, particularly as Jum'ah addresses.

The author of the book under review has performed a valuable and necessary service by presenting selected collection of addresses generally suitable for Jum'ah congregations all the year round. Another speciality of this book is its arrangement of the Khutabat, in conformity with the topical requirements of the months of the Islamic calendar. Each and every address comprises a piece of wisdom and goes a long way to facilitate the understanding of the fundamentals of Islam and also provides guidance necessary for the solution of Common religious problems. Hence its study will prove beneficial for the Muslims in general and the Imams of Mosques in particular. — Prof. Dr. [illegible]

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BOOKS REVIEW

Arabic Poetry Anthology Bridge Between Nations

A "bridge of understanding" was completed in May between the Arab world and Australia with the launching in Canberra of the first Australian anthology of Arabic poetry.

"Feathers and the Horizon" was compiled and translated by Australian poet and artist Mrs. Ann Fairbairn and the Saudi Arabian poet, scholar, administrator, politician and now Ambassador to Bahrain, Dr. Ghazi al-Gosaibi.

It was launched on May 30 at the National Library of Australia by the Director of the Literature, Board of the Australia Council, Mr. Thomas Shapcott.

The building of the "bridge" began in 1987. Mrs. Fairbairn, who has lectured extensively on Australian poetry and painting in universities in the Middle East, supplied books of Australian poetry to enable the eminent Syrian scholar and professor of Arabic Studies at Damascus University, Professor Hussam al-Khatibe, to compile a book of Australian poets.

The poems were translated by Mrs. Fairbairn and a Syrian academic, Dr. Hani Raheb, and published in 1987 by the Syrian Writers Union under the title "Poetry of Australia". It was a sell-out in the Arab world.

As Mrs. Fairbairn expressed it, "there is now a bridge of poetry between the Australian and Arab worlds".

"I was determined to make it work," she said. "There is so much great literature in the Arab world that we know nothing of, a lodestone so few in the west had tapped.

"I felt it could enrich us to complete a bridge so that their poets could be appreciated here and our poets could be appreciated there."

The title of the anthology comes from a poem called "A Song for Ashes" by a North Yemeni poet, Abd al-Aziz al-Maqalih. The word "feathers" symbolises quills, or pens, of the poets while "horizon" represents a stretching across the world.

Poems are included from every school of Arabic poetry of the 20th century, from traditional to experimental styles, from every Arab country from Mauritania to Oman.

The original Arabic poems are printed in handwritten calligraphy on the right-hand pages and the English translation, or "trans-creation", as Mrs. Fairbairn termed it, on the left.

Mrs. Fairbairn said "trans-creation" was a process which required empathy with the poet. The poems were "taken across" and, to a degree, re-created.

Miniature black-and-white designs of original Palestinian needlework are featured with the English versions to give "graphic balance" to the typography.

"We wanted the book to give the flavour and delight of the poetry," Mrs. Fairbairn said. "Their very speech is poetic and they are by nature poets so that they respond all the time to poetry."

The book symbolised "the essential unity of spirit amongst people throughout the Arab nation."

"We chose poems with themes which are common to all humanity, themes about love, death, poverty, themes which transcend racial, political and religious differences."

The Arab world had a great literary heritage and an immensely rich and very flexible language.

"So there is plenty of room for innovation but until the beginning of this century they wrote classical poetry using the same themes and metres that they used a thousand years ago. But with the encounter with the west and a changing lifestyle within the Arab world, they're seeking new ways of expressing themselves."

Mrs. Fairbairn said that without her many visits to the Mirbed International Poetry Festival in Baghdad she would not have been able to make contact with many of the poets included and to have understood their poetry in depth.

"Feathers and the Horizon" is to be presented to the Jerrash poetry festival in Jordan in July.

Mrs. Fairbairn is the only grand daughter of one of Australia's founding fathers, Sir George Houston Reid, who was Prime Minister in 1904 and 1905. —JOHN ROGERS

NAME OF THE BOOK:
Khutabaat-wa-Naw'aiz-e-Jum'ah-1

NAME OF THE AUTHOR:
Moulana Hafiz Mushtaq Ahmad Abbasi.

PUBLISHER:
Idara-e-Siddiqi, Near Hussain D' Silva Building, Garden West Nishter Road, Karachi.

No. of pages: 582, Hard Bound, Size 24 x 18 cm.

Price: Rs. 120/- each.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* advised his followers to preach virtues and to shun all vices in consonance with the Qur'anic injunction which is as follows:

> "Call unto the way of Allah with wisdom and goodly exhortation argue with them in a way that is best." (16:125)

Thus inviting others to act upon spiritual virtues and to point out all those vices which lead to immorality

Contd. on Page 228)

HEROES OF ISLAM

HAZRAT YASAAR NUBI

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Nothing is known in history about the parental lineage of Hazrat Yasaar Nubi *(Razi Allahu 'anhu)* except that he was a slave *(maulaa)* of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and that he originally hailed from Nubiah, a town in the Sudan (Africa). Chroniclers are silent even to say when he came to Madinah and accepted Islam, It is, however, certain that he was a true Muslim and very fond of offering *Salaat* (prayer) regularly, punctiliously and with great peace of mind, observing all necessary formalities relating to it. The Holy Prophet once saw him offering *Salaat* in his usual state of extreme calmness. He was much impressed by his praying demeanour. In appreciation, the Holy Prophet set him free from his bondage. But Hazrat Yasaar had great affection for his spiritual mentor. He did not like to leave him. He said:

> "O Messenger of Allah! Deprive me not of your servitude. I desire to remain in your service for the whole of my life."

Keeping in view the sincerity of Hazrat Yasaar Nubi the Holy Prophet agreed to retain him and assigned him to the job of grazing his camels. He used to take the camels to a meadow, called *Nahiya-i-Zil-hadr* in the vicinity of Quba.

During the 6th Hijra year, eight persons, belonging to 'Ukl and 'Urainah tribes, appeared before the Holy Prophet and embraced Islam. Their bellies were bulging out prominently. They were suffering from jaundice.

The Holy Prophet advised them to stay at the meadow of *Nahiya-i-Zil-hadr* because of its salutary climate and drink as much as possible the milk of his dromedaries over there. These men went there. Hazrat Yasaar Nubi, considering them as the guests of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, served them well. The result was that they recovered from their maladies and became healthy and fat again. Now, instead of being grateful to the Holy Prophet and to Hazrat Yasaar, they developed a feeling of treachery and apostasy.

One early morning they drove away fifteen camels but Hazrat Yasaar caught sight of them. He challenged them but the infidels apprehended him. They cut his hands and feet mercilessly and pierced thorns into his eyes and tongue till he succumbed to the torture and became a martyr.

When the Holy Prophet heard the news of Hazrat Yasaar's martyrdom he was too sad. He immediately despatched twenty camel-riders under the command of Hazrat Kurz bin Jabir Fehri *(Razi Allahu 'anhu)* in chase of those dacoits. On the way Hazrat Kurz met an old woman carrying a shoulderpiece of camel. On enquiry she told Hazrat Kurz that she was passing by a place where some men were cutting the meat of a slaughtered camel. They gave her that piece. Hazrat Kurz rushed expeditiously in that direction and arrested all of the culprits. He got them tied by the hands and feet and presented them to the Holy Prophet along with his fourteen camels.

The Holy Prophet ordered that the dacoits should meet the same punishment which they had inflicted upon Hazrat Yasaar Nubi. So their hands and feet were cut and eyes pierced into by thorns till they died in extreme pain.

It is stated by some commentators of Qur'an Majeed that the following verse was revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in support of the punishment inflicted upon these traitors:

> "The punishment of those who wage war against Allah and the Apostle and strive with might and main for mischief through the land is: execution or crucifixion, or cutting of hands and feet from opposite sides, or exile from the land. That is their disgrace in this world and a heavy punishment is theirs in the Hereafter." (5:36)

The above verse is a stern warning to those mischief makers, too, who in some countries, are out to kill and rob innocent persons, men and women for political, ethnic and linguistic reasons. May Allah come to the succour of the aggrieved persons and crush the tyrants soon. Amen!

with their fellow-beings. They are inter-dependent on each other in their affairs and, for the satisfaction of their wants and necessities, the help of each other is needed. They also enter into mutual relationship by inter-marriages and thus the people are attached with each other like the links of a chain which are connected together with one another. In other words, men develop some rights and privileges on others and *vice versa*, and also duties are fixed on them which they are required to discharge in good faith for their mutual benefit The discharge of the duties and fulfilment of rights and privileges according to the dictates of *Shari'ah*, the kind and honest attitude, the self-tolerance, approbation and good behaviour, are known as good conduct or character. All these values of good conduct were symbolised in the person of the Holy Prophet, so that people may easily understand and follow them The Holy Qur'an says:

> "We have indeed in the Messenger of Allah a beautiful pattern (of conduct) — (33 21)

Again, the Holy Qur'an addressed the Merciful Prophet about his ethical perfection and good conduct in the following words:

> "And you (stand) on an exalted standard of character" (68:4)

Consequently, the rise of Islam or entrance of highly arrogant and fastidious Arabs in the fold of Islam was due to the exalted standard of character and beautiful pattern of conduct with which the benign person of the Holy Prophet was fully adorned by Allah and which the faithful followed in obedience to the command of Allah and His Prophet. Therefore, those who followed the Holy Prophet, developed a character and conduct which brought a change in the life of ignorants. As a result, soon the robbers become the guides of caravans and the killers of their daughters felt pride in nursing the orphans because of the blessing of the good conduct and character.

The Glorious Qur'an and *Sunnah* (Traditions of the Prophet) have mentioned many virtues of the good conduct: Allah says:

> "Truly he succeeds that purifies it" (91-9).

Man should learn that his success, his prosperity, his salvation, etc, depend on the purification of his conduct and character Whereas his failure, his decline and his perdition depend on soiling of his conduct.

A good deed of man comes from the purity of his heart and conduct Its results in the world are doubled and multiplied by Allah's grace and mercy, but an even greater reward comes in the Hereafter from His own Presence, His good pleasures which bring us near to Him The Holy Qur'an states:

> "If there is any good (done), He doubles it, and gives from His own Presence a great reward". (4:40)

The pious life of the Prophet is a pattern for our guidance in all walks of life. Therefore, his every action, every deed, every gesture etc, have a full chapter of their own with many sections dealing with all major and minor aspects of human life. As such, it serves a real guidance in the real sense of the word for those who seek the Path of Truth for adoring their life, both of this world and of the Hereafter

PRESIDENT ISHAQ STRESSES NEED TO ACTIVATE OIC

President Ghulam Ishaq Khan has emphasised the need to activate the Organisation of Islamic Conference (OIC) with a view to transforming it into a really effective missionary for resolving differences within the *Ummah* and giving a practical shape to the claims of Muslim unity.

He was talking to members of the group of eminent personalities of OIC, who called on him.

The Persident spoke of the wind of change blowing across Europe and said that it could inevitably have important repercussions for the Islamic world. "We can positively respond to them only if we stand together and speak with one voice", the President said.

The group informed the President of its ongoing work with regards to the formulation of recommendations for submission to the next meeting of the OIC Foreign Ministers. The President lauded the work being done by the group and hoped that its recommendations would help promote the cause of Islamic unity.

AL-HADIS: Hazrat Jaber and Huzaifah *(Razi Allahu 'anhumaa)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Every good deed is charity. — Agreed.

AL-HADIS: Hazrat Jorair *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said in the Farewell Pilgrimage: You must not become unbelievers after me, some of you smiting the necks of others. — Agreed.

ETHICS OF ISLAM

VIRTUE AND CONDUCT

Islam is the chosen religion of Allah the Almighty, the Creator of the Universe, the Wise.

It is the only religion which deals comprehensively with all departments of human life—both concerning this world and the Hereafter—and which has laid down perfect principles for overall guidance of mankind. While Islam has discussed its beliefs of Divine Unity and Prophethood, the method of offering prayers, fasts, Zakaat, Hajj, animal-sacrifice, I'tikaaf, etc., and the laws of agriculture, loan, trust, etc., it has also constituted the principles of ethics, good conduct, noble manners, amicable disposition and virtuous character, for the education and guidance of the peoples. Thus, Islam presents a complete and comprehensive code of life which leads man in every walk of his life through the very best and perfect laws and rules. That is why if man sincerely follows them in his practical life, he attains the highest status of humanity, which no one can ever touch by any other means.

The noble ethical principles of Islam not only decorated the social life of the believers in their lands but also won for them the hearts of enemies and the people of vanquished nations. Once the followers of Islam entered as victor in any land, even that of the bitterest enemy, all malicious propaganda made against them, as being barbarous and cruel people, automatically fell flat and the vanquished nation welcomed them for their good treatment, refined manners, noble conduct, benign character, and [illegible]. Consequently, those who once abhorred Islam and its followers, owing to misgivings and malignant publicity of their leaders, shed all their pride and prejudices and opened their hearts for enlightening them with the truth of Islam. Thus, the Muslims conquered the countries on the one hand and won the hearts of the people on the other.

It was the moral richness of Muslims which made the Christian inhabitants of Hams weep and moan at the departure of Muslim troops after a short occupation.

During the Caliphate of Hazrat 'Umar Farooq *(radi-yal-laa-hu 'anhu)* when Syria was conquered, Hams, a city near Aleppo (Halab), was also occupied But, soon after when the Muslims were vacating that city for some strategic reasons, the eyes of Christian inhabitants were full of tears for their departure. And, when they went away, they prayed for their return as their rulers. By the Grace of Allah, Hams was soon again in the occupation of the Muslims to the great relief and peace of mind of the inhabitants of that city.

Contrary to the conquests of the Muslims, if we see the record of other victor nations, we find a different story. When a nation is conquered, the victor generally celebrates the conquest by mass killings, looting, and harassing the people of the vanquished country. Naturally, the people of the defeated nation start their struggle to throw away the yoke of slavery from their necks and to regain their freedom. For that they offer great sacrifices, even their blood. But such was not the case with the vanquished nations when the Muslims conquered their country. The vanquished people never thought of defeat but freedom from the rule of justice and peace, instead. In fact, the entry of the Muslims in their land meant their own uplift in all walks of life. Consequently, once the Muslims occupied a country, there was no resistance from its people. Neither any struggle started against the Muslim victors nor was any attempt made for gaining back freedom from the rules of the Muslims. If one thinks over this popularity and honour of the Muslims, he will find that this was all due to their good treatment, noble manners, amicable behaviour, and sense of justice and honesty.

The great guide, Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*, a mercy for all creatures, was sent indeed as a beautiful pattern of conduct and an exalted standard of character to serve as beacon light for the people of the world throughout the existence of the universe. The Merciful Prophet is a model for the guidance of mankind in every walk of life on the one hand and a security for the peaceful and honourable life in the existing world and the Hereafter on the other. One can succeed in seeking the pleasure of Allah only by following the pattern of conduct and noble manners and morals of the Merciful Prophet of Islam.

The Holy Prophet had said: "I have been sent to perfect the good and nice conduct." He also said: "The best among you is he whose conduct is the best." But what is the good conduct?

About good conduct, we must first realise that the religion before Allah is Islam. It has come to guide the whole mankind till the Doomsday, and its teachings not only suit all types of peoples and climes but are also equally beneficial and advantageous for all times. In the life of this world, men associate with each other and develop friendly and brotherly relations

he does not know of those things about which he earlier on possessed knowledge:

> "And among you is he who is brought back to the most abject stage of life, so that he knows nothing after (having had) knowledge." (16:70)

So the same man who had a sound mind and who utilised it to plan and prepare his schemes of life, becomes so weak in his old age that his faculties forsake him as strength and power leave him an indigent.

If man had any control on his affairs, he would not have tolerated himself to become weak, old, and forgetful. All these developments take place in our lives and we observe them silently and helplessly in our environment and among our fellow-beings.

Did we ever think of the food or meal that we daily take, as to who provides them? Whether the cereals that we consume grow automatically or someone produces them? The cultivator sowed the seed but who made it grow and how did it develop into a plant? Not even the cultivator could tell that, after his sowing the seed, how did it develop into a plant and how that tiny seed, lying in dark underground, burst out of the ground and in due time became a strong plant and bore corn and when it was ripe, and who blew the winds to dry the corn. And who is that who made the thrashed corn as food for mankind and the stalks and leaves of the plant as feed for animals? Definitely there is an expert being who is doing all these things and about which He Himself is claiming in the following words:

> Do you see what you sow? Do you Cause it to grow or Are we Causing the growth. (56:63-4)

Similarly, who raised from the dust multi-coloured, fragrant, sweet-smelling flowers of various kinds that we find in the gardens? Do these wonderful, tasty citrous and kernel-bearing fruits of innumerable species and shapes, which we eat, grow in the plants and trees automatically, or does someone make them grow? These have not grown by themselves, but the Supreme Being has produced them Who introduces Himself in the following Verse of the Holy Qur'an·

> "....We grow beautiful gardens (27:60)

Man should observe the mountains which are fixed firmly on the surface of the earth and their peaks which look like touching the sky and their roots which bear hidden treasures of gold, sliver, iron, water, copper, petroleum, and many other precious metals and valuable minerals Have all these deposits been created by someone, or do they automatically come into being? If they are the result of automatic growth, then why are they not found in the roots of each and every mountain. Definitely there is a Maker and Expert Who exploits His resources as per His will and wish and creates anywhere He likes. The Holy Qur'an states:

> Do you not look....at the mountains, how they are fixed firm?...." (88:17, 19)

Man should consider how these high mountains have been created. He should think who created the noble blue vault of the sky which stays without any support; Who decorated it with the sun, the moon, the stars, and planets and other heavenly bodies; and fixed their movements in their respective orbits and regulated their speed; and why do some of the stars which are stationary not move while the others which move do not stop; Who gave dazzling light to the sun and cool light to the moon. Definitely, there is a Creator and Lord who is governing all of them He is the Creator of the Universe and everything therein, and also their Protector. Who is He? *He* is the Lord of the Worlds—Allah, who reigns supreme all over the world. The earth, sky, man, animal, trees, mountains, rivers, fields, etc., which have all been created by Him, are His subjects. He is the Creator and Lord of everything and all praise and worship Him: "The Praise be to Allah. Lord of the heavens and Lord of the earth, — Lord and Cherisher of all worlds!" (45:35)

1411 Hijrah declared 'Year of the Prophet'

The year 1411 of the Islamic calendar has been declared as the "Year of the Prophet", peace be upon him. This was decided at a meeting attended by the 'Ulema of all sects of the four provinces Religious Affairs Minister Khan Bahadur Khan chaired the meeting which was held at Islamabad on February 3, A council will also be set up which would hold seminars and discussions in mosques to forge unity among Muslim sects.

President Ghulam Ishaq Khan will be the patron-in-chief of the Council.

AL-HADIS· Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* was asked: Who among women is the best? He replied: She who gives pleasure to him (husband) when he looks, obeys him when he bids, and who does not oppose him regarding herself and her riches fearing his displeasure. — Nisai.

AL-QUR'AN

ALMIGHTY ALLAH: THE CREATOR OF THE UNIVERSE

This world and everything in it bear witness that there is definitely a Creator of them. Every Particle of the universe declares that it did not come into existence automatically but someone has made it.

The running of the system of the universe under a set order, the changing of day and night — sometimes the day being longer and sometime the night —, the sailing of boats and huge ships in the sea, the moving of clouds to and fro in accordance with the wind, the falling of rain and reviving of the scorched and dead earth, the growing of numerous kinds of greenery, flowers and fruits, and the breeding of insects and animals of all kinds, their movements and their mutual contacts, all these and many other phenomena do bear witness to the fact that there exists a Supreme Being Who created everything.

No man of wisdom can deny this reality and no sensible man doubt the fact that there is definitely a Creator of the Universe Who created the land, the sky, the mountains, the trees, mankind, the animals, briefly speaking, all the things present in the universe. When we see anything, our mind immediately thinks of its maker, whether that thing is ordinary or important It did not spring up by itself but someone made it. Similarly, from the best things of the world to the ordinary footprints on the ground, all speak of their maker.

At numerous places, the Glorious Qur'an has invited man to accept the presence of the Creator of the Universe by studying and investigating the things existing in the world, and said that they "are Signs (of Allah's Sovereignty) for people who have sense." (2 164). It is repeated in another verse· "Verily in the heavens and the earth, are Signs for those who believe." (45·3). Again the Holy Qur'an persuades man to think over his own creation and the creation of the animals scattered on the earth and then believe in the Supreme Being, the Creator of the Universe:

> "And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith." (45:4)

Man should first approach the instance of his own birth and consider what he was before. At one time, there was not the existence of even his sign. Who was He Who brought him into being? He was first placed in the womb of his mother in the shape of a despicable drop of fluid and then that drop was developed into a clot and then into a lump. Next it was fashioned into a lump of bone, followed by clothing of those bones with flesh. Again, that flesh was decorated with the covering of skin and hair and then, giving a handsome and symmetrical face and body, he was sent to this world in the shape of a baby. Has man passed through these stages by himself or is there a Creator or Maker who developed him in the shape of man. Man should also think and investigate who produced simultaneously with his birth his sustenance in his mother's breast And when he entered this outer world, he was innocent and weak but who gave him the sense of sucking the breast of his mother for his succour, and Who turned him into a stout and strong youth. Had he grown to this position automatically and can he maintain his youth for ever? No, neither he attained his youth automatically nor can he maintain it for ever. After the period of youth, weakness and oldness must follow. By and by the youthfulness begins to wane and, in spite of making all efforts and utilising all means, man cannot postpone or avoid the old age and his impending weakness:

> "Allah is He Who shaped you out of weakness, then appointed after weakness strength, then after strength, appointed weakness and grey hair." (30:54)

In the end, the condition of the same man reaches such a place that

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reminded of the following Qur'anic Verse of Surah Rahman:

> "O you assembly of jinn and men! If it be that you pass beyond the zones of the heavens and the earth, pass you! (But) not without Authority *(Be-Sultaan)* shall you be able to pass." (55:33)

Thus the space conquests of man, including his moon-landing, have behind them the will and permission of Almighty God. And if He can take ordinary human beings thus far, what could prevent His Omnipotence from taking the most righteous of men and Prophets, Muhammad *(Sallallahu 'alaihi wa sallam),* to the glorious heights of Mi'raj. After all, God Who is the absolute Creator of physical laws has also the power to relax them in favour of his chosen Prophets of whom the Prophet of Islam is no doubt the greatest and the last.—

ABRIDGED.

deny the feasibility of physical ascension. It is understandable that fourteen hundred years ago some sceptics could not comprehend, due to limited knowledge available to them, that the ascension was physical and with full consciousness. Islam is not against reason, and it encourages sense of enquiry, but to understand the Divine Scriptures, unshakable faith and firm belief in Omnipotent God, His Last Prophet, and His Final Book of Guidance (Al-Qur'an) are the pre-requisites. The Holy Qur'an calls God the Creator and Sustainer of the worlds and Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as mercy for the worlds. This was at the time when nearly half of the world known today was not known, let alone the other worlds, or solar systems, which man has since discovered. Fourteen centuries ago people believed that there were more than one world only because Al-Qur'an said so Now it is a proven fact of science

EARLIER PROPHETS' AUDIENCE WITH GOD

The current version of the Bible contains instances of physical ascent to the heavens, dialogues with God, and visions of several earlier Prophets. According to the Bible, Prophet Elijah "in a chariot of fire pulled by horses of fire (was) taken upto heaven by a whirlwind". (Kings 2:12). About the conversation of Prophet Moses with God on Mount Sinai, the Bible says "The angels of the Lord appeared to him as a flame coming from the middle of a bush ....when the Lord saw that Moses was coming closer he called to him from the middle of the bush; 'Do not come closer'. So Moses covered his face because he was afraid to look at God.... God spoke to Moses and said: I am the Lord. I appeared to Abraham, to Isaac and to Jacob as Almighty God." (Exodus 3-6). This episode of Moses is narrated in the Holy Qur'an in the Verses 7:143, 27: 7-9, and 28: 29-30.

GOD'S GIFTS

Prophet Moses *Alai hiss Sallam* received the Ten Commandments (Exodus 5-6) during his audience with God on Mount Sinai for guidance of his people and for founding a social and moral order based on Divine Command. To Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* God gave during Mi'raj the following three gifts:

(1) Five-time daily Prayer *(Salaat)*
(2) Last verses of the Qur'anic Chapter Al-Baqarah (The Cow).
(3) Forgiveness for those of his followers who will not set up any partner with God. (Muslim).

This revelation of the Qur'anic verses was direct, i.e. without the intermedium of Holy Gabriel *(Alai hiss Sallam)*

GLIMPSES OF DIVINITY

There are different views expressed by researchers and scholars of Islam as to whether Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did see God in the course of His audience during ascension. Some companions of the Holy Prophet, including his wife Hazrat 'Ayesha *(Razi Allahu 'anha)*, were hesitant to accept that the Prophet actually saw God. Sayings of the Holy Prophet and the following Qur'anic verses support this view:

> "No vision can grasp Him, but His grasp is over all vision. He is above all comprehension, yet is acquainted with all things." (6:103)

> "....He (Moses) said: 'O my Lord! Show (Yourself) to me so that I may look upon You". God said: 'By no means can you see Me (direct).'——" (7:143)

When Hazrat Abu Dhar Ghifari asked: O Allah's Prophet *(Sallallahu 'alaihi wa sallam)!* Have you seen God? The Prophet replied. "He is all Light. How can I see Him? According to another version Prophet said "I saw only Light".

Qur'an Majeed itself says: "God is the Light of the heavens and the earth—— Light upon Light." (24: 35). Light under veils of Light was, therefore, the Sign of God to be seen.

The Holy Prophet did not give any other details of God's person. It was not possible to do so because God is all Light and no form.

The Qur'anic truth is that "No vision can grasp Him but His grasp is over all vision." (6:103). Therefore, the honoured Prophets of God could see only a glimpse of His Light, that too with His permission.

To sum up,

1. The travel by night of Holy Prophet Muhammad *(Sallallauh 'alaihi wa sallam)* from the Holy Mosque at Makkah to Al-Aqsa Mosque in Jerusalem, and therefrom to the highest heaven for audience with God, was physical and in a state of full consciousness.
2. He was at a distance of about two bow-lengths from God when he had an audience and dialogue with Him.
3. The Prophet saw the Divine Light during Mi'raj, when he was at the highest celestial point, the point where no one else has ever been able to reach.

CONCLUSION

In the context of the outer-space exploration that is going on we are

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THE MIRACLE OF MI'RAJ

By Rais-ud-din Khan Sherani

MI'RAJ refers to the miracle of physical ascension of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to the highest heaven for audience with God. The concensus is that it happened on the twenty-seventh night of Rajab, about a year or eighteen months before his Migration from Makkah to Madinah. The following Qur'anic verses are relevant to the episode:

> "Glory to Him Who carried His servant for a journey during the night from the Holy Mosque (at Makkah) to the Farthest Mosque (at Jerusalem), whose precincts We did bless, in order that We might show him some of Our signs. Verily He is all-hearing and all-seeing" (17:1)
>
> "By the Star when it goes down, your Companion is neither astray nor being misled, nor does he speak (aught) of his own desire. It is no less than revelation sent down to him: He was taught by one mighty in power, endued with wisdom For he appeared (in stately form when he was in the highest part of the horizon· then he approached and came closer, and was at a distance of two bow-lengths, or (even) nearer; so did God convey the revelation to His servant, (conveyed) what he (meant) to convey." (53.1-10)

If we carefully study these verses of the Holy Qur'an, we would find that the former deals with the Holy Prophet's Journey from the Holy Mosque of Makkah to the Farthest Mosque in Jerusalem (Isra'), while the latter highlight his Celestial Ascension (Mi'raj) from there.

There were some sceptics who called Mi'raj a mere dream or vision according to their limited knowledge. Many scholars and researchers have made attempts to arrive at a concensus after thorough deliberation and analyses of the relevant informations with a view to removing doubts While discussing Isra' and Mi'raj in his book *"Fateh-al-Bari"*, Hafiz Ibn Hajar wrote as follows in the light of the conclusions arrived at by a large number of scholars:

> "All such scholars are of the firm opinion that undoubtedly both Isra' and Mi'raj took place in a single night, and Ascension of the Prophet was physical and in a state of full consciousness. To deny these facts or to have any doubt about the authenticity is not proper". (Vol 7)

Qazi Ayaz in Shifa holds the same views, and emphasises: "All outstanding and renowned scholars of Islam and interpreters of Qur'an are convinced that Ascension was physical and in a state of full consciousness and that is the true faith". Qazi Ayaz mentions names of more than twenty such scholars.

MODERN PERSPECTIVES

Human beings have been going through a progressive evolution of learning and consequently their physical and intellectual capabilities are gradually but steadily increasing. Almighty God sent His Messengers from time to time for warning the people and guiding them progressively, according to their state of developments.

God, the Creator, knew man, his limitations and doubting nature. He also knew that human beings can only assimilate knowledge in small measure as He says: "of knowledge it is only a little that is communicated to you". (17 85) For this reason He enjoins on human beings to seek knowledge, and to think and reflect to unravel · the mystries of nature so as to be able to appeciate His bounties Scholars, researchers, and scientists have been devoting their time and energy to discover the secrets of nature During the last few decades specially, scientific discoveries, technological advancement, and explosion of knowledge have been mind-boggling Man has not only been able to get into the outer-space and circle round the earth but has also been able to land on the moon. Many satellites have been put in the orbit. Now a voyage of Voyager-2 has opened new vistas. After 12 years and 4.43 billion miles, Voyager-2 only recently reached its final target, planet Neptune.

If human beings have been able now to achieve what was incomprehensible three decades ago, is there any reason for doubt that God Almighty Himself had carried His servant, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, physically and in a state of full consciousness during the night from the Holy Mosque at Makkah to Al-Aqsa Mosque in Jerusalem, and thence up to the highest heaven to show His signs? In the light of Einstein's theory of Relativity, and Time and Space, a modern man would not

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sympathy towards humans, and many more qualities of head and heart.

We extend our heartfelt condolences to the Jaffer family and share their grief We pray to Almighty Allah that He may shower His choicest blessings on the departed soul and admit him in the realm of His Mercy. Amen!

(8) Circulation of wealth, not its concentration, is essential.

(9) Distributive laws of inheritance have to be enforced.

(10) Distinction of caste and collour is forbidden.

These alone, and not empty platitudes of man-made ideologies, can pull man out of his chains. Islam alone can do so, for it does not barter old chain with new.

It is yet to be seen where the present ebb-tide of communism will halt and what realignments the secular isms of the world are likely to assume. However, a great change has undoubtedly set in. The shape of things to come can be reasonably guessed in its light.

To end, we may recall that in his last long poem: CONSULTATIVE COUNCIL OF IBLIS, 'Allama Muhammad Iqbal has dramatised a debate among Iblis and his Counsellors. While dealing with Marxism, Capitalism, and Fascism as potential dangers of the future, Iblis concludes:

If I harbour any fear,
It is from the Muslim nation,
In whose ashes still lurks —
The spark of desire;
Still among them are
some few die-hards —
Who perform ablution —
With their tears of
early dawn.
I, to whom time's
secret is clear, know:
Socialism is not future's
menace,
It is Islam'.
(Against viles of Iblis.)

However, we have to translate this ideal into a visible model and a living reality by our own conduct before expecting others to take notice of it.

May Allah help us so. Ameen!

OBITUARY

AHMED E. H. JAFFER

It is with a saddened heart that Darut Tasnif and Yaqeen International join to mourn the loss of our veteran Ahmed Ebrahim Haroon Jaffer.

Having suffered a massive heart stroke, he breathed his last in Rawalpindi on Saturday, February 3. Next day he was buried in Karachi, not too far away from Quaid i-Azam's Mausoleum.

To Allah we belong and to Him is certainly our return.

He was 81, but carried his long years with grace and poise. He remained active unto his last. He had gone to Islamabad to attend the meeting of a committee in connection with the Pakistan Resolution Golden Jubilee celebrations.

In his death Pakistan has lost an institution: a big businessman, a seasoned parliamentarian, a generous philanthropist, a sportsman and patron of sports, and a globe-trodding envoy who built bridges of understandings among nations in many fields of human activity.

Ahmed Jaffer came in the limelight when on the death of his illustrious father, Sir Ebrahim Haroon Jaffer, in the thirtees, he was elected Member of the Indian Lgislative Assembly to represent the prestigious Poona (Pune) Constituency. He was then only twenty-five years old, but had the privilege to grow up under the direct patronage of Quaid-i-Azam. The Quaid himself was instrumental in his election and later elevation to the position of Deputy Whip of the Indian Legislative Assembly.

Ahmed Jaffer again won a seat in the 1946 tumultuous Indian elections and came over to Pakistan as Member of its first Constituent Assembly. He continued his membership of the Assembly until it was illegally dissolved. This retrogressive step highly disappointed him. He gave up active politics, except, of late, for his symbolic contest for the Presidentship in the present set up.

Ahmed Jaffer was always a keen sportsman and an ardent patron of sports. Tennis, golf, horse-riding, swimming, yachting, and cricket were his favourite games. In 1948, he organised the first Olympic Games in Pakistan which Quaid-i-Azam graced as the Chief Guest. He had the distinction of being a member of the International Olympics Committee next year.

Having practically given up national politics, his versatile genius sought outlets in distinguished international forums. He headed the National Playing Fields of Pakistan, the Pakistan Islamic Council for International Affairs, Pakistan Association for World Federalists, Pakistan National Committee for World Constitutions Convention, the English Speaking Union of Pakistan, etc. His multifarious activities brought him honours in Britain, Finland, F.R. Germany, Austria, Spain, Brazil, and Jordan. He had emerged as a real citizen of the World. At home, he held the decoration of Sitara-i-Pakistan. His laurels speak for themselves to project his personality in the wider global perspective.

Above all, he was a humanist to the core. Service before self was his motto for the betterment of human society. He will be missed for a long time for his noble disposition, soft but pursuasive oratory.

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kled quickly and wisely, before time runs out.

ELSEWHERE: In the Eastern Europe outside the Soviet Union, the changes have been more or less decisive. The peoples of Poland, Hungary, Bulgaria, Szechoslavakia, Romania, and East Germany have asked with one voice for freedom, democracy, party-system, political reforms, and economic restructuring It seems that the revolution in Eastern, political reforms, and economic restructuring. It seems that the revolution in Eastern Europe has already thrown off old leaders, or communism itself as an ideology to live by. One after another they have assumed democratic postures. On the face of it, the post-War military blocks have become out of date. The breaches in the Berlin Wall are more symptomatic than mere fall of its bricks and mortar. They provide a window for the two Germanys for a dialogue to chart a common destiny and, beyond that, to see a more united and democratic Europe to emerge.

ISLAM: Let us see if Islam has any lead to give. Pertinent to the occasion, President Ghulam Ishaq Khan, inaugurating in Islamabad on January 9 the sixth annual meeting fo the Pakistan Society of Development Economists, told a distinguished international gathering of experts:

> "The nation must find solutions for the country's problems within the framework of the Islamic vision of economic relationship. Islam enjoins taking the middle course as opposed to the extremes of socialism and capitalism. The Islamic economic system has these five characteristics.

First, man is not the absolute owner of what he owns, but only a trustee.

Second, real resources should be transferred to meet the needs of the society.

Third, while individual freedom to enter or quit legitimate economic activities is guaranteed, the needs of the society must also be kept in view.

Fourth, interest is considered exploitative and is, therefore, unjust.

Fifth, Islamic reforms must be comprehensive and wideranging in scope, to include such elements as universal education, health, and housing.

The only system that can put an end to exploitation, injustice, and misery is the one that makes production welfare-oriented, distribution justice-oriented, and consumption balance-oriented. As Muslims, it is our belief that such a system is offered by Islam"

This is a timely reminder to project the universal values set by Islam, to guide the long-groping humanity Islam alone can cut man's chains.

MUSLIM WORLD: How the great and sweeping changes are likely to affect the Muslim world? The indications are that the forcibly suppressed religion will rise to the surface again in the regions so far compelled to turn athiest and secular. It is likely to happen with a vengeance. The Soviet leader Mikhail Gorbachev has already had audience with Pope John Paul. The Vatican has established diplomatic relations with Poland. People have started going openly to churches for religious service. It all sounds like an emergence of Christianity in much greater numbers. In course of time it might as well turn into united Christian republics of Europe. That is bound to disturb the present global balance of religious power. For Muslims, like communism the western capitalism, too, is of no help. If eastern communism is farthest from God, western capitalism is farthest from the Synagogue and the Old Testament, or the Church and the New Testament. Both are tarred with the same brush.

The Muslim statesmen and organisations have to give timely attention to this aspect of the question and chalk out a strategy for self-preservation before it is late in the day.

CONCLUSION: We must redouble efforts to set our own house in order so as to demonstrate to the world at large the human values inherent in Islam that advocates unity of mankind, dignity of man, just society, and a welfare state. The following are a few out of many benign features of Islam:

(1) God has created man in the best of moulds. All men are equal. Individual honour depends on righteousness. All the mankind is one nation.
(2) Human rights are guaranteed to protect life, honour, and property. Women and men have their rights on one another. Women are to be given respect and their chastity guarded.
(3) Human life is to be protected. War is permissible only when wronged, and in the cause of God and the oppressed
(4) Wealth is a trust from God in which the needy and the poor have their due share. Land belongs to God.
(5) Justice is guaranteed in all spheres of life of the individual and the society.
(6) Consultation is enjoined to decide affairs of the society and the state.
(7) Trade and traffic are encouraged. Economy is to be free from exploitation of all sorts.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful.

EBB-TIDE OF COMMUNISM

JEAN JAQUES ROUSSEAU (1712-78), in his revolutionary work *Du Contract Social* lamented, "Man was born free, and everywhere he is in chains." About a century after Rousseau, Karl Marx (1818-83) co-authored with Friedrich Engels (1820-95) his *Communist Manifesto* in which he exhorted, "The workers have nothing to lose but their chains. The have a world to gain. Workers of the world unite." V.I. Lenin (1870-1924), inspired by Marxist dialectics, brought about in Russia the Bolshevik Revolution in 1917 which toppled tyrant Czars and their legacy of feudalism and serfdom Now, when we look back nearly threequarters of a century, it is clear that the Russian Revolution did not actually do away with despotism in absolute terms. It rather replaced the individual despotism of the Czars by a seemingly less biting State despotism. It did not take Lenin himself long to plead, "It is true that liberty is precious — so precious that it must be rationed." His successor, Josef Stalin (1879-1953), curtailed even this rationed liberty to near point. Ruthless killings of the conscientious objectors, or party dissidents, was his political stock-in-trade. When once asked, "Generalissmo, Sir! For how long will you go on killing", he replied with a sadistic grin, "As long as it is necessary." Sky was his limit in this regard. After him, if someone talked of reform or liberalism, he was dubbed and cleanly disposed of as "revisionist". A biblical maxim says: "All they that take the sword shall perish with the sword." (St. Matt. 26:52). All man-made ideologies imposed and sustained by force, must one day come full circle and then be overtaken by decay. We find that the "iron curtain" was gradually lifted in the Soviet Union, until we come to Mikhail Gorbachev's rise to power under conditions of military stress and strain brought about by his predecessor Brezhnev's doctrine of Soviet hegemony culminating in the wholesale occupation of Afghanistan Man's chains grew only heavier.

CHANGE-OVER: Mikhail Gorbachev propounded his two-fold political philosophy epitomised in *GLASNOST* and *PRESTROIKA*, or openness and restructuring The impact of this policy has been breath-taking indeed so much so that political critics have often run out of words to keep abreast with the swift and far-reaching changes.

We do not propose to give here a detailed chronology of the events for they are too fresh to need a restatement The year 1989 can truly be described as the year of a great revolution in Eastern Europe Freedom, democracy, political restructuring, and economic reforms have been their common catchwords. In the post-War period, it is for the first time that so much has come to pass in such a short span of time, affecting a vast multitude committed willy-nilly to a rigid pattern of governance. Will this development end the east-west rivalries? How will it affect the course of global politics? Will the United States and the Soviet Union finally end the menacing cold war, and the two main super-powers work together to give a purposeful strength to the United Nations to promote world peace and freedom? Above all, how the religion is going to fare in the Communist world after the revolution. These are some of the questions that call for an answer. Let us first have a bird's-eye view of the changing political scenario.

USSR: The Soviet Union has not only withdrawn their troops from Afghanistan but their Congress of the People's Deputies has even condemned the Soviet invasion of Afghanistan in 1979. Besides, the USSR have taken upon themselves sizeable cuts in their defence spendings in order to boost their own country's ailing economy. Stocks of chemical weapons are to be destroyed. Soviet troops from Eastern Europe, Soviet Asia, etc., are to be withdrawn, and their total size also cut down substantially. Nuclear arsenal has to be reduced and further nuclear weapons production discouraged. All this of course needs reciprocity from the United States for which the changes do seem promising for the time being. Besides, the NATO and Warsaw Pact countries have to end their military postures and strategic rivalries.

The Soviet Union does have some thorny problems at home This time, they held their nationwide elections to the Congress of the People's Deputies giving the voters a choice of candidates. The demand however, is to introduce a full-fledged multiple party system which is being opposed by authorities as harmful to the integrity of the country. Then there are the dissenting republics of Georgia and the Baltic Estonia, the Lativia, and Lithunia, and the ethnic states of Kazakstan, Uzbekistan, Azerbaijan, and Armenia, etc. These questions need to be tac-

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البعث الإسلامي
مجلة
دار التصنيف (برائيويت) ليمتيد
المجلد ٣٨ — ٢٥ رجب ، ١٤١٠ هـ الموافق ٢٢ فبراير ، ١٩٩٠ م — العدد ٢٠

مفهوم العبادة في الاسلام :

— العبادة أساسها العقيدة الصحيحة .

— أن العبادة هي غاية الوجود الانساني .

— العبادة في الاسلام ليست هي المظاهر الجوفاء والهيئات المخصوصة .
بل هي الطاعة الكاملة لله ورسوله .

الإسراء والمعراج من معجزات الرسول :

— لقد ارضاه ربه واجتباه وزكاه بالإسراء والمعراج .

بسم الله الرحمن الرحيم

عن ابن عمر رضى الله عنهما عن النبي ﷺ قال المسلم الذى يخالط الناس ويصبر على اذاهم افضل من الذى لا يخالطهم ولا يصبر على اذاهم .

(رواه الترمذى وابن ماجة)

يحث الحديث المسلمين على الاخذ بخلق المواخاة والمصادقة فيما بينهم والعفو عما قد يصيبهم من الأذى والسوء من جانب اخوتهم المسلمين .

التحرير

بسم الله الرحمن الرحيم

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مفهوم العبادة فى الإسلام

محمد علاء الدين الندوى استاذ الجامعة الإسلامية تعليم الدين بدابيل ، عجرات ، الهند

ان الاسلام دين الفطرة وترجمان الطبيعة البشرية السليمة انه دين الهى منزل من السماء ، لا هو اختراع من رجل عبقرى ، ولا هو تفكير فيلسوفى يحتبس فى حجرة ، ولا هو خيال هائم لشاعر ، بل هو قانون ربانى ، هو اسلوب للحياة ، هو منهج تربوى للبشر ، إنه صلة روحية بين الخلق وخالقه ، انه علاقة المودة والمحبة ، والحب والوئام ، والفداء والتضحية ، والايثار والجهاد مع الله ، انه اساس متين ينحصر فيه نجاة الانسان ، انه نور وضياء فى الظلام الحالك المظلم انه هو الطريق الوحيد الى الحق والهدى ، فيه العدالة والمساواة ، فيه الطمانينة والراحة ، فيه الرشد والرشاد ، فيه السعادة ورضوان الله . قال الله تعالى : " اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا " وهذا هو الاسلام الكامل الشامل الذى جاء ليخرج الناس من عبادة العباد والأوثان الى عبادة الله وحده ومن ضيق الدنيا الى سعتها ، ومن جور الاديان الباطلة الى عدل الاسلام الحق .

وعقيدة التوحيد فيه هى الأصل الاصيل الوحيد لجميع الغايات والاهداف ، لجميع الحركات والنشاطات ، وهى الإيمان بوجود الله بكماله وشموله ، هى الإيمان بان الله محيط وسلطانه سائد ، ونظامه محكم ، لو لم تكن هذه العقيدة بهذه الاوصاف لما تبنى عليها الشريعة . والشريعة لا وجود لها الا مع العقيدة الربانية ، وكذلك العبادة اساسها العقيدة الصحيحة ، فهى الأساس والعنوان والباب فى الاسلام ، اما الباقى فكا الفروع والاغصان لهذه الشجرة الطيبة قال الله تعالى " وما خلقت الجن والانس الا ليعبدون ما أريد منهم من رزق وما أريد ان يطعمون " .

(الذاريات : ٥٦)

هذه الآية الكريمة تفتح جوانب متعددة من المعانى والمرامى . ومن هذه الجوانب أن هناك غاية مقصودة لوجود الانس والجن تتمثل فى وظيفتها ، فمن حققها فقد حقق غاية وجوده ، ومن قصر فيها فقد ابطل غاية وجوده ، وأصبح بلا وظيفة وقضى حياته بلا غاية وعاش كالبهائم . ومفهوم العبادة لا ينحصر فقط فى مجرد إقامة بعض الشعائر وبعض الاركان وكيف ؟ وأن العبادة هى غاية الوجود الانسانى ، هى وظيفة الانسان منذ سن رشده الى مماته فالعبادة تتمثل فى امرين :

١ - استقرار معنى العبودية فى النفس بكل الشعور والعواطف بأن هناك رباً واحداً فرداً ، صمداً ، احداً ، له الربوبية والالوهية ، والقوامة والحاكمية ، له السلطان المطلق ، وله الكمال التام ، هو الرحمن الرحيم ، هو الخالق

البارى ، هو عالم الغيب والشهادة ليس كمثله شيئ ، لا يحده حدود ولايقيده قيود ، يحكم ما يشاء ، ويشرع ما يشاء ، ويقضى ما يشاء ، انه القاهر فوق عباده ، فهو على كل شيئ قدير ، وهو القائل : توتى الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير انك على كل شيئ قدير" . ونحن بشر فقراء ، ضعفاء ، محتاجون ما خلقنا الا للعبودية والطاعة والخضوع لله سبحانه تعالى .

٢ ـ التوجه اليه ، وتسليم النفس اليه بكل الحركات والجوارح ، وبكل الشعور والعواطف خالصة مجردة من شعور أخرى . وهذا معنى الاسلام ، يسلم العبد نفسه الى الله ، يضع وجوده تحت تصرف ورعاية الله ، لا يحب شيئا ، ولا يبغض شيئا ، ولا يعطى شيئا ، ولا يمنع شيئا الا لله كما قال رسول الله ﷺ " من احب لله وابغض لله ، واعطى لله ، ومنع لله فقد استكمل الايمان .

وقال النبى ﷺ : ليس الايمان بالتمنى ولكن ما وقر فى القلوب وصدقته الاعمال فالاعمال الظاهرة والشعائر التعبدية والحركات والنشاطات والخلجات البشرية كلها إن انبثقت من هذا الايمان العميق الراسخ فى سويداء قلب المسلم طاعة الله فهى العبادة وهى المقصود من خلق الانس والجن .

فالعبادة فى الاسلام ليست هى المظاهر الجوفاء والهيئات المخصوصة ، بل هى الطاعة الكاملة لله ولرسوله فى كل ما يحب الله ورسوله وكل ما ينهى عنه الله ورسوله هى العبادة وقد بين رسول ﷺ تصور العبادة الشامل الكامل فى حديثه المروى عن نعمان بن بشير حيث قال : "سمعت رسول الله ﷺ يقول " " ان الحلال بين وان الحرام بين وبينهما أمور مشتبهات لايعلمهن كثير من الناس فمن اتقى الشبهات فقد استبرأ لدينه وعرضه ، ومن وقع فى الشبهات وقع فى الحرام كالراعى يرعى حول الحمى يوشك أن يرتع فيه الا وان لكل ملك حمى الا وان حمى الله محارمه الا ان فى الجسد مضغة اذا صلحت صلح الجسد كله ، واذا فسدت فسد الجسد كله ، الا وهى القلب " .

هذا الحديث احد الاحاديث الاربعة التى يدور عليها وحولها الاسلام وفيه فوائد جمة :

منها أن الاشياء ثلاثة :

١ ـ مما نص الله على تحليله فهو الحلال كقوله تعالى " اليوم أحل لكم الطيبات وطعام الذين أوتوا الكتاب حل لكم " . (المائده : ٥)

٢ ـ ومما نص على تحريمه فهو الحرام البين كقوله تعالى " حرمت عليكم أمهاتكم وبناتكم . . . " .

٣ ـ اما المشتبهات فأحسن ان نتوقف عنها لانها من باب الورع والتقوى ، وقد قال سيدنا محمد ﷺ دع ما يريبك الى ما لا يريبك ، ولان المشتبهات دائما مفضية الى المحرمات والمعاصى كما قيل : الصغيرة ، والكبيرة تجر الكفر ، والكفر ، هو زمام النار ، وقيل المعاصى بريد الكفر .

وكان عليه الصلاة والسلام شديد الاحساس بمعنى العبودية لا يغيب عن باله أبدا بأنه عبد الله ، وكان يرى هذا التصور العبودى شرفا لنفسه ، ويرى الانحراف عن هذا التصور العبودى ـــ ولو بمثقال ذرة ـــ هلاكا لنفسه ـــ فيبكى قائلا : بعثنى على مثل حد السيف ان زغت عنه هلكت ، ويدعو ، اللهم لا تكلنى الى نفسى طرفة عين ولا ما هو اقصر من ذلك . وقد روى ابو سعيد الخدرى عن النبى ﷺ قال : اعطوا اعينكم حظها من العبادة

فقالوا يا رسول الله وما حظها من العبادة قال النظر فى المصحف ، والتفكر فيه ، والاعتبار عن عجائبه . ويقول ان القلوب تصداء كما يصداء الحديد ، قيل وما جلاؤها ، قال : تلاوة القرآن وذكر الموت .

ونختم المقال بذكرحديث مروى عن ابى ذر الغفارى، وهذا الحديث يوحى بان سائر الأعمال والأذكار والأوامر، والحركات والنشاطات حتى الخلجات البشرية تكون عبادة ان كان المقصود منها طاعة الله ورسوله . فان المباحات تصير طاعات بالنيات الصادقات المخلصات لله ، قال :

ان اناسا من اصحاب رسول الله ﷺ قالوا للنبى ﷺ: يا رسول الله ، ذهب أهل الدثور بالاجور ، يصلون كما نصلى ، ويصومون كما نصوم ، ويتصدقون بفضول أموالهم قال : أوليس قد جعل الله لكم ما تصدقون ان لكم بكل تسبيحة صدقة ، وكل تكبيرة صدقة ، وكل تحميدة صدقة ، وكل تحليلة صدقة ، والامر بالمعروف صدقة ، والنهى عن المنكر صدقة ، وفى بضع احدكم صدقة ، قالوا : يا رسول الله : أيأتى أحدنا شهوته ويكون له فيها أجر ، قال : أرأيتم لو وضعها فى حرام أكان عليه وزر ؟ فكذلك اذا وضعها فى الحلال كان له اجر .

هذه هى نقطة الانتهاء ونهاية المطاف فى تصور الاسلام للعبادة ، وهذه هى مميزات الاسلام التى جعل الاعمال الدنيوية كلها لحياة المسلم عبادة ، وهذا هو المفهوم الذى لن تجدوه فى أى مذهب اوديانة أخرى فى العالم .

ولكننا نحن المسلمين مع جميع هذه المميزات البارزة لا نحتاج الى المقارنة والبحث والتدقيق بمثل ما نحتاج الى تطبيق وتنفيذ فى حياتنا الواقعية ، لا نحتاج الى تصريحات واعلانات ، ومؤتمرات واجتماعات ، ودراسات ومناقشات اكثر مما نحتاج الى اخلاص فى القول والجدية فى العمل ، والايمان العمق بالمبداء ، والاقتناع الوا فى بسمو الهدف ، نحتاج قبل كل شيئ الى الشباب العمليين المثاليين ، نحتاج الى العمل والحركة دون القول والادعاء ، نحتاج الى القدوة والاسلام العملى الحركى فقط .

علماء بالمرصاد...

... ولما لم يمكن لأحد أن يدخل فى القرآن شيئاً ليس منه ، أخذ أقوام يزيدون فى حديث رسول الله ﷺ وينقصون ، ويبدلون ، ويضعون عليه ما لم يقل ، فأنشأ الله عزوجل علماء يذبون عن النقل ، ويوضحون الصحيح ، ويفضحون القبيح ، وما يخلى الله عز وجل منهم عصراً من العصور ...

(ابن الجوزى ـ الموضوعات)

الإسراء والمعراج من معجزات الرسول

كانت الرحلة الى القدس تقريبا وتكريما له : (سبحان الذى أسرى بعبده ليلا من المسجد الحرام الى المسجد الأقصى الذى باركنا حوله لنريه من آياتنا انه هو السميع البصير) . .

هذا الاسراء ، ثم المعراج ــ لا نعلم أن أحدا قد أعطيه من الأنبياء عليه وعليهم الصلاة والسلام ـ وما اكرمه الله فيها من امامته الأنبياء فى بيت المقدس ، وما أراه من آيات كبرى فى المعراج وتكليمه ربه سبحانه ورؤيته اياه . وتجاوزه السماوات السبع حتى سدرة المنتهى ، وسماعه صريف الأقلام ، ولقائه بالأنبياء ، وما أعطيه من الصلاة وخواتيم سورة البقرة ومضاعفة الحسنات ، واعتراف الأنبياء بنبوته ورسالته وامامته : (وما ينطق عن الهوى . ان هو الا وحى يوحى . علمه شديد القوى . ذو مرة فاستوى. وهو بالأفق الأعلى ، ثم دنا فتدلى ، فكان قاب قوسين أو أدنى ، فأوحى الى عبده ما أوحى . ما كذب الفؤاد ما رأى ، أفتمارونه على ما يرى ، ولقد رآه نزلة أخرى . عند سدرة المنتهى . عندها جنة المأوى . اذ يغشى ، السدرة ما يغشى ، ما زاغ البصر وما طغى . لقد رأى من آيات ربه الكبرى) . (النجم : ٣ ـ ١٨)

نعم : كانت رحلة الاسراء والمعراج منهجا للحياة ، ووسيلة لتخطى العقبات ، واعانة على الجهاد فى ابلاغ الرسالة ، وجهادا للنفس حتى تستقيم ، وتقيم الفرائض ، وتلتزم بالفضائل ، وتتزكى من أوضار الحياة ، وقد افلح من زكاها ،

لقد أرضاه ربه واجتباه وزكاه بالاسراء والمعراج ، فاذا دارت الأيام ومرت بالمسلمين هذه الذكرى ، كان لزاما عليهم أن يتدارسوا أثرها فى اتساع الدعوة ، وامتدادها ، وتثبيت المؤمنين حتى ازدادوا ايمانا ، فما وهنوا ــ بعد ــ لما أصابهم من أذى وضر ، وما استكانوا لما وقع عليهم من غبن وحيف . واذا كانت الصلاة قد فرضت فى هذه الرحلة فلأنها بحق عماد الدين ، كيف لا ؟ وهى آية ظاهرة على وحدة المسلمين اذ يتجهون فيها الى قبلة واحدة ، فى عبادة موحدة فى اوقات محددة .

واذ تمر هذه الذكرى بالمسلمين اليوم وهم فى فرقة وتنافر وخصام وتقاتل ، عليهم أن يذكروا المسجد الأقصى ، الأسير الذى كان أول قبلة للمسلمين ، الذى أسرى برسول الله ﷺ اليه، وصلى فيه اماما بالانبياء والمرسلين ، الذى تسلمه عمر بن الخطاب ، وظل المسلمون فى رحابه حراسا له وسدنة لأعتابه ، يعمرونه بالصلاة ، وترتفع فيه نداءات المؤذن فى وقت كل صلاة ، وكم من حلقات للعلم قد انعقدت فى جنباته ، كم من الفقهاء والعلماء والأدباء قد أفاض الله عليهم فيه علوما نافعة فى الدين والدنيا .

(بشكر مجلة منبر الاسلام)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

32	*Us-luk ya-da-ka fee jai-bi-ka takh-ruj bai-ḍāā-a min ghai-ri sōō-inw-*	32 And put your hand into your bosom, it will come out white whithout any evil (disease),	اُسْلُكْ يَدَكَ فِىْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ
	waḍ-mum i-lai-ka ja-naa-ḥa-ka mi-nar-rah-bi	draw back your arm towards yourself (to be free) from fear .	وَّاضْمُمْ اِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ
	fa-zaa-ni-ka bur-haa-naa-ni mir-rab-bi-ka i-laa fir-'au-na wa ma-la-ih In-na-hum kaa-noo qau-man faa-si-qeen	So these are two proofs from your Lord to Pharaoh and his chiefs Surely, they are a disobedient people	فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝
33	*Qaa-la rab-bi in-nee qa-tal-tu min-hum naf-san fa-a-khaa-fu ainy-yaq-tu-loon*	33 He (Moses) said O my Lord, I have killed one of their men, so I fear that they will kill me	قَالَ رَبِّ اِنِّىْ قَتَلْتُ مِنْهُمْ نَفْسًا فَاَخَافُ اَنْ يَّقْتُلُوْنِ ۝
34	*Wa a-khee haa-roo-nu hu-wa af-sa-ḥu min-nee li-saa-nan fa-ar-sil-hu ma-'i-ya*	34 And my brother Aaroon—he is more eloquent in speech than I, so send him with me	وَاَخِىْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّىْ لِسَانًا فَاَرْسِلْهُ مَعِىَ
	rid-ainy-yu-sad-di-qu-nee in-nee a-khaa-fu ainy-yu-kaz-zi-boon	as a helper to confirm my words I certainly fear that they will deny me	رِدْاً يُّصَدِّقُنِىْٓ اِنِّىْٓ اَخَافُ اَنْ يُّكَذِّبُوْنِ ۝
35	*Qaa-la sa-na-shud-du 'a-ḍu-da-ka bi-a-khee-ka wa naj-'a-lu la-ku-maa sul-ṭaa-nan*	35 Allah said We shall strengthen your arm with your brother and We will give you both power	قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِيْكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا
	fa-laa ya-ṣi-loo-na i-lai-ku-maa bi-aa-yaa-ti-naa an-tu-maa wa ma-nit-ta-ba-a-ku-mal-ghaa-li-boon	that they shall not reach you By our signs shall you (two) and those who follow you triumph	فَلَا يَصِلُوْنَ اِلَيْكُمَا ۚ بِاٰيٰتِنَآ ۚ اَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
	Wa māa u-ree-du an a shuq-qa 'a-laik Sa-ta-ji-du-nee in shāa-al-laa-hu mi-nas-saa-li-heen		And I do not want to be hard on you You will find me, God willing, one of the virtuous	وَمَآ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِيْنَ
28	*Qaa-la zaa-li-ka bai-nee wa bai-nak Ai-ya-mal-a-ja-lai-ni qa-ḍai-tu*	28	He (Moses) said This is (settled) between me and you Whichever of the two terms (of service) I complete,	قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ
	fa-laa 'ud-waa-na 'a-laiyy Wal-laa-hu 'a-laa maa na-qoo-lu wa-keel		there shall be no injustice to me, and Allah is a witness to what we say	فَلَا عُدْوَانَ عَلَيَّ وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ
	RU-KOO' 4		SECTION 4	رکوع ٤
29	*Fa-lam-maa qa-ḍaa moo-sal-a-ja-la wa saa-ra bi-ah-li-hee aa-na-sa min jaa-ni-bit-ṭoo-ri naa-raa*	29	When Moses completed the term and departed with his family, he observed a fire on the side of the (Mount) Toor	فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ بِاَهْلِهٖٓ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا
	Qaa-la li-ah-li-him-ku-ṡoo in-nee aa-nas-tu naa-ral-		He said to his family Wait, I have indeed observed a fire	قَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّيْٓ اٰنَسْتُ نَارًا
	la-'al-lee aa-tee-kum-min-haa bi-kha-ba-rin au jaz-wa-tim-mi-nan-naa-ri la-'al-la-kum taṣ-ṭa-loon		I will perhaps bring you some news of it, or a brand of fire, so that you may perhaps warm yourselves	لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ
30	*Fa-lam-māa a-taa-haa noo-di-ya min shaa-ti-il-waa-dil-ai-ma-ni fil-buq-'a-til-mu-baa-ra-ka-ti mi-nash-sha-ja-ra-ti*	30	When he came to it a voice was heard from the tree in the blessed spot on the right side of the valley (saying)	فَلَمَّآ اَتٰىهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ الْاَيْمَنِ فِي الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ
	ainy-yaa-moo-sāa in-nee a-nal-laa-hu rab-bul-'aa-la-meen		O Moses, inded I am Allah, the Lord of the worlds	اَنْ يّٰمُوْسٰٓى اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ
31	*Wa an al-qi 'a-ṣaak Fa-lam-maa ra-aa-haa tah-taz-zu ka-an-na-haa jāān-nunw-*	31	And throw down your staff So when he saw it writhing, as if it were a serpent,	وَاَنْ اَلْقِ عَصَاكَ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ
	wal-laa mud-bi-ranw-wa lam yu-'aq-qib Yaa-moo-sāa aq-bil wa laa ta-khaf In-na-ka mi-nal-aa-mi-neen		he turned back in retreat and did not look back (Then Allah said) O Moses, come forward and do not fear You are certainly safe (from danger)	وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ يٰمُوْسٰٓى اَقْبِلْ وَلَا تَخَفْ اِنَّكَ مِنَ الْاٰمِنِيْنَ

Qaa-la maa khat-bu-ku-maa Qaa-la-taa
He said· What is the matter with you? They said·
قَالَ مَا خَطْبُكُمَا قَالَتَا

laa nas-qee hat-taa yus-di-rar-ri-'ãã' Wa a-boo-naa shai-khun ka-beer
We do not water (our flock), until the herdsmen withdraw· and our father is a very old man .
لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

24 *Fa-sa-qaa la-hu-maa sum-ma ta-wal-lãã i-laz-zil-li fa-qaa-la*
24 He watered (their flock) for them, then retired to the shade and said
فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ

rab-bi in-nee li-mãa an-zal-ta i-laiy-ya min khair-in fa-qeer
O my Lord, surely I stand in need of whatever good you send down to me
رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

25 *Fa-jãã-at-hu ih-dau-hu-maa tam-shee a-las-tih-yãa-in qaa-lat*
25 Then one of them came to him, walking shyly, she said
فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ

in-na a-bee yad-'oo-ka li-yaj-zi-ya-ka aj-ra maa sa-qai-ta la-naa
My father calls you that he may pay you the wages for watering (our flock) for us
إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

Fa-lam-maa jãã-a-hoo wa qas-sa 'a-lai-hil-qa-sa-sa qaa-la
So when he came to him and related to him the story he (the father) said;
فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ

laa ta-khaf. Na-jau-ta mi-nal-qau-miz-zaa-li-meen
Do not fear, you have escaped from the wrongdoing people.
لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

26 *Qaa-lat ih-daa-hu-maa yãa-a-ba-tis-ta'-jir-hu in-na khai-ra ma-nis-ta'-jar-tal-qa-weey-yul-a-meen*
26 One of the two women said· O my father, hire him, surely the best man you can hire is the strong, the trustworthy one
قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

27 *Qaa-la in-nee u-ree-du an un-ki-ha-ka ih-dab-na-taiy-ya haa-tai-ni*
27 He said (to Moses) I wish to marry to you one of these two daughters of mine,
قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ

'a-lãa an ta'-ju-ra-nee sa-maa-ni-ya hi-jaj. Fa-in at-mam-ta 'ash-ran fa-min 'in-dik
on the condition that you serve me for eight years, and if you complete ten then it will be of your own accord.
عَلَىٰ أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḏ	ط=t	ظ=ẕ	ع=ʻ	ء=ʼ (Jerk)
Bold	Madd آ=āā		اُو=ōō	اِی=ēē	Fine	Madd	ا=aa	اُو=oo ی=ee

Transliteration	Translation	Arabic
RU-KOO 2 (Contd)	SECTION 2 (Contd)	رکوع ٢ (متبع)
20 Wa jāā-a ra-ju-lum-min aq-ṣal-ma-dee-na-ti yas-ʻaa	20 And a man came running from the farthest part of the City	وَجَاۤءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِيْنَةِ يَسْعٰى
qaa-la yaa moo-sāa in-nal-ma-la-a ya'-ta-mi-roo-na bi-ka li-yaq-tu-loo-ka	(and) Said O Moses, the nobles (of the Court) are conspiring against you to kill you,	قَالَ يٰمُوْسٰٓى اِنَّ الْمَلَاَ يَاْتَمِرُوْنَ بِكَ لِيَقْتُلُوْكَ
fakh-ruj in-nee la-ka mi-nan-naa-ṣi-heen	so, go away (from the town) Surely I am one of your well-wishers	فَاخْرُجْ اِنِّيْ لَكَ مِنَ النّٰصِحِيْنَ ۝
21 Fa-kha-ra-ja min-haa khāā-i-fany-ya-ta-raq-qab	21 So he went away from there, fearing, vigilant	فَخَرَجَ مِنْهَا خَاۤئِفًا يَّتَرَقَّبُ
Qaa-la rab-bi naj-ji-nee mi-nal-qau-miẕ-ẕaa-li-meen	He said O My Lord, save me from the wrongdoing people	قَالَ رَبِّ نَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۝
RU-KOO' 3	SECTION 3	رکوع ٣
22 Wa lam-maa ta-waj-ja-ha til-qāā-a mad-ya-na qaa-la a-saa rab-bēē ainy-yah-di-ya-nee sa-wāā-as-sa-beel	22 And when he turned his face (to go) towards Madian he said Maybe, my Lord will guide me to the right path	وَلَمَّا تَوَجَّهَ تِلْقَاۤءَ مَدْيَنَ قَالَ عَسٰى رَبِّيْٓ اَنْ يَّهْدِيَنِيْ سَوَاۤءَ السَّبِيْلِ ۝
23 Wa lam-maa wa-ra-da māā-a mad-ya-na wa-ja-da ʻa-lai-hi um-ma-tam-mi-nan-naa-si yas-qoon	23 And when he arrived at the watering place of Madian he found at it a group of people watering (their flock)	وَلَمَّا وَرَدَ مَاۤءَ مَدْيَنَ وَجَدَ عَلَيْهِ اُمَّةً مِّنَ النَّاسِ يَسْقُوْنَ
Wa wa-ja-da min doo-ni-hi-mum-ra-a-tai-ni ta-ẕoo-daan	and he found beside them two women keeping back (their flock).	وَوَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِ

In case of an issue which was very similar to one which had already been decided and also had similar reasons but lacked a clear verdict, the decision was given similar to that of the previous case. This is called *"Qiyas"*. If an issue was decided by reasons it is known as *"Rai"*. Sometimes *"Qiyas"* is applied on the analysis of reasoning. Here *"Qiyas"* and *"Rai"* coincide.

There are three kinds of "Rai"- *"Saheh"*, *"Batil"* and *"Mushtabah"*. The older scholars based their rulings on *"Rai Saheh"*. They never formed "Rai Batil" as the basis of their decisions. As far as *"Mushtabeh"* is concerned, one is allowed to act according to it only in case of emergency. But still he is free to follow it or not.

Hazrat Imam Shafai' *(rah-matullah 'alaih)* was of the view that only in case of need one should look to *"Rai"* and *"Qiyas"* for guidance. This had been the attitude of the old, but scholars of later generations widened the scope too much. *"Rai Saheh"* however is always welcome, especially that of the Companions who knew the spirit of the religion and were known for their piety. It is but obvious that the views of the Companions were much more authentic than those who came afterwards. The Companions, and those who came in the next generation, and still in the next generation, employed *"Qiyas"* and *"Rai"*. Besides the Holy Qur'an and Ahadith, scholars of Fiqh used *"Qiyas"* and *"Rai"* as sources of Shari'at. Some of them gave importance to Ahadith while others thought *"Rai"* as important.

It happened sometime that a Companion gave his opinion on a certain issue when he was not aware of any Hadith about it. But as soon as he came to know about it, he welcomed the Hadith.

VIRTUOUS WOMEN

(EXTRACTS)

Like the male companions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* his female companions too did not care for the hardships caused by the enemies of Islam.

(1) When Hazrat Samia *(Razi Allahu 'anha)* embraced Islam, the infidels inflicted all sorts of torture and injury on her. She was made to wear iron armour and stand out on the burning sand but she did not budge from her stand and remained firm and resolute in her faith

(2) Hazrat Ayesha *(Razi Allahu 'anha)* was so strictly against music that she would not even stand the tinkling made by bells around the necks of camels. If any notes would reach her ears, she would ask the camel driver to stop so that the tinkling of the bells should also cease; or she would ask him to go fast in order to avoid the sound.

On one side is this example of Hazrat Ayesha's hatred even to musical sound and on the other we find the great liking for music in this age.

(3) Hazrat Hamna bint Hajash *(Razi Allahu 'anha)* was very fond of saying prayers *(salaat)* and was always busy with it When she got tired, she would tie herself with a rope to the pillar of the mosque so as to avoid tardiness. When Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* saw her, he remarked that one should offer prayers only to the extent his strength permitted and ordered that the rope be removed

(4) The teachings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had made the lady companions of the Prophet an image of self-respect and dignity. Hazrat Fatema *(Razi Allahu 'anha)*, once tired of her household work went to her father to ask for a slave girl who were being distributed by the Holy Prophet as a war booty. But when she found him busy talking to certain people she felt shy in making the request and came back.

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an apostate.

Fasting the Islamic Holy month of Ramadan is encouraged by the church as a demonstration of Christian strength and solidarity.

The two Islamic 'Eid days are celebrated and acknowledged by Christians as special Christian holidays.

What Christian missionaries are actually doing is simplifying the process of conversion to such an extent that the masses of uneducated Muslims that form the bulk of our Islamic Umma might conceivably find this completely misleading and distorted form of Christianity acceptable.

Misuse of the Glorious Qur'an:

Not only do missionary organizations attempt to pervert the Pillars of Islam such as *Salaat* and *Siyam* for their own insidious purposes, but they also purposefully misinterpret the Qur'an Realizing the intense love that all Muslims — whether literate or not — have for the Qur'an, missionaries endeavour to persuade Muslims that the Qur'an itself states that Jesus (pbuh) is the son of God. This is done through a process of selectively quoting phrases from the Qur'an campletely out of their respective contexts, and then applying Christian interpretations to them.

By employing such completely radical and absurd explanations to Qur'anic verses that mention Jesus (pbuh), the Christian missionary movement hopes to gain converts to Christianity by simply presenting to Muslims their interpretation of the Qur'an as proof that Jesus (pbuh) is God.

An Islamic Response:

It is not our purpose to exaggerate the strength of Christain missions in Islamic countries and/or environments. Indeed, if not for the exceedingly dismal and negative response of people and more specifically Muslims — to past Christian missionary calls, "innovations" such as contextualization would not be necessary Nevertheless, Contextualization is a new weapon in the burgeoning arsenal of the Christian missionary movement, and one that we can only ignore at our own collective risk.

As a community of believers who place our faith on the fundamental words of the Qur'an *'Iqraa* — Read in the name of your Lord", we can no longer afford to tolerate illiteracy and lack of proper Islamic knowledge. Without the basic ability to read, many of our Muslim brothers and sisters may fall sway to the illusionary appeal of the Christian missions.

For Muslims to successfully confront the Evangelical Christian commitment to evangelize the world, the Muslim Umma must be continually strengthened and educated in both the eternal Truth of Islam and utter falsehood of Christianity. Educating Muslims of Christianity will not only allow us to defend Islam from malicious distortions and deceptions, but will also enable Muslims to act in a positive manner that will enable us to spread the message of Islam among the Christians themselves.

(Courtesy: The Orange Crescent)

THE MEANING OF FIQH

The literal meaning of the word fiqh is to know or to understand, but in the Islamic terminology it means knowledge of Shari'at.

The Holy Qur'an and Ahadith are the two sources of Islamic Shari'at. Almost all laws regulating human conduct are available in the Holy Qur'an. It speaks of the obligatory nature of Islam, belief, prayers, fasting, Hajj and Zakaat. But Ahadith provide details about the method of prayer, fasting, the scale of levying Zakaat and the articles to be taxed. During his life the Merciful Prophet gave decisions on new issues on which the Qur'an was silent. Besides, his conduct served as a guide. This was Islamic Shari'at, whether the rulings were based on revelation or on the judgement of the Holy Prophet. None had the authority to deviate from them.

After the Holy Prophet, scholars and leaders of Islam administered Shari'at in the light of the Holy Qur'an and Ahadith. They decided new issues on the basis of laws deducted from the Holy Qur'an and Ahadith wherever they could not get direct guidance from these sources.

Life in Madinah was simple, The economy was not complicated. There was no wealth. Whenever new problems arose there the Companions of the Holy Prophet who could settle them, being conversant with the rules and spirit of Islam. After the Holy Prophet, the Islamic dominions extended to Persia, Syria and Asia Minor Consequently, there came a change in the internal and external relations. Wealth increased and problems of commerce, *"Khiraj"* and *"Jiziya"* arose. New issues in the social, economic and political fields came to the forefront demanding solution.

A few scholars offered their opinion with honesty in the light of the Holy Qur'an and Ahadith on new issues. Sometimes opinions differed but in such cases attempts were made to settle them individually or collectively. This is known as *Fiqh*. Value was attached to the opinions of the Companions because they had the privilege of the Holy Prophet's company, had the love of Islam and knew well the spirit of the religion.

him as head of the new state were inferior to those of other common citizens there.

The most important thing the Holy Prophet *(Sallallahu 'alaihi wa sallam)* did on his arrival at Madinah was his arrangement about the defence and protection of the city. He knew that failure in restoring peace, would soon loose his popularity. He also knew that his enemies at Makkah would not let him in peace at Madinah. For the protection of the city. he arranged troops to guard the city at night and himself was seen at night patrolling the streets of Madinah. To defend the city from any outside attack, he tried to gain the sympathies of the surrounding tribes by extending a hand of mutual friendship to them through signing treaties These arrangements brought peace in the city and the inhabitants of Madinah found Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as a blessing for them. The covenant of Madinah, the treaty arrangement with the local Jews for common defence, is a piece. of rare statecraft and prudent diplomacy.

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Christian Missionary Methods : Contextualization

By Khalid I. Rafih Calgary, Canada

Introduction:

Numerous Christian missionary organizations such as The Samuel Zwemer Institute, Frontiers International, The Arab World Team, and Operation Mobilization spend millions of dollars each year in attempting to convert Muslims throughout the world to Christianity.

Despite all their concentrated efforts, Christian missionary organizations have never experienced any significant success in converting Muslims. The almost complete failure to attract Muslims is partly a result of previous requirements that converts conform to a western-imbued concept of Christianity that was entirely alien to any potential converts from Islam

Partially as a response to their inability to penetrate the "walls of Islam", missionary groups in the early 1970's began to develop a desperate strategy for countering the rapid spread of Islam throughout the entire world that even extended to Christian strongholds. This strategy is based on the concept of contextualization.

Contextualization:

Although there is no one unanimously accepted definition of contextualization, it is primarily an attempt to gradually indoctrinate non-Christians into Christianity while allowing converts to keep those aspects of their culture and religion that do not clearly contradict Christian teachings. As its essence, it is the preaching of the Christianity within the context of prevalent cultural and environmental factors.

Christian missionary organizations have fervently embraced the tools of contextualization in their ongoing battle to gain a significant foothold within the heartland of Islam. Evangelical conversion literature provide concrete guidelines for gaining Muslim converts to Christianity without necessarily ostracizing the convert from the greater Muslim Umma. To make the transition from Islam to Christianity as simple and painless as possible, Christian missionaries have begun to implement some of the following strategies:

Christian missionaries are encouraged to conform to Islamic dress norms. By blending into the Muslim Umma, it becomes easier for missionaries to preach their anti-Islamic message.

The abandonment of building western-style ornate churches that make Muslims extremely uncomfortable. Instead, Christian places of worship in Muslim countries are being patterned after Masajid, and are called Masajid 'Issa (Jesus Mosques). Furthermore, Muslim converts are being isolated in "churches" that are exclusively composed of former Muslims. This provides a certain degree of cultural continuity for the converts.

The Islamic form of prayers involving physical prostrations are allowed to continue. Biblical verses in the indigenous language are said in place of the Qur'anic verses that are normally recited during *salaat*.

The moving of the weekly congregational prayers from Sunday to Friday afternoons. This also serves to lessen the "culture-shock" that occurs when a Muslim become

tariat of the newly established Islamic state. The Holy Prophet's *(Sallallahu 'alaihi wa sallam)* residence was built adjacent to the mosque so that he could be available round the clock. A special place in the masjid called *al-Suffa* was reserved where a group of people known as *ashab al-Suffa* were present all the day and night engaged in learning Islam and in meeting any possible danger to the city or the Holy Prophet *(Sallallahu 'alaihi wa sallam)* himself

In building the mosque, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* himself worked as an ordinary labourer demonstrating the equality of status and that the head of the state is no better than an ordinary member of his community This was an innovatory step in the Arabian society where the chieftains used to enjoy high status and were served by others. The Holy Prophet's *(Sallallahu 'alaihi wa sallam)* example was an encouragement and inspiration for all Muslims in all walks of life to work side by side with love and mutual respect for one another

The next disturbing problem was the settlement of *Muhajirun*, most of whom were without bread and shelter. This great problem was solved with wisdom, insight and statesmanship. Instead of calling for donations, or building new residential quarters in a separate locality, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* decided for *Ukkhuwwat* (the Brotherhood) by distributing Muhajirs among the Ansar. He explained this brotherhood to the parties and how this could be created By making each Muhajir a brother of an Ansar, he avoided Muhajirs to become a burden on only some of the Ansar. A stable community was to emerge and for that any sense of being foreign and local was removed. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* made himself the brother of 'Ali avoiding the problem of offending either Aws or Khazraj.

The *Munafiqun* (the hypocrites) were a severe problem. 'Abdullah ibn Ubai spared no moment in his enmity against the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and the Muslims, and in damaging the cause of Islam. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* treated him patiently, taking no revenge from him. In the battle of Uhud 'Abdullah betraved Muslims openly, committing thereby a state offence, a capital crime. He was in the forefront of labelling accusations against Hazrat 'Aisha *(Razi Allahu 'anha)*, the wife of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* Viewing his attitude, many of the *Sahabah* were of the opinion to eleminate him Even his own son, requested the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to be allowed to kill his father But the Prophet of Mercy *(Sallallahu 'alaihi wa sallam)* tolerated him with respect He forgave his shortcomings and honoured him in meetings. When he died. the Holy Prophet *(Sallallahu 'alaihi wa sallam)* gave his sheet to be used as shroud *(kafan)* for covering his body and himself led his funeral prayer. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* could have adopted the policy of eliminating such people, but he avoided this for good reasons. Killing 'Abdullah ibn Ubai and others like him might have created harassment among Muslims and resulted in alienation of others.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* always kept himself well informed and vigilant. For example, once the people of Aws and Khazraj were together chatting that they began to revive the memories of paganism and brave fights with one another. This aroused their passions high. Hot words were exchanged and were near to fight. Someone informed the Holy Prophet *(Sallallahu 'alaihi wa sallam)* of the situation. He rushed to the scene and admonished them, saying:

> "O community of Muslims! Has the arrogance of barbarism returned while I am amongst you, after Allah led you to Islam, through which He has enabled you and cut you loose from paganism, He has saved you from disbelief, and He has united you with each other?"

If the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had not intervened in time, the Muslim unity, stability and the organization of the new Islamic State would have been in imminent danger.

The important thing which kept the warring tribes, people proud of their genealogies, woven in the common bond of brotherhood, was the character of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself. He treated his companions in such a way that everyone of them felt that he was loved and respected the most by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. He was sympathetic to the extent that the Holy Qur'an witnessed:

> "It is a part of the Mercy of God that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment)... " (6)

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* treated both, those in his favour and against, equally with no distinction. He also claimed no superiority for himself. In fact, the facilities provided to

Soon after Holy Prophet Muhammad's *(Sallallahu 'alaihi wa sallam)* arrival at Madinah, the Makkans assembled in their *Dar al Nadwah* (a place where they used to sit together for mutual consultation) and wrote a letter to the *Munafiqun* and the Jews of Madinah threatening them to kill the Muslims, or to kick them out of their city, or if not should themselves prepare for grievous penalities. The letter said:

> "You have given protection to our people Now it is incumbent upon you to fight against them and kick them out of your city. Otherwise we have sworn to attack you, kill your young ones, and capture your women." (2)

After receiving this letter, it is said that 'Abdullah ibn Ubai collected his people and convinced them of the gravity of the situation They were to reach an agreement against Muhammad and his followers As soon as the news reached the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, he rushed to the scene and addressed them, saying:

> "Look! The people of Quraish are playing a game with you. You will be in a great loss if you became prey to their false challenges. In this way, you will be fighting against Muslims who are your own brothers, children and tribesmen. In case, if you are fighting against the people of Quraish, you will be fighting against others which will be appreciated." (3)

Another problem, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* faced upon his arrival at Madinah, was the claim of prophethood by a Christian Rahib, Abu 'Amer from the Aws tribe. From his study of the Bible, he came to know about the appearance of a future prophet in the area. He found this a golden opportunity to declare himself as that prophet. When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came to Madinah, Abu 'Amer called him as a false prophet and himself the true one.

The most threatening problem before Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was the settlement of *Muhajirun* (the emigrants) at Madinah among the friendly but nevertheless alien people. The *Muhajirun* claimed precedence by reason of having been first in Islam and to have sacrificed wealth, family and ties for the sake of Islam. The *Ansar* (the Helpers) maintained that precedence is due to them as without their aid. the Holy Prophet *(Sallallahu 'alaihi wa sallam)* could not have authority and dominion. There were already some hot exchanges of words on these emotional issues. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* was indeed in difficulty, but he was able to tackle these issues wisely. The way he used his wisdom to solve these and many other problems and initiated reforms in the first few months after his arrival in Madinah deserve special attention. These are important to know and can be applied to our modern age to solve many of our such problems.

It was in summer, and the days at Hijaz (an area where Makkah and Madinah are located) were hot, that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* reached Quba, a short distance from Madinah. He stayed there for four days. Hazrat Abu Bakr *(Razi Allahu 'anhu)* was with him, and Hazrat 'Ali *(Razi Allahu 'anhu)* joined him there who was left in Makkah to return the trusts to their owners. On his arrival at Quba and before his departure for Madinah a number of notables invited the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to stay in their houses and to enjoy the comforts, security and protection of their tribesmen. If the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had accepted the invitation of any one of them, he would have offended the others, or if he would have preferred to stay either with Aws or Khazraj, he would have alienated the opposite tribe. Using his wisdom he said very politely to the people of Madinah that his camel was inspired and let it move freely. It will stop wherever it would like. The camel moved freely and stopped at a yard belonging to two orphans of the Najjar tribe. It was in the place that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had to stay. However, temporarily he took shelter in a nearby house of Hazrat Abu Ayyub al-Ansari *(Razi Allahu 'anhu)* who was his relative too In this way he solved the problem of his hospitality and convinced the people that he belonged to none but at the same time to all. (4)

After reaching Madinah he first built the mosque, known today as *al-Masjid al-Nabawiyyah*. For a society to grow, for a community to be built up, and a state to be founded, there is always need for a centre, a common place to meet. Nothing was more essential for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* than building a mosque which could serve not only as a central place for the purpose of worship uniting the Muslims spiritually by bringing their hearts closer to one another through meeting at least five times a day, but also to serve as *Dar al-Shura* (a central place for making consultation) in all affairs. It was in this place that treaties were signed, and foreign delegates were welcomed. It was here that matters pertaining to the Muslim community and the state were collectively decided. It served as a Masjid as well as an Islamic secre-

AL-SUNNAH

FOUNDING OF ISLAMIC STATE OF MADINAH

By Dr. Muhammad Shafiq, M.A., Ph D. (USA)

Many people think that Holy Prophet Muhammad's *(Sallallahu 'alaihi wa sallam)* migration (Hijrat) from Makkah to Madinah was like an excursion of joy. While at Makkah, he and his followers were persecuted and tortured, at Madinah people were waiting anxiously to receive him. True, the Muslims at Madinah pledged their support for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in two separate covenants at 'Aqaba, a place near Makkah, and they received him with great enthusiasm on his arrival at Madinah. Hundreds of people, male and female, old and young, boys and girls, welcomed him and chanted in his praise, but all this does not mean that things at Madinah were running smooth and every thing was all right there for the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. Yes, the situation at Madinah was much better as compared to Makkah, but there were many problems ahead in order to achieve political stability in the region. This dissertation will focus to analyze some of those problems that Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* faced during the first year after his arrival at Madinah and the way he handled them.

No Islamic State is possible unless there is harmony and peace to a greater degree among its believers. Unity and brotherhood is much needed in areas surrounded by its enemies. Nothing could be more harmful for the stability of any state or society than its own internal divisions.

At Madinah Aws and Khazraj were the two famous tribes and most of them entered Islam before the arrival of the Holy Prophet. These tribes had a long history of enmity and fights against each other. Even after their entry into Islam, in the beginning such hostility was present in their hearts. Before the arrival of the Holy Prophet at Madinah, at occasions the Muslims from Aws tribe refused to pray behind a Muslim from Khazraj tribe and vice versa. However, the most sad incident took place upon the arrival of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sal*lam). When he reached Quba, a place at a short distance from Madinah, he was welcomed by many leaders of Aws tribe, but he did not see the leaders of Khazraj tribe, specially Sa'ad ibn Mu'adh, a famous Muslim leader of that tribe. When the Holy Prophet *(Sallallahu 'alaihi wa sallam)* inquired, he was told by some Aws leaders that recently they had a big fight, perhaps they were referring to the battle of Bu'ath between the tribes, where many of their leaders were killed by Khazraj tribe. Since the Holy Prophet was in the area occupied by Aws tribe, it was difficult for Sa'ad to enter. Hearing this, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was shocked and grieved. He would have thought of a strategy to end with this hostility. It was at about midnight that a man hiding his identity from others, entered the Holy Prophet's *(Sallallahu 'alaihi wa* sallam) room. He was Sa'ad ibn Mu'adh. He said to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* that he had put his life at risk by coming over there. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* then called upon the leaders of the Aws tribe, admonished them and then asked them to give protection to Sa'ad.. At first there was complete silence and every one hesitated. At last one of them stood up and declared his protection for Sa'ad. (1) From such incidents, one can easily guess of how difficult it was for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to establish an Islamic State in Madinah.

'Abdullah ibn Ubai ibn Salool was a well-known, rich and influential figure at Madinah. He belonged to the Khazraj tribe and was respected in the whole city. Just before the arrival of the Holy Prophet *(Sallallauh 'alaihi wa sallam)*, a big reception was planned for 'Abdullah to proclain him as the leader of Madinah. It was expected that the tribe of Aws will also accept his leadership because of his neutrality. But the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* migration to Madinah turned his dreams into ashes. Most of his people accepted Islam. When he found himself left alone, he also accepted it, but there was jealousy in his heart with a deep sense of hatred and he considered the Holy Prophet *(Sallallahu 'alaihi* wa sallaem) as usurper of his throne. Therefore, throughout his life he playad mischief and plotted against the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. The Qur'an called him and his followers as *Munafiqin*, and his name, became famous to be known as *Ra'is al Munafiqin* (the leader of the hypocrites) in Islamic history. The word *Munafiq* (singular of *Munafiqin)* is derived from Arabic word *Nafiqa* which literally means an underground passageway. In the Qur'an, the *Munafiqin* are condemned by saying: "and grievous is the penalty they (incur), because they are false (to themselves). (2:10).

aloof from it. A young protagonist of the Omaiyed dynasty, 'Abdullah bin Muslim by name, reported to Yazeed against the clemency of Hazrat N'uman bin Bashir demanding to replace him by some strong man as governor of Kufah. Yazeed appointed 'Obaidullah bin Ziyad as governor of Kufah. Hazrat N'uman was made governor of Hims where he remained in that capacity till the death of Yazeed in 64 A H /683 C.E.

Having been relieved from the governorship of Kufah Hazrat N'uman had not yet assumed governorship of Hims when the unfortunate event of Kerbala occurred in which Syedna Hazrat Husain, his relatives and friends *(Razi Allahu 'anhum)* were martyred His survivors, comprising ladies, Hazrat Zainul 'Aabidin bin Hazrat Husain and a few children, were taken to Damascus. After their sojourn there for some days Yazeed sent them to Madinah under the care of Hazrat N'uman bin Bahir *(Razi Allahu 'anhu)*. Hazrat N'uman gave every possible comfort to this miserable lot of people during their transit When this unfortunate caravan reached Madinah Hazrat Zainab bint 'Ali and Hazrat Fatimah bint 'Ali *(Razi Allahu 'anhum)* offered their bracelets to Hazrat N'uman in appreciation of his exemplary sympathetic service towards them while regretting at the same time that they were then unable to offer anything more. Hazrat N'uman broke into tears. He replied:

> "O daughters of the Prophet! By Allah! whatever I have done, it is done by me for the pleasure of Allah and because of your relationship with the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. I did'nt do it for worldly gains. By accepting these ornaments from you I shall never spoil my reward (from Allah). For the sake of Allah please keep them with you."

Besides being afraid of Hazrat Husain, Yazeed feared Hazrat 'Abdullah bin Zubair also. After the incident of Kerbala, Yazeed deputed some men to convince the latter and secure his loyalty to him. Ibn Zubair replied·

> "I will not agree to any proposal advanced by Yazeed. I am not a rebel but in no case will I hand over myself to others."

Those men returned to Yazeed and informed him of Hazrat Ibn Zubair's reply. Yazeed sent another deputation which included Hazrat N'uman as well. They assembled in *Bait-ul-Haraam* and tried to canvass Hazrat Ibn Zubair in favour of Yazeed. Hazrat Ibn Zubair took Hazrat N'uman aside. The following dialogue ensued.

> Hazrat Ibn Zubair "In the name of Allah I ask you who, in your opinion, is better between Yazeed and I?"
> Hazrat N'uman: "You."
> — "Is my father better or Yazeed's?
> — "Yours,"
> — "Is my mother better than Yazeed's?
> — " Yours."
> — "Is my maternal aunt better or Yazeed's?"
> — "Yours."
> — "Is my paternal aunt better or Yazeed's?"
> — "Yours". Your father was Zubair, your mother Asmaa' bint Abu Bakr, your maternal aunt was 'Ayeshah Siddiqah and your paternal aunt was Ummul Mu'minin Hazrat Khadijah bint Khwailid *(Razi Allahu 'anhum ajma'een)*.
> — "Even then you advise me to take oath of allegiance *(Bai'at)* to Yazeed?"
> — "I will not advise you anymore for that."

In 64 A.H. Hazrat N'uman took oath of allegiance to Hazrat Ibn Zubair. Omaiyid Caliph Marwan bin Al-Hakam attacked Hims, whose governor was Hazrat N'uman. After a fierce battle at Marj Rahit (65 A.H.), Hazrat N'uman became a martyr at the age of 64 years. He left three sons, Muhammad, Bashir and Yazeed

Hazrat N'uman has narrated a number of Ahadith of the Holy Prophet. Here we quote one for our readers.

> "The Holy Prophet *(Sallallahu 'alaihi wa sallam)* was very particular, in laying great emphasis on making rows straight like arrow while offering congregational prayer. One day he came out and stood at his place to lead the prayer He just wanted to utter the Praise of Allah for commencing the prayer that by chance he caught sight of a man whose chest was slightly bulging out. At once he acclaimed: 'O servants of Allah! Draw up in a straight line or Allah will turn your direction against one another." (Muslim)

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Apostle of Allah *(Sallallahu 'alaihi wa sallam)* said: There is nobody but will repent at death-time They asked: And what is his repentance, O Apostle of Allah? He replied: If he is virtuous, he repents why he has not done more; and if he is a sinner, he repents why he has not checked himself.—Tirimizi.

HEROES OF ISLAM

Hazrat N'uman Bin Bashir Ansari

(Razi Allahu 'anhu)

By Syed Mahmood Akhtar

Love of religion is a gift of God (Allah), the True Benefactor. He bestows it upon anyone whom He likes irrespective of the fact whether the recipient is a child or an old man. During the last period of his sojourn at Madinah the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was visited by a lad very frequently. He sat near the Apostle and listened to his sermons attentively He offered prayers in the mosque led by the Holy Prophet, and stood by him during the nights of Ramadhan while he was offering his prayer. The Holy Prophet too had great affection for him The name of this boy, who had so much love for the Holy Prophet, was Hazrat N'uman bin Bashir *(Razi Allahu 'anhu)*. He belonged to Khazraj tribe of Banu Haaris. His genealogy ran as under:

> N'uman bin Bashir bin S'ad bin S'alba bin Khalas bin Zaid bin Malik Aghar bin S'alba bin K'ab bin Khazraj bin Haaris bin Khazraj Al-Akbar.

Hazrat N'uman was born in 2 A.H., a few months before the battle of Badr. His father Hazrat Bashir bin S'ad Ansari *(Razi Allahu 'anhu)* had already embraced Islam. He was one of the Vanguards and a firm devotee of the Holy Prophet. He took part in the Oath of Allegiance, known as the Pledge of AL-AQABAH, taken during the 13th year of the Prophetic Ministry. Hazrat Bashir took part in all the battles in which the Holy Prophet himself had participated. After the passing away of the Apostle to his Lord rumours were generally afloat that Hazrat S'ad bin 'Ubaadah *(Razi Allahu 'anhu)*, who was the Chief of the Khazraj tribe, would probably succeed him as the first Caliph of Islam. But when the matter came up for decision it was Hazrat Bashir Bin S'ad who pleaded the right of the caliphate from amongst the Muhajirin and himself preceded among the Ansar to take oath of allegiance *(Bai"at)* to Hazrat Abu Bakr *(Razi Allahu 'anhu)*.

Hazrat 'Umrah bint Rawaahah was the mother of Hazrat N'uman bin Bashir *(Razi Allahu 'anhumaa)* and one of the sincerest Ladies of the Faith *(Sahaabiyah)* She loved her son Hazrat N'uman most Once she desired to execute a deed of gift of some property in favour of Hazrat N'uman and made her husband, Hazrat Bashir bin S'ad, to agree to her proposal too She, then, advised her husband to ask the Holy Prophet if he could stand as witness to the deed Hazrat Bashir bin S'ad approached the Apostle for the purpose. The Apostle asked him:

> "Did you give the share of your property to his other brothers too ?"

Hazrat Bashir replied:

> "No, O Prophet of Allah!"

The Holy Prophet said:

> "Then I cannot stand to witness on cruelty. Fear Allah and treat your progeny with equity."

Thereupon Hazrat Bashir returned home quietly and his wife, Hazrat 'Umrah, too, submitted to the will of the Apostle.

It is said that Hazrat N'uman was the first child born to any Ansar-parents after the Emigration. At the time of the Apostle's demise during the month of Rabi-ul-Awwal 11 A.H. Hazrat N'uman was eight years and seven months old. Despite this tender age he had learnt a large number of the Apostle's sayings.

No conspicuous activity of Hazrat N'uman was noticed during the first three caliphates. He was, however, very much shocked at the cruel martyrdom of Hazrat 'Usman *(Razi Allahu 'anhu)*, the 3rd Caliph of Islam. He took with him the bloodstained shirt of the martyred Caliph as well as the pruned fingers of his wife. Hazrat Na'ila, to Hazrat Amir Mu'awiyah at Damascus.

When dispute arose between Hazrat Amir Mu'awiyah and Hazrat 'Ali, Hazrat N'uman supported the former.

In 53 A.H, Hazrat Amir Mu'awiyah appointed Hazrat N'uman as a Judge *(Qazi)* at Damascus. In 59 A.H., he was made governor of Kufah. In 60 A.H., Hazrat Amir Mu'awiyah died and Yazeed, his son, succeeded him as Emir of Syria. Citizens of Kufah rose against the Omaiyed's government. Their leaders assembled in the house of Hazrat Sulaiman bin Surad Al-Khaza'ee and decided to invite Hazrat Husain bin 'Ali *(Razi Allahu 'anhumaa)* to Kufah. When pressed much Hazrat Husain despatched his cousin, Hazrat Muslim bin 'Aqeel, over there in order to survey the situation. When Hazrat N'uman, governor of Kufah, knew of the turbulent situation of the town he delivered a forceful sermon from the pulpit of the city' mosque, trying to convince them not to create sedition as it would entail bloodshed and loss of property. At the same time he assured the people of safe conduct for those who would remain

also warned; "Woe to him who holds talk and talks falsehood to make people laugh thereby. Woe to him". Truth coupled with sincerity breathes in six things — words, motives, intentions, determination, obedience, and actions and religious duties. Whoever has got these virtues combined in himself is truthful and sincere. According to a Tradition of the Holy Prophet, "The believer may have defects, the whole of them, except breach of trust and falsehood".

In His Holy Book, the Almighty affirms, Verily God loves those who are just" (49:9). Hence, justice becomes a trait of Muslims In administering justice there shall not be discrimination between strangers and the relatives, Muslims and non-Muslims, and the high and the low. In Islam, there is no concept like "The king can do no wrong". Here, the king is as much subject to law as a commoner. Justice demands a fair and equitable demeanour in the discharge of duties towards God and duties towards fellow-beings

Patience or forbearance is yet another virtue of a Muslim He who is blessed with this attribute has been termed in the Holy Book as "a man of great good fortune" (41:35). The Holy Qur'an and the Traditions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* are replete with instructions for patience and great rewards have been promised for the same. The Holy Qur'an pronounces; ".... give tidings of happiness to those who have patience" (2:155). The Messenger of Allah said, "Patience is half of the faith" and that "there is abundant good in it." Patience is linked with gratefulness. In the Holy Qur'an, the Almighty assures, ".... if you act gratefully, I shall give you even more...." (14:7). Gratefulness and patience are eloquently covered in a Tradition: "If prosperity attends him (a Muslim), he is thankful (to Allah) and that is good for him; and if adversity befalls him, he is patient and it is good for him."

In the Holy Qur'an Almighty God announces: "That home in the Hereafter will We grant to those who want neither haughtiness nor any corruption on earth . . ." (28:83). The Holy Prophet *(Sallallahu 'alaihi wa sallam)* advised the believers "Be modest to Allah with due modesty"." Hence, modesty is the best virtue for the conduct of a Muslim's life in the troublous journey to his eternal goal. The more a man lowers himself by way of modesty, the higher he rises in the estimation of the Creator and the created.

Continuous pursuit of knowledge is another basic attribute of a Muslim. The Holy Qur'an teaches us to pray: "My Lord, increase me in knowledge". (20:114). Knowledge refurbishes wisdom which has been treated as an "abundant boon" in the Holy Qur'an (2:269). The Holy Prophet *(Sallallahu 'alaihi wa sallam)* underlined, "Whoso goes out in search of knowledge, he is in the path of Allah till he returns"

Kindness is an attribute of the Almighty which we are required to cultivate. The Holy Qur'an tells us: "God stands by those who act kindly." (29:69). The Holy Prophet *(Sllallahu 'alaihi wa sallam)* said, "Allah is kind; He loves kindness". Muslim is also supposed to be constantly and continually engaged in striving in the way of God (Jehad) His struggle may be for any just cause and defence for Islam. It may be by words or by deeds. The Holy Qur'an enjoins: "Strive for God's sake, the way he should be striven for" (22:78). Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* emphasized, "Jehad is the best action of a Muslim."

In their collective lives Muslims of the world form a compact brotherhood and cordial fraternity. The Holy Qur'an states: "The faithful are surely brothers". (49:10).

Zaid bin-Thabit reported the Holy Prophet *(Sallallahu 'alaihi wa Sallam)* as saying, "Three things there are in which the heart of a Muslim does not play treachery: To work sincerely for Allah, to admonish the Muslims, and to keep attached to their united body." A Muslim lives in peace and tranquillity with his fellow-beings as Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said, "A Muslim is he from whose tongue and hands other Muslims are safe....".

In his thought provoking book, "On striving to be a Muslim", Prof. A. Qayyum has drawn a list of fundamental virtues of a Muslim with reference to Qur'an injunctions."

He shall be Muttaqi (God-fearing), Momin (man of faith), Rasheed (rightly guided), Saleh (upright) Munsif (upholder of Justice), Siddiq (truthful), Mohsin (benefactor), Mutawakkil (one who places trust in God). Alim (man of knowledge), Sadiq (man of charity), Sabir (patient), Shakir (grateful), Mukhlis (sincere), Mutahir (pure) — all rolled into one Compact entity — Muslim, the man in total subservience to God.

AL-HADIS: Hazrat Ibn Abbas *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* passed by graves at Medina. He turned his face towards them and said: Peace be on you, O inmates of graves. May Allah forgive us and you! You have preceded us, and we are following. — (Tirmizi).

Basic Virtues of a Muslim

BY S. M. MOIN QURESHI

AS SOME uniforms are necessary for military personnel, soldiers and policemen for identification, so are few basic characteristics of belief and actions required in Muslims — individually and collectively — to distinguish them from other nations.

A Muslim, by definition, is one who is completely subservient to God in his belief, words and deeds. Belief or Iman is the source of all good actions. literal meaning of Iman is "attestation of the truth by heart and its proclamation by tongue". In its technical sense Iman, according to a Tradition of the Holy Prophet, means that you believe in Allah and His angels, and His books and His apostles and the Last Day and that you believe in predestination — in its good and in its evil. Practical manifestation of Iman becomes Islam which, in the words of Prophet Muhammad *(Sallallahu 'alaihi sallam)*, is: "You attest that there is no deity but Allah and that Muhammad *(Sallallahu 'alaihi wa sallam)* is the Messenger of Allah, that you keep up your prayer, pay *Zakaat*, keep fast of Ramazan and make pilgrimage of the House (of Allah once in a lifetime), provided you have the means for making the journey".

Every human being is born with some innate reflected divine virtues. Islam advocates that man should attain perfection of these virtues as the Holy Prophet urged: "Make yourself qualified with the attributes of Allah." Perfection of such related divine attributes in a man will make a perfect man. When this perfection is attained by a regular process of training and exercise, that will be the stage of a "two-way-pleasure" as the Holy Qur'an promises for the "best creatures" of the Almighty "God is pleased with them while they feel pleased with Him". (98:8)

The Holy Qur'an and the sayings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* mention a number of virtues essentially needed in the conduct of Muslims. In the opening verses of Al-Qur'an, the Almighty requires them to be those who preserve themselves from evil and follow the straight path; "Who believe in the Unknown and are firm in devotion, who spend in charity of what We have given them, and believe in what has been revealed to you (Muhammad) and what was revealed to those before you, and are certain of the Hereafter" (2-4)

In these verses, Taqwa (guarding against the evil) has been described as the first virtue of a Muslim. Taqwa means and implies piety or righteous conduct which is explained by the Holy Book as — ".... believing in God, the Last Day and the angles, the Scripture and the Prophets, and disbursing his wealth out of love for God among the kin and the orphans, the wayfarers and the mendicants, and in freeing the slaves, observing the devotional obligations, and in paying the *Zakaat* and fulfilling a pledge they have given, and being patient in hardship, adversity and times of peril." (2:177)

The Holy Qur'an regards Tawakkul (trust in God) also as a virtue of Muslims. ".... those who place their trust in their Lord" (8:2). Tawakkul means that the Almighty shall be trusted for all of our affairs as the Holy Prophet stressed, "When you seek help, seek help from Allah". Then, purity of body, thoughts and actions is an important attribute of a true Muslim. The Holy Qur'an maintains, ".... and God loves those who are pure." (9:108). Internal struggle to purify one-self has been called by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as the greatest fight. Maulana Fazlul Karim (in his exposition of "Mishkat-ul-Masabih") suggests four methods of achieving complete purity, i.e. (a) external purity of body, dress and place of abode, (b) avoiding bad attributes like backbiting, falsehood, doing harm to people, eating unlawful food, in short, all the evils that arise out of external organs of the body, (c) removal of evil thoughts from mind, such as ostentation, greed, jealousy, pride anger hypocrisy, envy, lust, malice, avarice, covetedness, rancour, concupiscence, boast, etc., and (d) keeping the mind always free from thoughts besides Allah. Purity begets simplicity. The Prophet said: "The believer is simple, beneficent, and the sinner is cunning, cowardly." However, simplicity does not mean gullibility. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* also observed". "The believer does not get stung twice from the same hole"..

Being truthful and sincere are two interrelated attributes of a consummate Muslim. In the Holy Qur'an, the Almighty ordains: "O believers, do not stray from the path of God, and be with those who are truthful". (9:119). The Holy Prophet *(Sallallahu 'alaihi wa sallam)*

(Contd. from page 230)

salvation and that of those of our kindred and brethren in faith who have gone before us.

May Allah bend us towards goodness and His obedience and that of His Chosen Prophet *(Sallallahu 'alaihi wa sallam)*. May He, in His Mercy, guide us to the Straight Path. Ameen!

event due to occur in the course of the coming twelve months, including births, deaths and marriages, are recorded on the Blessed Night. Furthermore, on this Night the concerned angels are advised of the predetermined course of the coming year's events, including the span of life and the livelihood of every living being.

Suffice it to keep in mind now that the Blessed Night is associated with, and distinguished by, Almighty Allah with the descent of Al-Qur'an which is a living reality for ever to understand and follow. It says:

> "By the Book that makes things clear, We sent it down on a Blessed Night: For We (ever) wish to warn (against evil). In that (Night) is made clear every affair of wisdom by command from Our Presence. For We (ever) send (revelations) as a Mercy from your Lord: For He hears and knows (all), the Lord of the heavens and the earth and all between them, if you (but) have an assured faith." (44: 2-7)

In the context of the revelation of Al-Qur'an ascribed to the Blessed Night as well as the Night of Power, scholars have surmised that it was first assigned to the Preserved Tablet, and then sent down from the preserved Tablet to the earth's firmamend on the Blessed Night, whereas its revelation to the Holy Prophet is related to the Night of Power, and this revelation was spread over twenty-three years. Qur'an Majeed says:

> "Nay, this is a Glorious Qur'an (inscribed) on a Tablet Preserved." (85:21-22)
>
> "It is We Who have sent down the Qur'an to you by stages." (76:23)

The Book of Allah is now available in its complete form conveying the accomplished Truth. What is required is to read it, to understand it, and to live by it.

TRADITIONS: "Sha'baan is my month", said Holy Prophet Muhammad *(Sallallahu 'alaihi wasallam)*, "while Ramadhaan is the month of Allah." (Bukhari). Except for the month of Ramadhaan, he used to keep more fasts in the month of Sha'baan than in any other month of the year. (Bukhari). Hazrat 'Ayesha *(Razi Allahu 'anha)* said, "The Messenger of Allah would keep fasts throughout the month of Sha'baan, skipping only a few days." (Muslim)

When asked about this practice of his excessive fasting, he elucidated, "Sha'baan is the month which is generally neglected. It falls between Rajab and Ramadhaan and is the month in which deeds of the people are presented directly before Allah. For this reason, I wish that when my deeds are presented in Allah's court, I should be in a state of fasting." (Bukhari)

On the fifteenth night of Sha'baan, he visited the graveyard to pray for the salvation of the dead and remembrance of the martyrs. On inquiry by Hazrat 'Ayesha in this connection, he said, "Hazrat Jibreil *('alaihis salaam)* came to me and reminded that it was the fifteenth of Sha'baan on which Allah forgives His servants in numbers equal to the hair of goats of the tribe of Banu Kalb (who possessed a proverbially large herd of the livestock); but He is not kind to polytheists, to those who bear malice, to those who misbehave, to those who stride with pride dragging their cloaks on the ground, to those who disobey their parents, and to those who drink wine."

He also said, "No sooner than the Sun sets on the fifteenth night of Sha'baan, Allah turns to the firmament of the earth, i.e., nearest to our world, and calls: 'Is there any one desirous of salvation so that I grant him salvation; is there any one begging for sustenance so that I grant him sustenance; is there anyone in affliction seeking relief so that I grant him relief.' And so on, and on, until the early dawn." (Ahmed/Muslim)

Now he asked, "O 'Ayesha! Is vigil permitted? She replied, "By all means, may my parents be sacrificed upon you." Then the Holy Prophet got up and began to offer prayer. During this worship, he prolonged one of his prostrations so much that Hazrat 'Ayesha got worried. When she went close to sense him, she heard him praying during his prostration:

> "O Allah! For Your forgiveness and kindness, I seek relief from your interrogation For Your pleasure, I seek refuge from Your displeasure. O Allah! For Your Greatness and for Your Glory, I pray to seek Your protection. And such hymn and praise of Yours is beyond my strength as You have described in praise of Yourself." (Muslim)

CONCLUSION: Such are the blessings of Allah given to the month of Sha'baan and its fifteenth night out of His Mercy that granted special merit to an otherwise routine span of time.

In this auspicious month of Sha'baan and its blessed fifteenth night, let everyone of us follow the practices of fasting, night vigil, and excessive Nafl prayer, as was done by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, so as to purify ourselves, to glorify Allah, to exalt His word, to seek our sustenance and well-being, and to pray for our

(Contd. on page 231)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful.

LAILA-TUL-MUBAARAKAH

BLESSED NIGHT

TIME signifies continuous duration. It is a medium of existence. Qur'an Majeed has used it as such:

> "To Him belongs all that lives in the night and the day.. " (6:13)

Here the imagery of space has been used to depict time as a dimension of existence, as much later scientific conception.

However, Time that might feel the same in terms of its general quantitative measure, is not alike as regards its qualitative merit. That deepens the mystery of the wonderful phenomenon that Time is. Time has a sanctimonious aspect of its own. It is the touch of Gods' mercy that makes a moment of Time thus or thus. Recall the Divine saying (Hadith Qudsi):

> "The son of Adam vexes Me by reviling the Time, whereas I am the Time itself. In My hand are all events. I have made the night and the day." (Mishkaat/Agreed)

In the Days of Ignorance, the Arabs used intercalation (Nasi') of the year by shifting of its months backward or forward to suit their selfish ends. When Qur'anic verses (9: 36-37) came to depricate and prohibit this vicious practice and, consequently, the Pilgrimage in the year 10 A.H. took place on the correct appointed day, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* proclaimed:

> "Time has moved back to where it was when God created the earth and the heavens." (Hazrat Abu Bakr)

Such is the sanctity of Time preached by Islam under Divine dictum.

A question arises as to what can be the most sanctimonious span of time? Without doubt, it is that when Almighty God chose His Prophet and sent down to him His Eternal Book of Guidance for transmission to the mankind at large. He says about the revelation of Al-Qur'an:

> "Ramadhaan is the month in which was sent down the Qur-'an as guide to mankind...." (2: 185)
>
> "We have indeed revealed this (Al-Qur'an) in the Night of Power *(Laila-tul-Qadr."* (97·1)
>
> "We sent it down during a Blessed Night *(Laila-tul-Mubaadakah)*... " (44:3)

Scholars have opined that the previous Scriptures, too, were sent down by God in times that can be correlated to the month of Ramadhaan. About the Night of Power, there is the Holy Prophet's saying that it is one of the odd ones of the last decade of Ramadhaan, the concensus being on the twenty-seventh night. As for the Blessed Night, it is generally believed to be the fifteenth night of the month of Sha'baan.

NIGHT OF POWER: The Qur-'anic Chapter about the Night of Power says:

> "We have indeed revealed this (Al-Qur'an) in the Night of Power: And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. In it come down the angels and the Spirit (Gabriel) by God's permission, on every errand: Peace, this until the rise of morn!" (97: 1-5)

Commenting on this Chapter, Hazrat Shah 'Abdul 'Aziz *(Rahmatullah 'alaih)* has said, "It need be understood that some of the Commentators interpret *Qadr* as Fate or Destiny. They have opined that on the Night of Power are determined the sustenance, deaths, calamities, ailments, course of deeds, and other worldly events pertaining to the year to follow. Transcripts of these matters are made out from the Preserved Tablet *(Lauh-ul-Mahfooz)* and assigned to the respective scribe angels to put into effect in due time over the whole year. It seems preferable to say, however, that the destinies are so determined on the night of the middle of Sha'baan called the Night of *Bar'ah* (Immunity). Certain Followers (Tabi'in) thought that although these transcriptions are begun on the Blessed Night they are brought to culmination on the Night of Power." Allah knows best, but Hazrat Shah 'Abdul 'Aziz has said elsewhere, "The Blessed Night that is called by many religious scholars as the Night of *Bar'ah* is the fifteenth of Sha'baan."

BLESSED NIGHT: Hazrat 'Ekramah *(Razi Allahu 'anhu)* has elucidated that it is during the Blessed Night that events of the succeeding year, such as deaths and call to the Pilgrimage, are decided in the Heaven.

Imam Ibn Kaseer *(Rahmatullah 'alaih)* has said that everything and

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التحرير

لا حظر

على نقل المواد المنشورة في مجلة اليقين إنترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها ، إلا اننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التي تنشر على صفحات اليقين قرين النص العربي على التوالي في كل عدد من المجلة

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد دار التصنيف ، مجاهد آباد ، حب ريلور رود ، كراتشي - باكستان .

هواتف .

المكتب الرئيسي: ٢٢٦٥٩٧-٩٨

المكتب الفرعي: ٥٢٤٣٢٥

التسديد مقدما

وَاللهُ وَلِيُّ التَّوْفِيْقِ ۔

أسعار الإشتراك السنوي في اليقين إنترنيشنل لمجلد السنة الجارية :

داخل باكستان: ٧٠/- روبية باكستانية بإضافة ٥/- روبيات في حالة التسديد بشيك من حوال أي مصرف في كراتشي .

خارج باكستان: --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

	روبيات
بالبريد الجوي	
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سينغافورة	٢١٠٫٠٠
• أستراليا، كندا، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية . .	٢٥٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية . . . . أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت	١٣٠٫٠٠
• سري لانكا، الشارقة و المملكة العربية السعودية	١٩٠٫٠٠
• إندونيسيا	٢٠٠٫٠٠
• بنامة ، أمريكا الجنوبية وجزائر الهند الغربية	٢٧٥٫٠٠
بالبريد البحري	
(أ) الجزائر ، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	٩٤٫٠٠
(ب) جميع البلاد الأخرى	١٤٥٫٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)

داخل باكستان : ٣٫٥٠ روبيات خارج باكستان: بالبريد الجوي .. ١ دولار امريكي

أعداد المجلة السالفة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٥ كل منها مقابل ١٢٥ روبية و العدد ٣٦ مقابل ١٠٠ روبية ، و ذلك ماعدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة

لساكني باكستان ١٠٠٠٫٠٠ روبية ولغير ساكني باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

بيان حجية السنة ومكانتها فى التشريع

بسم الله الرحمن الرحيم الحمد لله الذى أرسل رسوله بالهدى ودين الحق ليبين للناس ما نزل اليهم وأمر باتباع أمره واجتناب نهيه أمرا مطلقا صلى الله عليه وسلم وعلى آله وصحبه ومن اهتدى بهديه إلى يوم الدين . يوم يقوم الناس لرب العالمين .

وبعد فإن الكلام فى هذا الموضوع ينتظم من حجية السنة ومكانتها فى التشريع والرد على منكر الاحتجاج بها ثم بيان حكم الشرع فيمن أنكر حجيتها . وإليك الكلام عن ذلك .

ان السنة المطهرة هى اصل الثانى لهذا الدين المتين بعد القرآن الكريم والمعين العذب الصافى لأصول الدين وفروعه وإليك الدليل على ذلك واضحا جليا .

١ - أنزل سبحانه القرآن الكريم على خاتم رسله ﷺ وأمر الناس جميعا بالايمان بالقرآن الكريم وقد وكل سبحانه وتعالى مهمة البيان لكتابه الكريم الى رسوله ﷺ قال تعالى : « وانزلنا إليك الذكر لتبين للناس ما نزل إليهم » فالرسول ﷺ مبين بسنته كتاب الله تعالى فيوضح مشكله ويفصل مجمله ويظهر ما خفى من معناه ويطلق مقيده ويقيد مطلقه ويخصص عمومه ويبين ناسخه ومنسوخه ويترجم أحكامه بأقواله وأفعاله وتقريراته وقضاياه وأخلاقه وسيرته الحميدة .

٢ - أوجب سبحانه وتعالى اتباع رسوله فى كثير من الآيات التى منها قوله سبحانه « قل اطيعوا الله والرسول فإن تولوا فإن الله لا يحب الكافرين » وقوله « ومن يطع الله والرسول فأولئك مع الذين انعم الله عليهم » وقوله تعالى « ومن يعص الله ورسوله ويتعد حدوده يدخله نارا خالدا فيها وله عذاب مهين » وقوله سبحانه « وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا » ونفى الايمان سبحانه عمن لم يحكموا رسوله فيما شجر بينهم وأوجب تقبل حكمه مع انشراح الصدر فقال « فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما » وقال سبحانه مبينا أن قضاء رسوله ملزم لا خيار معه لأحد « وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمرا ان يكون لهم الخيرة من أمرهم » وقال جل جلاله مبينا أن من اطاع رسوله فقد أطاعه سبحانه ومن عصى رسوله فقد عصاه « من يطع الرسول فقد أطاع الله ومن تولى فما أرسلناك عليهم حفيظا » وقال سبحانه امرا بالاستجابة لرسوله ﷺ « يأيها الذين آمنوا

استجيبوا لله وللرسول إذا دعاكم لما يحييكم » وقال جل جلاله في ذلك أيضا « يأيها الذين آمنوا اطيعوا الله ورسوله ولا تولوا عنه وانتم تسمعون . ولا تكونوا كالذين قالوا سمعنا وهم لا يسمعون » وقال تعالى « واذكرن ما يتلى في بيوتكن من آيات الله والحكمة » قال الامام الشافعي رحمه الله في رسالته في علم الأصول وسمعت من أرضى من أهل العلم بالقرآن : الحكمة سنة رسول الله ﷺ وقد أمرنا سبحانه وتعالى بطاعته وطاعة رسوله ﷺ وطاعة أولى الأمر ورد النزاع الى كتابه وسنة رسوله فقال : يأيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم فإن تنازعتم في شيء فردوه إلى الله والرسول إن كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلا » قال ميمون بن مهران : ان الرد الى الله هو الرجوع الى كتابه والرد الى الرسول هو الرجوع اليه في حياته أو الى سنته بعد مماته .

٣ - أجمع علماء الأمة على أن السنة حجة يجب العمل بها لأنها منسوبة الى الرسول ﷺ المؤيدة بالمعجزة والعقل قاض بوجوب من ثبت صدقه ونصحه وامانته وثبتت لجميع معجزاته

٤ - استفاضت السنة كالقرآن بوجوب اتباع الرسول عليه الصلاة والسلام والعمل بسنته فمن ذلك ما رواه أبو داود في سننه عن المقدام ابن معد يكرب أن رسول الله ﷺ قال « الا إني أوتيت الكتاب ومثله معه الا يوشك رجل شبعان متكىء على اريكته يقول عليكم بالقرآن فما وجدتم فيه من حلال فأحلوه وما وجدتم فيه من حرام فحرموه الا لا يحل لكم الحمار الأهلي ولا كل ذي ناب من السباع ولا لقطة معاهد الا ان يستغني عنها صاحبها ومن نزل بقوم فعليهم ان يقروه فإن لم يقروه فعليه ان يعقبهم بمثل قراه وفي الحديث دليل على وجوب اتباع سنته ﷺ وأنه يحتمل بالتشريع وفيه أيضا دليل على وجوب التكافل الاجتماعي في الاسلام وقوله « يعقبهم » روى مخففا ومشددا معنى يعقبهم أن يأخذ من أموالهم بقدر قراه . وقوله ﷺ « الا اني اوتيت القرآن ومثله معه » يحتمل معنيين كما قال الخطابي : أحدهما أن معناه أوتي من الوحي الباطن غير المتلو مثل ما أعطي من الظاهر المتلو والثاني : أنه اوتي الكتاب وحيا يتلى وأوتي من البيان مثله أي اذن له أن يبين ما في الكتاب فيعمم ويخصص ويزيد عليه ويشرع ما في الكتاب فيكون في وجوب العمل ولزوم قبوله كالظاهر المتلو من القرآن الكريم وقوله « يوشك رجل شبعان » يحذر بهذا القول من مخالفة السنة التي سنها مما ليس له من القرآن ذكر على ما ذهبت اليه الخوارج والروافض فإنهم تمسكوا بظاهر القرآن وتركوا السنن التي قد ضمنت بيان الكتاب فتحيروا وضلوا واراد بقوله « متكىء على أريكته » أنه من أصحاب الترفة والدعة الذين لزموا البيوت ولم يطلبوا العلم من مظانه » وإليك أيها القارئ والسامع أمثلة من بيان السنة للقرآن يتضح منها أن السنة لابد منها لبيان القرآن وأنه لا يستغنى بالقرآن عنها .

أمثلة من بيان السنة للقرآن :

بيان السنة القرآن يأتي على وجوه منها :

١ - بيان مجمل القرآن بتفصيله مثل الأحاديث التي جاءت مفصلة لأحكام الصلاة والزكاة والصيام والحج وغير ذلك فقد قال سبحانه « أقيموا الصلاة » والصلاة لفظ مجمل لا يفهم منه كيفيتها ولا وقتها ولا عدد ركعاتها ولا كيفية ركوعها وسجودها ولا يعرف منه شروطها ولا أركانها ولا سنتها ولا مستحباتها وإنما عرف هذا كله من السنة القولية والفعلية منه ﷺ والزكاة أمر بها سبحانه وتعالى في قوله « وآتوا الزكاة » ولم يفهم من هذا النص المجمل [illegible]

مقدارها ولا على من تجب ولا القدر الذى تجب فيه ولا شروطها وإنما فهم هذا كله من السنة ومثل هذا يقال فى الصيام والحج وغير ذلك من العبادات والمعاملات والحدود مثل حد الزنا والقتل والقذف وغير ذلك.

٢ - بيان مطلق القرآن بتقييده. فقوله تعالى.. «والسارق والسارقة فاقطعوا أيديهما» فيه لفظ اليد مطلق فقيدته السنة وبينت بأنه اليمنى وان القطع من الكوع وكذلك بينت المراد بالسارق وأنه لا يقطع الا اذا خرج من الحرز بما سرق.

٣ - بيان عام القرآن بتخصيصه قوله تعالى «الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك لهم الأمن وهم مهتدون» قد أشفق الصحابة من عموم الظلم فيه حتى قال بعضهم ايضا أينا لم يظلم فخصصت السنة عموم لفظ الظلم حيث قال عليه الصلاة والسلام لهم: ليس بذاك انما هو الشرك.

٤ - بيان القرآن بتوضيح مشكله قال تعالى «فسوف يحاسب حسابا يسيرا» وقد أشكل ذلك على السيدة عائشة رضى الله عنها بعد أن قال ﷺ «من حوسب عذب» فلذا راجعته ﷺ فى ذلك فوضح الحساب اليسير فى الآية بقوله: إنما ذلك العرض ولكن من نوقش الحساب يهلك».

٥ - بيان السنة لما سكت عنه القرآن فى قوله ﷺ فى البحر: هو الطهور ماؤه الحل - ميتته فبين ان ماء البحر طهور وان ميتته طاهرة بخلاف ميتة البر وقوله ﷺ: «زكاة الجنين بزكاة أمه» ولولا ذلك البيان لحق جنين الذبيحة الميتة بعد الذبح بالميتة فى حرمة الأكل ومثل ذلك الأحاديث الواردة فى تحريم ربا الفضل وتحريم سباع البهائم وسباع الطير والحمر الأهلية [illegible]

المرأة وعمتها وبين المرأة وخالتها فى النكاح وغير ذلك من الأحاديث الواردة فى قصص لم يتعرض له القرآن مثل حديث جريج العابد والثلاثة أصحاب الصخرة.

ثانيا - الشبهة الواردة على حجية السنة وردها:

نبتت نابتة فى هذا العصر من نبت الشيطان تنكر زورا وبهتانا الاحتجاج بالسنة وأنها المصدر الثانى بعد كتاب الله تعالى لهذا الدين الحنيف ومن هؤلاء من ينكر الاحتجاج بها جملة وتفصيلا ومنهم من ينكر الاحتجاج بها اذا جاءت بما لم يرد فى القرآن الكريم ومنهم من ينكرها اذا كانت احادية اى لم تتوتر وغرضهم بذلك وبىء وقصدهم خبيث دنىء وهو هدم الشريعة وتعطيل أحكامها والتشكيك فى أصولها وفروعها وقد كان هذا الزعم الباطل فيما مضى قديما من شرذمة مضللة فى عصر الامام الشافعى رضي الله عنه الذى ناظرهم وأفحمهم وألجمهم وأبطل شبههم كما هو مدون فى كتاب الأم والذين يرون ذلك اليوم منهم قوم ضعاف الدين استهواهم الشيطان وسول لهم أنهم يفهمون الشريعة فهما حرا طليقا وحسن لهم التطاول على مقام علماء الشريعة المحققين والمتخصصين ان هولآء المضللين هم الأخسرون اعمالا الذين ضل سعيهم فى الحياة الدنيا وهم يحسبون انهم يحسنون صنعا ومنهم آخرون تتلمذوا على ضلال المستشرقين وحقدهم الدفين على الاسلام والمسلمين هولآء المستشرقين الذين يدأبون دائما فى سبيل الكيد للاسلام والمسلمين شأنهم فى ذلك شأن اسلافهم فكم عانى الاسلام منهم قديما فى بث بذور فتنه التشيع البغيض والخروج على أئمة الاسلام وخلفائه واعلامه ولكن الله سبحانه وتعالى يقيض لهؤلاء فى كل عصر وفى كل مصر من يرد عليهم باطلهم ويدفع عن الاسلام واعلامه ونصوص دينه الحنيف تحقيقا لقوله سبحانه وتعالى: «انا نحن نزلنا الذكر وانا له لحافظون»

وحفظ القرآن الكريم والذكر يلزم منه حفظ السنة لانها مبينة له وشارحة . روى ابن عبد البر من طريق العقيلي من رواية معان رفاعة السلامي عن ابراهيم بن عبد الرحمن العذري مرفوعا ، يحمل هذا العلم من كل خلف عدوله ينفون عنه تحريف الغالين وانتحال المبطلين وتاويل الجاهلين ، والمستشرقون واتباعهم قوم قد ركضوا في الضلال وتما لئوا على الباطل حقدا وضغينة على الاسلام وشبههم لا تقوم على أساس بل هي اوهى من بيت العنكبوت مهما تعنتوا في الكيد واستبدوا وما علينا الا أن ننازلهم بالحجة والبرهان الساطع والدليل القاطع .

انا لو الوم المستبد ... اذا تعنت او تعدى
فسبيله ان يستبد ... وشأننا ان نستعدا

ومتبعو المستشرقين من اشباه المسلمين وانصاف المثقفين وهم كثير وقد اشتهروا بالقرآنيين في بعض البلاد الاسلامية هم قوم اغرار لا يفرقون بين الرغوة والصريح .

(بشكر اخبار العالم الاسلامي)

يكمل بعضهم بعضاً ...

قال رسول الله ﷺ في الحديث الصحيح :

« ارحم أمتي بأمتي أبو بكر ، وأشدهم في الله عمر ، وأصدقهم حياء عثمان ، وأقضاهم علي ، وأعلمهم بالحلال والحرام معاذ بن جبل ، وافرضهم (اعلمهم بالمواريث) زيد ابن ثابت ، واقرؤهم ابي (ابن كعب) ، ولكل امة امين .. وامين هذه الأمة ابو عبيدة ... » .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا ... على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته ... لكل هول من الأهوال مقتحم

	Transliteration		Translation	Arabic
	Wa man a-ḍal-lu mim-ma-nit-ta-ba-'a ha-waa-hu bi-qhai-ri hu-dam-mi-nal-laah		And who is more strayed than he who follows his lusts without guidance from Allah.	وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ
	In-nal-laa-ha laa yah-dil-qau-maẓ-ẓaa-li-meen		Surely, Allah does not guide the wrongdoing people	إِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ۝
	RU-KOO' 6		SECTION 6	ركوع ٦
51	*Wa la-qad waṣ-ṣal-naa la-hu-mul-qau-la la- al-la-hum ya-ta-zak-ka-roon*	51	And indeed We have been conveying the word to them so that they may take heed	وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝
52	*Al-la-zee-na aa-tai-naa-hu-mul-ki-taa-ba min qab-li-hee hum bi-hee yu'-mi-noon*	52	Those to whom We gave the Book before this (one) believe in it	اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ يُؤْمِنُوْنَ ۝
53	*Wa i-zaa yut-laa a-lai-him qaa-lōō aa-man-naa bi-hee in-na-hul-ḥaq-qu*	53	And when it (the Quran) is recited to them they say We believe in it. Surely it is the Truth	وَإِذَا يُتْلٰى عَلَيْهِمْ قَالُوْٓا اٰمَنَّا بِهٖٓ إِنَّهُ الْحَقُّ
	mir-rab-bi-nāā in-naa kun-naa min qab-li-hee mus-li-meen		from our Lord, we were in fact Muslims (even) before this (Book)	مِنْ رَّبِّنَآ إِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِيْنَ ۝
54	*U-lāā-i-ka yu'-tau-na aj-ra-hum-mar-ra-tai-ni bi-maa ṣa-ba-roo*	54	These shall be given their reward twice, because they have been patient	أُولٰٓئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا
	wa yad-ra-oo-na bil-ḥa-sa-na-tis-saiy-yi-a-ta wa mim-maa ra-zaq-naa-hum yun-fi-qoon		and they repel evil with good, and spend (in charity) out of what We have provided them	وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝
55	*Wa i-zaa sa-mi-'ul-lagh-wa a'-ra-ḍoo 'an-hu wa qaa-loo*	55	And when they hear vain talk, they turn away from it and say	وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوْا عَنْهُ وَقَالُوْا
	la-nāā a'-maa-lu-naa wa la-kum a'-maa-lu-kum sa-laa-mun 'a-lai-kum laa nab-ta-ghil-jaa-hi-leen		For us are our deeds and for you are your deeds Peace upon you for We do not desire (to argue with) the ignorant.	لَنَآ أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلٰمٌ عَلَيْكُمْ لَا نَبْتَغِي الْجٰهِلِيْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
46	*Wa maa kun-ta bi-jaa-ni-bit-too-ri iz naa-dai-naa wa laa-kir-rah-ma-tam-mir-rab-bi-ka*	46	And you were not (present) on the side of the (Mount of) Toor when We called out (to Moses), but it (i.e. its revelation to you) was a mercy from your Lord	وَمَا كُنتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ
	li-tun-zi-ra qau-mam-māa a-taa-hum-min-na-zee-rim-min qab-li-ka la-'al-la-hum ya-ta-zak-ka-roon		that you may warn a people to whom no warner had come before you, so that they may be mindful	لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ
47	*Wa lau lāa an tu-see-ba-hum-mu-see-ba-tum-bi-maa qad-da-mat ai-dee-him*	47	And were it not so, then if a calamity befell them on account of what (misdeed) their hands had forwarded,	وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
	fa-ya-qoo-loo rab-ba-naa lau lāa ar-sal-ta i-lai-naa ra-soo-lan fa-nat-ta-bi-'a aa-yaa-ti-ka wa na-koo-na mi-nal-mu'-mi-neen		they might say O our Lord, why did You not send a Messenger to us, so that we might have followed Your revelations and have been among the believers	فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ
48	*Fa-lam-maa jāa-a-hu-mul-haq-qu min 'in-di-naa qaa-loo lau lāa oo-ti-ya mis-la māa oo-ti-ya moo-saa.*	48	And when the Truth came to them from Us, they said Why is he not given the like of what Moses was given?	فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ
	A-wa lam yak-fu-roo bi-māa oo-ti-ya moo-saa min qabl		But did they not deny what Moses was given before this?	أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِن قَبْلُ
	Qaa-loo sih-raa-ni ta-zaa-ha-raa. Wa qaa-loo in-naa bi-kul-lin kaa-fi-roon.		They said: Both are works of sorcery supporting each other and they said We reject both of them	قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ
49	*Qul fa'too bi-ki-taa-bim-min 'in-dil-laa-hi hu-wa ah-daa min-hu-māa at-ta-bi'-hu in kun-tum saa-di-qeen*	49	Say: Then bring a book from Allah that gives better guidance than these two, if you are truthful	قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِن كُنتُمْ صَادِقِينَ
50.	*Fa-il-lam yas-ta-jee-boo la-ka fa'-lam an-na-maa yat-ta-bi-'oo-na ah-wāa-a-hum.*	50.	And if they do not respond to you then know that they follow only their lusts.	فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ

wa zan-nōo an-na-hum i-lai-naa laa yur-ja-'oon

and they thought that they would not be brought back to Us.

وظنوا أنهم إلينا لا يرجعون

40 *Fa-a-khaz-naa-hu wa ju-noo-da-hoo fa-na-baz-naa-hum fil-yamm*

40 So we seized him and his hosts, then cast them into the sea

فأخذناه وجنوده فنبذناهم في اليم

Fan-zur kai-fa kaa-na aa-qi-ba-tuz-zaa-li-meen

Now see, what the end of the wrongdoers was

فانظر كيف كان عاقبة الظالمين

41 *Wa ja-'al-naa-hum a-im-ma-tainy-yad-'oo-na i-lan-naar Wa yau-mal-qi-yaa-ma-ti laa yun-sa-roon*

41 And We made them leaders who invite (men) to the Fire (of Hell), and on the Day of Resurrection they shall not be helped

وجعلناهم أئمة يدعون إلى النار ويوم القيامة لا ينصرون

42 *Wa at-ba'-naa-hum fee haa-zi-hid-dun-yaa la'-nah Wa yau-mal-qi-yaa-ma-ti hum-mi-nal-maq-boo-heen*

42 And We pursued them in this world with a curse, and on the Day of Resurrection they will be among the despised

وأتبعناهم في هذه الدنيا لعنة ويوم القيامة هم من المقبوحين

RU-KOO' 5

SECTION 5

ركوع ٥

43 *Wa la-qad aa-tai-naa moo-sal-ki-taa-ba mim-ba'-di mãa ah-lak-nal-qu-roo-nal-oo-laa ba-sãa-i-ra lin-naa-si*

43 And after We had destroyed the previous generations We did give Moses the Book—an enlightment to the people

ولقد آتينا موسى الكتاب من بعد ما أهلكنا القرون الأولى بصائر للناس

wa hu-danw-wa rah-ma-tal-la-'al-la-hum ya-ta-zak-ka-roon.

and a guidance and a mercy that, they may perhaps be mindful

وهدى ورحمة لعلهم يتذكرون

44 *Wa maa kun-ta bi-jaa-ni-bil-ghar-beey-yi iz qa-dai-nãa i-laa moo-sal-am-ra wa maa kun-ta mi-nash-shaa-hi-deen.*

44 And you were not (present) on the western side when We gave the order to Moses and you were not one of the witnesses (to it)

وما كنت بجانب الغربي إذ قضينا إلى موسى الأمر وما كنت من الشاهدين

45. *Wa laa-kin-nãa an-sha'-naa qu-roo-nan fa-ta-taa-wa-la 'a-lai-hi-mul-'u-mur. Wa maa kun-ta saa-wi-yan*

45 But We raised up generations and life became prolonged for them; and you were not a dweller

ولكنا أنشأنا قرونا فتطاول عليهم العمر وما كنت ثاويا

fee ah-li mad-ya-na tat-loo 'a-lai-him-aa-yaa-ti-naa wa laa-kin-naa kun-naa mur-si-leen.

among the people of Madian, reciting to them Our verses but We kept sending (Our Message).

في أهل مدين تتلوا عليهم آياتنا ولكنا كنا مرسلين

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṣ=ث	ḥ=ح	z=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ء=' (Jerk)	
Bold	Madd	آ=āā	ؤ=ōō	ئ=ēē	Fine	Madd	آ=āa	ؤ=ōo	ئ=ēe

	RU-KOO' 4 (Contd.)	SECTION 4 *(Contd.)*	ركوع ٤ (متبع)
36	*Fa-lam-maa jāā-a-hum-moo-saa bi-aa-yaa-ti-naa baiy-yi-naa-tin qaa-loo*	36 So when Moses came to them with Our clear signs, then they said	فَلَمَّا جَآءَهُم مُّوسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوا
	maa haa-zāa il-laa siḥ-rum-muf-ta-ranw-wa maa sa-mi'-naa bi-haa-zaa fēe aa-bāā-i-nal-aw-wa-leen	This is nothing but forged sorcery and we never heard of this among our forefathers	مَا هٰذَآ اِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِیْٓ اٰبَآئِنَا الْاَوَّلِیْنَ ۝
37	*Wa qaa-la moo-saa rab-bēe a'-la-mu bi-man jāā-a bil-hu-daa min 'in-di-hee*	37 And Moses said My Lord best knows who has brought guidance from Him	وَقَالَ مُوسٰى رَبِّیْٓ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى مِنْ عِنْدِهٖ
	wa man ta-koo-nu la-hoo 'aa-qi-ba-tud-daar In-na-hoo laa yuf-li-ḥuẓ-ẓaa-li-moon	and for whom there shall be the home of the Hereafter The wrongdoers will indeed not succeed	وَمَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ۭ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝
38.	*Wa qaa-la fir-'au-nu yāa-aiy-yu-hal-ma-la-u maa 'a-lim-tu la-kum-min i-laa-hin ghai-ree.*	38 And Pharaoh said· O you nobles! I do not know of any god for you other than myself	وَقَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِیْ ۚ
	Fa-au-qid lee yaa-haa-maa-nu 'a-laṭ-ṭee-ni faj-'al-lee ṣar-ḥal-	So O Haamaan, light a fire for me on (bricks of) clay, then build for me a lofty tower,	فَاَوْقِدْ لِیْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّیْ صَرْحًا
	la-'al-lēe aṭ-ṭa-li-'u i-lāa i-laa-hi moo-saa wa in-nee la-a-ẓun-nu-hoo mi-nal-kaa-zi-been	so that I may (go up to) look at Moses' God, and indeed I think him to be one of the liars	لَّعَلِّیْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوسٰى ۙ وَاِنِّیْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ۝
39.	*Was-tak-ba-ra hu-wa wa ju-noo-du-hoo fil-ar-ḍi bi-ghai-ril-ḥaq-qi*	39 And he and his hosts behaved arrogantly in the land without justification	وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِی الْاَرْضِ بِغَيْرِ الْحَقِّ

unity of God i.e. the worship of only one God. As such the Holy Quran states: "Verily I (Allah) have raised in every nation a Prophet proclaiming: "Serve only Allah and shun false gods." (16:36, 21:25)

Now it is obvious that Allah is only the Lord to be deserved the worship from the mankind. As such Allah has strongly rejected the lordship of all but claimed His absolute Lordship in the universe as follows: "If there were other gods in either heavens or earth besides Allah, they would have both destroyed in chaos." (21:22, 17:42)

However, the Prophets of Allah have highlighted the futility and vanity of worshipping the soulless idols as well as false gods in the Holy Quran. They teach the people that these idols and gods cannot do any harm nor any help to them As such the Holy Quran states· "They (unbelievers) have chosen gods besides Allah that they may be a power for them. Nay, they (gods) will deny their worship (in the Day of Judgement) and become opponents to them" (19:81-82: 25:17-18)

The unbelievers would face a doomed condition in the Day of Judgement. They would pray to Allah: "O our Lord! we have now seen, and heard, so send us back (to the world); we will do right, now we are sure". (32:12)

"O Muhammad! If thou couldst see when the unbelievers are set before the fire and say: "Oh, would that we might return to the world! Then would we not deny the revelations of our Lord but we would be of the believers! (6:27). But Allah would not entertain any objection raised by them in the next world.

Although the man commits sin and goes astray as a result of the temptation of Satan, but he should not be despaired of it. Because Allah is the most Forgivig and Merciful to the mankind He always keeps open the door of repentence till near the Day of Resurrection. He has promised the pardon to those for their sins who listfully repent and contrite to Allah and remain abstained from the evil deeds and submit to His commands As such the Holy Quran states. "Lo! I (Allah) am Forgiving towards him who repenteth, believeth and doeth good and afterward walketh aright (20 82, 39.53)

Who repenteth, and believeth and doeth righteous work; as for such, Allah is ever Forgiving, Merciful (25:70).

It is notable here that not only those committing sin, but also every Muslim should essentially habituate to repent to Allah.

(Courtesy — RADIANCE)

AL-HADIS: Hazrat Ja'ber *(Razi Allahu 'anhu)* reported: We came out with the Prophet to Sa'ad-b Mu'az *(Razi Allahu 'anhu)* when he expired. When the Prophet performed his funeral prayer, and he was buried in his grave and earth was levelled upon him, the Apostle of Allah *(Sallallahu 'alaihi wa sallam)* read 'Tasbih' and we also recited Tasbih for a long time. Then he recited 'Takbir' and so we did. It was questioned: O Messenger of Allah, why have you recited Tasbih and then Takbir? He said: The grave became too narrow for this pious man till Allah made it spacious on its account — (Ahmad).

AL-HADIS: Hazrat 'Ayesha *(Razi Allahu 'anha)* reported I heard the Messenger of Allah say in one of his prayers: 'O Allah! take easy account from me. I asked: O Prophet of Allah! what is easy account? He replied: To look to his record (of deeds) and to forgive him. O Ayesha! he whose account will be strictly taken on that day will be destroyed. — Ahmad.

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many Islamic customs. Ritual prayer is reported to be widely performed sometimes even in the streets. The Russians even kicked them but they did it nevertheless. Religious holidays and *Ramadhan* fasting are usually observed. Alma Ata was a scene of rioting when Russian military authorities wanted to give Muslim troops, killed in Afghanistan, a military burial in a non-Muslim cemetery and not according to Muslim tradition.

Another peculiar fact is the failure of Soviet policy regarding the projection of national spirit among the Muslims of Central Asia. Although all of the Muslim inhabitants of this area were Turks but Soviets classified them for political purposes. They divided and ruled them. Soviets projected their particular culture and language and tried to make them first Kazakhs and Tajiks and then Muslims. Soviets have reportedly admitted their failure in this respect. There were world reports that when Muslim Dimukhamed Kunayer was replaced by Genna diy Kolbin as First Secretary of Communist Party in Kazakhstan, there were riots and demonstrations by Kazakhs in Alma Ata. As a result about 100 persons were killed and 500 were detained in jails. This anti-Russian disturbance is regarded as resurgence of Islam and nationalistic feelings However, Moscow came with a heavy hand to silence the demonstrators. For example, Zhora A. Sabitova, a teacher at the Alma Ata No. 19 school for young workers, was sentenced to five years' imprisonment, after which she would be deprived of the right to teach for five years. Her crime was the alleged preparing of the banner *and leaflets protesting against the* imposition of Kolbin as the head of the Kazakhstan Republic.

Courtesy: Da'wah Highlights

Iconolatry: A Great Sin in Islam

Mohammad Abdus Samad, Gauhati

Allah creates, sustains and nourishes the mankind. Hence, He is reasonably of deserving the worship from man. Submission to Allah through the ritual prayers such as Salaat, saum, Haj and Zakaat and adoption all of His commands brought by the Prophets for the management of both individual as well as social life is uprigthly called worship in Islam.

Islam deals with only the worship of Allah and reprimands and denies the iconolatry, Though denial of any command of Allah is a sin, but iconolatry is considered as the mother of all sins in Islam.

Because it directly means denying the very Lordship and Sovereignty of Allah. As such Allah does not endure the iconolaters resulting their final abode at hell. As such the Holy Quran states: Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth all sins save that to whom He will. Whoso ascribeth partners to Allah, he hath, indeed, invented a tremendous sin (4.48). Lo! none despaireth of the Mercy of Allah save disbelieving folk" (12:87)

How much the iconolatry is a great crime in Islam can easily be understood from the following example. Islam assumes the position of parents next to Allah. Islam lays tremendous emphasis concerning the obedience and respect to the parents by child. Nevertheless Islam enjoins to deny his parents if his parents direct him to commit iconolatry.

As such the Holy Quran states: "I (Allah) have enjoined on man kindness to parents but if they strive to make thee join partner with Me that of which thou hast no knowledge, then obey them not" (28:8, 31:15)

Prophet Abraham had cut off the relation with his father because of father's inconolatry (Quran 19: 41-50). Even if there is the fear of killing as a result of not commiting the iconolatry, still Islam does not permit iconolatry. Truly speaking, it is the crime like treachery and insurrection in the kingdom of Allah.

It is expedient to note here that the worship of the soulless idols is not merely called iconolatry in Islam. Rather it also implies the worship of both soulless idols as well as the living object or being and both of them are considered a great crime against the Kingdom of Allah.

The Holy Quran denounces the worship of jins by man and says: "The unbelievers ascribe as partner unto Allah the jins, although He did create them". (6:110)

Likewise, the Christians worship Prophet Jesus and the Holy Spirit and it is strongly condemned in the Holy Quran (5:72). It would be fair to clarify here that the Holy Spirit is the Archangel Gabriel (Jibrael) according to Islam. Besides we cannot deny the worship of grave being in vogue in our society. All these kinds of worship are a great crime falling in the category of iconolatry and those committing it are branded as the infidel in Islam.

God has created man to worship Him, but man has created gods to worship them. But the Prophets of God came into the world with the solemn object of establishing the

The Kazakhs were subjected to an inhospitable stance of the Kremlin. Their culture, economy, religion and even their demography underwent severe strains Although Kazakhstan developed a lot, the major portion of benefits went into the pockets of Russian and Ukrainian settlers.

Culturally speaking, the entire Kazakh pattern of life was changed. Their Yurt system of family was demolished and a new Kolkhoze system was imposed upon them to bring about their collective encampment dwelling pattern Although Kazakhs tried best to accommodate themselves to the new system, their nomadic life style was lost. As they were forced to adopt a settled life, a sense of private ownership developed among them The Soviets distributed lands to provide them subsistence and Khazakhstan was industrialized for their employment.

After the collective dwelling, agriculture was collectivized. On the one hand Soviets succeeded in imposing this system but on the other hand they failed to make proper provision for putting huge herds of livestock into new collectives. Up to 1932 cattle and sheep in Kazakhstan were literally decimated, falling from 36,000 to just 3000 as shown in Soviet figures. As a result hundreds of thousands of Kazakhs migrated with their herds into Chinese Turkistan. It is reported that by 1934 only one nomadic group remained in the Soviet Union

Later on, Soviet tried to restore that pattern in the brigade system but without tangible results. It was done in 1960 when Khruschev urged to launch the campaign of cattle herding for the betterment of the state's economy.

Demographically, Soviets tried their best to change the majority status of Kazakhs into minority position. In 1924, Kazakhs were in the majority but after Lenin's death when the Stalin era of repression started, Kazakhs were put to genocide A beginning was made with the slaughtering of nomad's livestock in an effort to destroy their way of life. As a consequence, one and a half million people died of hunger between 1926 and 1939 Another attempt was made in the 1950's when Kazakhstan was overwhelmed by a huge wave of Russian rural and urban settlers which reduced the native Kazakhs to the status of minority. This influx came during the virgin land campaign introduced by Khurschev. This campaign was to trans-form the virgin lands of northern Kazakhstan into a major bread-producing region of the country.

This was opposed by Kazakh Communist Party leaders because they suspected that it would mean an enormous influx of Russians into their republic, but it went in vain Earlier, between 1917 and 1921, there was a decrease in the Muslim population due to artificial famines and extensive killings.

As a result of these efforts the Kazakh population reduced at the rate of 10 per cent annually from 1926 to 1959 and it went down from 61 to 35 per cent of the total population of Kazakhstan. Later on, the census reports project an increase of Kazakh proportion. It increased at the rate of 4.2 per cent a year during the period of 1959 and 1970. The total number of Kazakhs in this period was 38 per cent. In the 1959 census total population of Kazakhs became 42 per cent. This increase among Muslim Kazakhs is thought to be an alarming sign for Soviets.

As for religion, Kazakhs had equally bitter experience. Islam, like other religions, was thought to be a major reason of class-consciousness in society and a hindrance in the way of human progress. The Kremlin bosses planned to deprive Kazakhs of their Islamic identity. All of their religious institutions like *madarasas,* mosques, and shrines were destroyed Muslims were prohibited to practise Islam and give vent to their religious feeling. For example, they were not allowed to pray, to fast and pay alms *(Zakaat)* Their religious festivals were banned. No doubt an official Spiritual Board of Muslims does exist in Tashkent which supervises the religious activities in the region, but it is just to score political gains. Yet in spite of all this anti-Islam scenario, the religious belief among Kazakhs is still unflagging, rather it is flourishing day by day There was a period when Islam went underground to serve their religious needs The "Socialistic Kazakhstan" dated 4th September, 1986, points out that people's belief in religion is still strong in southern Kazakhstan where people recite the Qur'an at funeral ceremonies, even observe fasting and Ed festivals New-born bodies are given religious names Many people do not care to register their marriages with Soviet authorities and regard the Islamic *nikah* as sufficient. Some even take more than one wife. People donate and collect money for construction and repairs of mosques Many *Chaikhanas* (teahouses) doubled up as "illegal" prayer houses, and Ed and other congregation prayers and festivals are organized even on Soviet settlements. Especially, the rural population continues to observe the teachings of the Qur'an.

It is not only with general Muslims, but Communists and party members are reported to have become *mullahs* in Kazakhstan.

G. Hosking states in a recent interview that Muslim areas of Kazakhstan by tradition follow

Kazaks, the Turkic — speaking people, came here from Khurasan in the 15th century They were pastoral nomads. They used to live in Yurts in the form of Auls and were always on the move in search of pastures. They were exogamous and a man who could not recall his genealogical line was thought to be a slave. The practice of levirate was common.

They follow the Sunni school of Islamic legal system. As they were nomadic people, no mosques were built by them. But the heads of Auls used to employ and keep with them a mullah to guide and teach people.

HISTORICAL BACKGROUND

Kazakhs trace their origin from a common ancestor He had three sons who founded three hordes of Kazaks called Ordas, i e., old, middle, and small In each Orda the authority of the Khan was curtailed by the *de'facto* power exercised by the tribal chiefs known as Sultans, and on the second step by the Beys and Batyrs (the class heads).

Relations between Kazaks and Russians started after the latter occupied Kazan Khanate and the banks of Volga River After their occupation, Russians founded the cities of Tobol'sk, Toman, Tora and Tom'sk. Later on, these cities became the centres of trade with Kazaks

During the reign of Peter the Great, Russians advanced towards Turkistan to take over gold mines near Yarkand city. But they changed their mind and stopped near Om'sk and Tobol'sk. From these forts Russians were in a position to control the activities of Kazaks and Kalmuks. Kalmuks were in power in Jungaria and Kulja where they had founded a powerful state. In 1723 Kalmuks attacked Kazaks of old and middle hordes and defeated them. In order to avoid such fate Abul Khyr Khan of small hords sent his emissary to Russians for help in 1731. Russians agreed to protect Kazaks on an oath of loyalty This is how Russians extended their penetration in the Kazak steppes. There were some uprisings to counter Russian reinforcements but in vain. And this process of Russian colonization came to culmination in 1840 when the whole of Kazakhstan was annexed within the Russian Empire.

In the beginning Russian authorities did not encourage the settlement of Russian peasants in Kazakhstan and even the missionary activities of Orthodox church were discouraged. They sponsored the birth of Kazak nationalism led by the feudal nobility on the basis of their nomadic origins. This led Kazaks to cooperate with Russians The Kazak literary language and epic songs were published at government level Research of Kazak culture was conducted and Russian Kazak schools were opened in 1914.

However, after about fifty years of dominance, Russians changed their policy of tolerance and cooperation with the Kazaks. In 1891 Russians and Ukrainian settlers reached the Kazak land. This migration was planned and organized by the central government of Moscow

The political dominance of the Russians not only deprived Kazaks of their Khanate system but also disturbed their life pattern. They were deprived of their fertile lands and all their travelling routes were occupied by the Russian farmers. As a result these nomadic people were attracted to adopt trade and business professions.

Hordes were demolished by Russians and a new Governor-General system was introduced in the area. The whole region came under the administration of three Governors-General, and the political authority was decentralized at all levels. The local Kazaks shared the authority only at the district level. Taxes were imposed by the Governor-General and levied on Yurts instead of cattle. This taxation system indirectly affected the Yurt pattern of life.

Russian had to face many uprisings. Some of the significant uprisings were led by Batyr Srym (1783-93), Khan Sarzhan (1824-36), Khan Kenesary Kasymov (1837-47), Istay Taymanov and M Utemesov (1827-29), and Khan Allah Kul (1838-39)

The rule of Tsars ended in October 1917 and Communist party replaced the power system of Moscow. The Kazakh Soviet Socialist Republic was created first under the name of Kirghiz Autonomous Republic on 26th August, 1920 and became Kazak Autonomous Republic in April, 1925 It has been a Federal Republic since 5th December, 1936.

Under the new regime Kazaks had a new kind of experience Soviets considered them to be uncivilized and backward. Kazakhs religion, Islam, was thought to be the root-cause of their backwardness. Russians chalked out uplift plans of Kazakhstan with their own ideological framework Kazaks like other nationalities of the Soviet Union have experienced a variety of experiments at the hands of the ruling Communist Party and this process is still going on.

Western Sovietologists point out four-pronged Moscow policy with regard to the nationalities problem in the Soviet Union. They view Lenin's approach as compromising and tolerant. Stalin's as intransigent, Khruschev's as revivalistic and relaxing, Breshnev's *as that of status quo* and Gorbachev's liberal as indicated by *perestroika, glasnost,* and *demokratizatsia.*

Sunnah and the Ij-ma' (consensus) of the Muslim Ummah and is grounded on the proper linguistic, logical, juristic and historical understanding of the status of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as Khatam-al-Nabiyyin (Seal of the Prophets), as mentioned in Qur'an, Surah 33, verse 40.

2. The Conference reaffirms the unanimously held Muslim belief that the *Sunnah* of the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is one of the two primary sources of Islam. The authority of the *Sunnah* is established by the injunctions of Allah in the Qur'an itself. Thus any denial of the authority of *Sunnah* is tantamount to the denial of the Qur'an itself and is a grave error. However, the Conference also stresses that Muslims must always abide by and adhere to the most authentic *Sunnah* in their faith and practice.

3. The Conference reaffirms the unanimously held opinion of Muslims that all those who deny that Muhammad *(Sallallahu 'alaihi wa sallam)* was the final Propret and Messenger of Allah are non-Muslims and are outside the fold of Islamic faith. Any individual or group who tries to advocate Islam while denying the finality of Prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)* is misrepresenting Islam and making a mockery of its basic principles.

Muslims must be aware of these individuals and groups, expose their deceit and must not have any social relations with them until they repent and denounce their aberrations.

4. The Conference urges all Muslims to continuously increase their knowledge and practice of Islam, to raise their families on the principles of the Qur'an and *Sunnah* and to give the message of Allah and his last Messenger and Prophet to others. Muslims must set the best example of conduct and behaviour and live with full awareness of Allah and His rules. Muslims must also be united so as to stand firm in the face of all internal threats and subversions.

5. The Conference reminds Muslims that the finality of the Prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)* also means that now the Muslim Ummah must carry on the mission of the Prophets of Allah and become the witness of Allah to mankind. Involvement in *da'wah* to give the message of Allah is a must for all Muslim males and females.

(Courtesy: The Orange Crescent)

Kazakhstan in Historical Islamic Perspective

Of late Soviet Kazakhstan has been a scene of social and political upheavals with the Muslims protesting against the Moscow bid to take away their Islamic identity and to crush their political will. Against this backdrop it will not be out of place to think about the Muslims with reference to their past.

Kazakhstan with an area of 2,171,300 Sq. kilo-metres, about three times the size of Pakistan, is the second largest of the fifteen Soviet republics. Alma Ata is its capital. Soviet writers do not count it in Central Asia, though from most considerations it is regarded as a part of the region.

ECONOMY

The traditional pattern of KazaKhstan's economy was pastoral but now industry, particulary mining, plays a major role. All its raw minerals are supplied to the Soviet Union. Ninety different minerals, including copper, lead, zinc, gold, iron and coal, are found here.

Three quarters of farmland consist of pastures, about one fifth of the land is cultivated, and the rest is used for orchards. One-third of all the wheat produce in the country is grown in this republic. Only two years back, 27.5 million metric tons yield was taken from Kazakhstan.

ADMINISTRATION

Supreme Soviet of Kazakh SSR is the highest legislative body. Its members belonging to the Communist Party are taken for a period. The body, which meets annually, elects a Presidium and a council of ministers. Kazakh Communist party has 730,000 members and Komsomol, founded in 1921, had 2 3 million members in 1988

EDUCATION

Education is free at all levels and compulsory between the age of 7 and 17. The mediums of instruction are Kazakh and Russian.

There are many art and drama schools and Alma Ata has a national picture gallery. Kazakhstan produces 444 newspapers in Kazakh, Russian, Uygur, German and Korean languages, besides there are 116 periodicals including 32 in Kazakh.

Kazakh radio broadcasts in all these lauguages whereas the television uses Kazakh. Russian, and uygur languages.

POPULATION

On January 1, 1986, the population of Kazakhstan stood at 16, 036,000 and that of Alma Ata was 1,088,000. Ethnically Kazakhs were 36 per cent Russians 40.8 per cent Ukrainians 6.1 per cent, and Tatars 2.1 per cent. The population density is 5.6 persons per sq. Kilometre.

Dedicated Convert to Islam

Shaheen Gulfam, a Dutch national was "Corinna", 13 years ago, when she embraced Islam in a hostile Western atmosphere with a completely different value-system. And since then, she has been practising the religion together with her Pakistani husband in the Netherlands.

33-year old Shaheen Gulfam was looking into other religions when she was 20. At the time she met her Pakistani husband (working as an attendant in a hospital), she was then studying Arabic in Amsterdam. In the process she became attracted to Islam as it offered "guidelines for harmony".

As a European Muslim, Shaheen says she has had to discard many Western ideas like going to the discotheque and being unveiled. Now she wears a black burqa and keeps it on even while she is at her job in an airline.

She has also instructed her three daughters aged 15, 11 and 3 (the eldest is a step-daughter) to cover their heads. But she does not intend to impose her will on them and they would be free to make the decision for themselves when they grow up

Shaheen says since Islam encompasses every aspect of life it has to be scrupulously followed. She cites Islamic punishments like cutting off a thief's hands as "just" because crime is like "cancer", affecting every part of the body.

"But Islam first of all teaches prevention," she stressed.

Shaheen had to face a great deal of opposition from her family and society in marrying a foreigner with a low grade job and on her conversion to Islam. Now when she moves with her black veil, the Dutch take her to be a foreigner mainly Turkish. "It takes a lot of explaining," she said.

In particular, she says the Western people are concerned about the position of women in Islam. However, according to her, "liberation" does not mean that a woman should do a man's job "Men and women are biologically different", she says.

Similarly on the Laws of Evidence, requiring the evidence of two women instead of one man, she felt there was "good reason" for that. In any case, she stressed, "Islam means submission to Allah".

Working with Dutch Muslim groups, Shaheen has been teaching Islamic principles to other women. There are eight cities in Holland where the women travel and hold lectures and classes for new Muslims. According to her, "there are 5-10 converts to Islam every month".

In emphasising the plus points, i.e. Islam's stress on the community rather than the individual and advocating respect for women, Shaheen says that attempts are made to compensate the converts who have to forego happy occasions like Christmas and incur displeasure at work.

Shaheen, who has been here before to visit her inlaws in Rawalpindi, is not happy with the situation prevailing in Pakistan, which she had expected to be a truly Islamic country.

"Everywhere you go you see hoardings with beautiful women wearing make-up", she says. T.V. dramas have been another let-down, setting "poor examples". Moreover, she has found people identifying each other with their ethnic groups than the fact that they are all Muslims.

She deplores the double standards, evident everywhere, which were responsible for "corruption" in the Pakistani Society.

CONFERENCE ON FINALITY OF PROPHETHOOD AND SIGNIFICANCE OF HADITH

The World Conference on the Finality of Prophethood and the Significance of Hadith was held in Chicago on Rabi-ul-Awwal 7 & 8, 1410, corresponding to October 7 & 8, 1989. The Conference was organized by the Chicago Council on Preservation of the Finality of the Prophethood of Muhammad (*Sallallah 'alaihi wa sallam*).

The Conference was attended by a large number of Islamic scholars and 'ulama from all over the Muslim world, Europe, the United States and Canada and by thousands of Muslims of the Greater Chicago area and other parts of U.S. and Canada.

The speakers addressed the gathering for two days in five sessions and three panel discussions. The topics of discussions were on the finality of prophethood, the significance of hadith. Contemporary issues of youth and women also thoroughly discussed. The audience appreciated the discussions and passed resolutions at the end of the Conference.

The Council is preparing for its future course of action to implement the resolutions. The audio/video cassettes of the proceedings of the entire conference will be made available to interested persons.

Resolutions:

1. **The Conference reaffirmed the unanimously held Muslim belief that Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is the final Prophet and messenger of Allah, and no true prophet or messenger is to come after him.**

This affirmation is based on the clear statements in the Qur'an and

Comic-strip version of Quran denounced as heresy

By Abdus Sattar Ghazali

Muslim authorities in several Arab countries have denounced a Tunisian-born author as a heretic for producing a comic-strip version of the Holy Qur'an. In recent weeks outraged Muslims in Kuwait, Tunisia and Algeria have labelled him the new Salman Rushdie and demanded an international ban on the cartoons.

A French publishing house has started printing the first part of the book in Arabic and French — entitled *"If Qur'an Had Been Told to Me"* — designed for youngsters aged between 12 and 16.

The work by Yousuf Siddiqe, a Tunisian who has lived in Paris since 1983, was denounced by Muhammad Faidallah, Head of Islamic Jurisprudence at Kuwait University's Islamic Studies Faculty.

"The interpretation of Qur'anic verses by using illustrative drawings is banned in Islam and cannot be sanctioned by Islamic teachings." Faidallah said in a Press interview.

"These sinister ideas are tantamount to criminal acts that ridicule the sanctity of the Holy Qur'an. It is an innovation that should be condemned," he added.

"We don't rule out the possibility of anti-Islamic groups being behind, and financing, such sinister schemes,"' Faidallah said. He branded Siddiqe "a new Salman Rushdie recruited to carry out this ugly task"

The Mufti of Tunisia, Sheikh Muhammad Mokhtar Al Salami has advised Muslim parents to keep the book away from their children. He said the book contains errors and shows its characters as ugly and distorted, making it harmful to the beliefs, language and good taste of adolescents.

The Mufti after studying 23 pages of one volume, cited eight words which he said Siddiqe had written differently from the accepted Qur'anic text. "I have not recorded all the mistakes but have just cited examples to show the standard of the work," he said.

The Supreme Islamic Council of Tunisia has called for a worldwide ban on the comic-book version of the Holy Qur'an. Representing the Holy Qur'an pictorially is an error and a heresy because it would distort the word of God. Its publication and distribution should be banned inside and outside the Islamic world, said the Council.

The Algerian newspaper *El Moudjahid* believes that publicity about the book is a trap to entice Muslims into condemning it. Anti-Muslim groups would then accuse Muslims of intolerance, the paper said.

In Jeddah, the 46-member Organisation of Islamic Conference branded Yousuf Siddiqe as a heretic, saying he profaned the Muslim religion in his comic-strip version of the Qur'an.

"By indulging in a sacrilegious act which breaches the authenticity of the Holy Qur'an, the author of this series of cartoons has committed an act of true heresy harmful to Islam and Muslims," the OIC Secretary-General said.

Siddiqe says he was motivated to adapt the Qur'an because of the frustration he suffered while studying the holy text as a child He spent five years perfecting his comic-strip version of stories told in the Holy Qur'an to make them more accessible to children "The Qur'an is extermely difficult for children to understand, I wanted to make it more accessible," he argues

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depth of hearts can still enable us to get rid of all material worries.

Let the Muslims of the world, therefore, renew everywhere their faith and re-orientate their belief in the Supreme Power and Oneness of Allah so that they free themselves from the chains of the fear of all the false powers of the world.

The Zarb-e-Momin invites us to ponder over the fact that Pakistan came into being because of the strength of our faith in *Laa i-laa-ha il-lal-laa-hu*. Its existence, therefore, demands that we should not forget the truth and the significance of the slogan:

"What is the meaning of Pakistan? It is *Laa i-laa-ha-il-lal-laa-hu.*

AL-HADIS: Hazrat Bara'a-b-A'zeb *(Razi Allahu 'anhu)* reported: The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* enjoined us seven things and forbade us seven. He bade us to visit the sick, to follow the biers, to respond to the sneezer, to return greeting, to respond to the inviter, to prove true to one given oath and to help the oppressed; and he forbade us rings of gold, thick brocade, embroidered silk, red saddle, Qasi silk and utensils of silver; and in a narration— drink in silver cups, for he who drinks therein in this world will not drink therein in the Hereafter.— Agreed

but are also well-versed with the history of Islam and the spirit of *Jihad*. Those who conceived this word for military exercises are fully equipped with irrevocable, indomitable and irresistible belief in the values of Islam. The presence of such spirited persons in the Army of Pakistan is really not only a cause of pleasure and privilege for the entire nation but it also ensures a bright future of welfare and prosperity ahead.

Zarb-e-Momin is the name of not only material progress and strength but it also bears witness to the ideological superiority, national integrity, and strength of faith This nomenclature has taken birth from our Islamic traditions and the moving force of our faith, the faith which enabled the truth, triumph over falsehood and spiritualism over materialism This faith enriched every one of us with such a power which enabled us to win the battle of our lives with negligible material power.

'Allama Iqbal verifying the qualities of a Momin says. The heathen reposes trust in his weapons while the Momin wages the battle even without a sword."

This fact has been narrated in the Holy Qur'an "How often has a small party vanquished a numerous host by Allah's permission And Allah is with the steadfast" (2: 149)

Why this name Zarb-e-Mcmin was chosen for the military exercises by the Army Officers. The reason obviously is that the armies of Pakistan want to gain momentum and provide impetus to the professional efficiency of the Army personnel. In fact, they acquired success in their mission by the selection of this name for the military exercises. Now the point of consideration is why Zarb-e-Momin alone becomes the basis of force and strength and why the efforts of a "heathen and faithless" adversary end in smoke.

The irrefutable reason for this is that the Momin's belief in Allah and his submission to His Will is irrepressible. The Momin declares from his tongue and attests from his heart that Allah is the primal source of all powers and there is no god whom he should fear except Allah the Almighty. This total submission and this sole belief make him strong so much so that he frees himself from the chains of all Mundane powers. This belief enables him to defeat the strongest enemy even without material and physical strength. This force of faith, this certainty of belief that Allah is our Supporter and Protector, creates in us irressitible strength. An atom thus becomes the centre of the light of the Sun, a wave becomes the embodiment of the power of an ocean. A Momin, a true believer, attains the pleasure of Allah by his submission to His Will. Thus a Momin becomes the hand of Allah A Momin, because of his strength of belief in the Power of God Almighty, attains material and physical power in this world. But a faithless person cannot gain such power despite his material resources.

A heathen, or a faithless person, pins his faith and trust on worldly things, whereas a Momin does not fear anything except Allah Therefore, he becomes nucleus of the power of Allah.

In other words, the limbs of the Momin are strengthened and his stroke becomes sharp and forceful because of the rehearsal of *"Laa i-laa-ha il-lal-laa-hu"*.

A Momin negates the power of every false god, and attests the greatness of Allah alone, from his lips and heart. The repitition of Kalima: *"(Laa i-laa-ha il-lal-laa-hu)"*, makes a Momin's heart a nucleus of the power which is superior to all material powers

The hearts of the Muslims of the early period of Islam were saturated with the strength of belief in Allah as the Supreme Authority. Their heroic deeds, their wonderful acts, had become proverbial all the world over. It was the light of the faith which had enabled them to overcome the hurdles in conquering the world and harnessing the powers of nature for the benefit of mankind, in spite of their being deprived of the modern mundane sources. It is an undeniable fact that the strength of faith and certainty of belief in the Oneness of Allah works wonders.

History of the world bears witness to the fact that Zarb-e-Momin remained forceful as long as it sprang from the depth of hearts and not merely from the tips of tongues. The rehearsal of the Kalima: *"(Laa i-laa-ha il-lal-laa-hu)"*, is the real Power of the success prosperity and victory of a Momin. And this Kalima is the main source of the light of faith. Everything gets momentum from Allah alone. In the words of 'Allama Iqbal':

The brave soldier of Islam is he whose armour is *"Laa i-laa-ha il-lal-laa-hu"* and whose sword is this Kalima alone.

The terminology of Zarb-e-Momin, i.e. *Laa-i-laa-ha il-lal-laa-hu"*, was very strictly and punctually practised all the world over, by Muslim mystics. They washed off every effect of false gods and their influences from their hearts and tried to engrave piety and Allah's love on their hearts with Zarb-e-Momin, so much so that their hearts were fully purged of the fear of all false gods, greed, pride, malice, etc. The dedicated and devoted concentration on the rehearsal of Zarb-e-Momin from the

(Contd. on Page 246)

lower to them the wing of humility, and say "My Lord! bestow upon them Your Mercy even as they cherished me in my childhood."
(17: 23,24)

The third deed is to confer favour and benevolence upon servants or slaves. Islam strictly urges that the slaves or servants are human beings. Though they are not equal in rights, yet they are to be given humane treatment and clothes and feed of equal standard

This is the ethical teaching of the Holy Prophet. He himself was an embodiment of the ethical virtues The Holy Qur'an says, "You have indeed in the Messenger of Allah a beautiful pattern of conduct . ." (33:21). What he preached he practised as man, so that the people should know that the ethical principles of Islam are practicable.

Once the Holy Prophet went to a grain shop. He thrusted his hand in the head of grain lying on the ground to judge the quality of the grain inside the heap He found that the corn which was visible to the buyers was dry while the corn hidden from their sight was wet. He presently declared, "He who resorted to fraud is not from us" This is the teaching of the Prophet of Allah to the traders and business people who either do not know this tradition or ignore it for their immediate worldly gains. This dishonest practice is not only injurious, ethically to the one and financially, to the other but disastrous also.

The Holy Prophet said, "A honest, trustful trader will be with the Prophet and trustful devotees of Allah on the Day of Judgement"

In another tradition, we are informed of certain other ethical responsibilities which fall on us as human beings. The Holy Prophet said, "Three (types of) men will neither be looked with kindness nor be made pure from sin by Allah on the Day of Judgement but they will be put to grievous torment. One who, after conferring a favour on a man, sets it forth and taunts him; one who sells his goods on false oaths and the aged fornicator (i e., if they did not repent for their sinful deeds and abstain from them. They would be deprived of the vision of Allah and would be thrown in Hell on the Day of Judgement)."

ZARB - E - MOMIN

By Prof. Dr. Irshadul Haq Quddusi

The most important and significant military exercises in the history of Pakistan were held in December, 1989. These were given this name of "Zarb-e-Momin", in view of their far-reaching effects and thought-provoking significance.

The military exercises carried on in Pakistan hitherto were neither conducted on such a large scale as Zarb-e-Momin nor were they Islam-oriented. The exercises conducted earlier had neither Islamic reference nor any relevance to the Islamic purpose of awakening the dormant spirit of sacrificing everything in the name of Allah for keeping up the banner of Islam. Those military exercises were named as "Blue Lizard" Walk Tezgam, Crystal Ball, etc.

None of the above-mentioned names given to the past military exercises held mirror to the inner purity of faith and they neither reflected any Islamic value nor did those names inspire Islamic spirit.

For this reason, all those military exercises and operations failed to assume any proporation of importance and popularity Contrary to this, Zarb-e-Momin was Islamic in spirit as well as in its nomenclature. The exercises with this name represent and still touch the chords of the spirit of Islam. Therefore, the military exercises under this name attained popularity and aroused profound feelings of joy and compliments from the peoples of every nook and corner of Pakistan.

This Islamic import in the name of the recent military exercises was undoubtedly conducive to the revival of Islamic spirit and traditions. Much stress on the ideological aspect in our military service is laid from the very beginning and as its sequence every soldier of our army considers himself as a soldier of Islam. However, military exercises carried under the name of Zarb-e-Momin particularly aimed at inculcating ideological spirit and in fact reoriented it. This name points out that the heart of every member of our army is saturated with the spirit of Islam. He is now alive to the teachings of Islam. The soul of the veracity of Islam vibrates in his attachment and his enthusiasm for sacrifice of his main and might for the defence and service of Islam. This can be verified from the heart beat of every soldier of the Pakistani Army because of Zarb-e-Momin.

This is also an evidence of the practical efforts we have made to re-enliven our relation and identification with the Islamic history and traditions by means of these exercises.

Zarb-e-Momin was, undoubtedly, such an inspiring name which invites the attention of religious minded people and stimulates the mentality of spiritually elevated persons. This name also suggests that only those can conceive of it who not only possess Islamic mentality

brief, is worship of the Creator. Count His bounties and thank Him in gratitude. Observe His signs and praise Him for the wisdom inherent in them. Reflect over the cosmos and strive to conquer it for your good, and worship and thank the Creator for the same.

There is a commonly quoted Divine Saying (Hadith Qudsi), which is so often narrated by Sufis, to the effect:

> "I was a hidden treasure; I wished to be known; and I created the world."

Mirza Ghalib has versified the same theme, thus:

> The world is naught save
> the Beloved's manifestation;
> Where would we have been,
> had the Beauty not wished
> to have its own vision.

The Islamic doctrine of creation in all its bearings points to Oneness of God, or *Tawheed*. The mystic philosopher, Titus Burckhardt says, "To the ordinary believer affirmation of the Divine Unity is the clear and simple axis of the religion. For the contemplative it is the door that opens on the Essential Reality. The farther the mind of the contemplative penetrates into the apparent rational simplicity of the Divine Unity, the more complex that simplicity will become .. " (An Introduction to Sufi Doctrine, S M. Ashraf, Lahore, p 57). We do not propose to go deeper into the matter here but nonetheless wish to stress that God (Allah) in Islam is known by His Oneness, His Justice, His Day of Reckoning. "Dust thou art to dust returnest" is not the end of life but only the first step towards a life after death.

ISLAMIC LITERATURE

A list of books on Islam appears on the inner side of Title cover.

AL-SUNNAH

QUALITIES OF GOOD CONDUCT

In Islam ethical virtues are those noble God-given qualities with which Allah the Creator of the Universe adorned His Prophets. All these qualities of ethics and good conduct we have received as a gift from the ethical virtues and good conduct of the great guide from Allah, Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*.

The Holy Prophet taught, through his sacred verdicts and good conduct, the basic injunctions of Islam such as Salaat, Fast, Zakaat, Hajj, etc. During his pious life in this world, through his good, kind behaviour and conversation, he also taught and trained, people in piety and purity, grace and modesty, patience and steadfastness, truth and trust, justice and fairplay, mercy and kindness, pardon and forgiveness, and other innumeral ethical virtues.

Hazrat Anas bin Malik *(Razi Allahu 'anhu)* was only ten years of age when the Holy Prophet migrated to Madinah. His mother, on the arrival of the Holy Prophet in Madinah, offered his son to serve him. Hazrat Anas reported that for ten years he was in the service of the Holy Prophet and during this period he always experienced the noble behaviour of the Prophet of Allah. Never an occasion arose when he uttered a single word in pain or anger. If Hazrat Anas did any work of his own accord, the Holy Prophet did not object to it or question him. Even when he ordered him to do some work, which he failed to do, the Holy Prophet neither rebuked him nor called his explanation for not doing that work.

The Holy Prophet said, "Don't give to your servants such works which may be beyond their control and if you ever do then you shall personally extend your hand of help." He also said, "One who does not have pity on mankind, is not pitied by Allah."

The Holy Prophet commanded "You have pity on men on the earth, Allah will have pity on you in the heaven."

A great Companion of the Holy Prophet, Hazrat Jarir bin 'Abdullah *(Razi Allahu 'anhu)* reported the Prophet of Allah as saying "One who lacks kindness is devoid of goodness and welfare".

He also said, "One who possesses (the following) three virtues, Allah will cover him under His Mercy and admit him to Paradise: to be courteous to the weak; to be kind to the parents; and to confer favour upon slaves."

Here is specially the mention of three good deeds. One is that a weak man deserves our sympathy and help; therefore, we should be courteous and kind to him and extend all possible help within our means. This is a great ethical and social responsibility of man. Unfortunately, it is neglected and therefore, we see in our every day life that a strong man generally acts against the above instruction.

The second deed which has been stressed is that of good and kind treatment towards one's parents. The Holy Qur'an clearly instructs on this subject in the following words:

> "Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one, or both of them, attains old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour And, out of kindness,

is a part of the swearing-in. This affirmation ought to be fulfilled all through the holding of the office concerned. To act or speak otherwise would mean a breach of the oath of office and consequently invite disqualification for the office.

AFTER DEATH: Let us revert to the theme whether "earth-and-maggots" alone is the end of life, or is there something more to it in the beyond.

Qur'an Majeed gives categorical and graphic narrations of life after death. It says death is inevitable. "Every soul shall have the taste of death." (3:185). However, it goes on to make it clear that death is not the end of all things. "It is God Who gives you life, then gives you death; then He will gather you together for the Day of Judgement about which there is no doubt." (45:26). And on that Day, "the Trumpet will be sounded when all — will swoon —, then will a second one be sounded when — they will be standing and looking on." (39:68). The Qur'anic descriptions of the scene of the Day are precise and vivid. To quote only a few expressions, Almighty God calls it: "The Day that We roll up heavens like a scroll —" (21:104). "The Hour is nigh and the moon is cleft asunder." (54:1). "When the sun is folded up, and when the stars do fall, and when the mountains are moved, — and when the seas shall surge up, — and when the heaven shall be flayed, and when Hell shall be set ablaze, and when Paradise shall be brought nigh —" (81: 1-3, 6, 11-13) "When the sky is cleft asunder, when the stars are scattered, when the oceans are suffered to burst forth, and when the graves are turned upside down —" (82: 1-4). "A Day (of Noise and Clamour) when men will be like moths scattered about, and the mountains will be like carded wool —" (101: 4-5). Recall the modern Big Bang theory here, but Al-Qur'an goes beyond it so far as man's final end is concerned.

It will be under these circumstances that man will be raised up. It will be the hour of his resurrection It will be the hour of his accountability or reckoning. Each one will be given the record of what he sent forward, i e. this-worldly deeds of his

SCALES OF JUSTICE: And now shall his deeds be judged by Him Who is "the Master of the Day of Judgement" (1 4). This will be the Divine Justice, the most-perfect, about which Almighty Allah assures

> "We shall set up Scales of Justice for the Day of Judgement, so that not a soul shall be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account) And enough are We to take account." (21 47).

Upon this Judgement shall depend man's final destiny — his future abode Paradise or Hell. The matter does not therefore end up with the death, grave, or maggots. It goes much beyond as we have tried to show in the light of Qur'an Majeed, the Word of Allah.

Men with only imperfect faith in the Omnipotence of Allah may doubt how the dust can come back to life together with its individual identity of flesh and bone. Almighty Allah has provided an answer·

> 'Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers." (75:3-4).

HEREAFTER: Belief in the Hereafter is, therefore, a must for a Muslim. In each raka't of our Prayer we proclaim Allah as the "Master of the Day of Judgement" Belief in Allah and in the Last Day goes together In His Mercy, how benignly He explains to the mankind:

> "Know you (all) that the life of this world is but play and amusement, pomp and mutual boasting and multiplying (in rivalry) among yourselves, riches, and children. *Here is a similitude how rain and the growth which it brings forth. delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away.* But in the Hereafter is a penalty severe (for the devotees of wrong). And forgiveness from God and (His) Good pleasure (for the devotees of God). And what is the life of this world, but goods and chattles of deception." (57 20).

BARZAKH: We might, *en passant*, explain briefly the concept of *Barzakh* that literally means a barrier or veil. In Islamic terminology it stands for the time intervening between the death of a person and resurrection. It connotes the intervening state between death and Judgement for the mortal remains as well as the departed souls. This period is not free from torment for the unbelievers or the sinners.

About those apologists who in the wake of their death long for their getting back to the world so as to practise righteousness, in place of their erstwhile vices, Almighty Allah says:

> ". . . . Before them is a barricer *(Barzakh)* till the Day they are raised up." (23:100)

CREATION: A question arises as to what is the Divine Purpose of Creation. The Qur'anic concept, in

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful.

RESURRECTION
CATAGORICAL BELIEF OF ISLAM

"BREAKING THE CURFEW" is the title of a book recently published in England by Emma Duncan, dealing with her journey through Pakistan. She writes in this book, *inter alia*, of her interview with Nawab Mohammad Akbar Khan Bugti who has since assumed the high office of Chief Minister of Baluchistan. It has been alleged by the authoress that in the course of an interview Nawab Bugti expressed views on certain basic religious issues. On the question of life after death, he is quoted to have said, "I don't believe that stuff. After death there is earth Then the maggots get you" In the same interview, it is alleged, he also told the authoress about the promises made to Muslims by God regarding Paradise and therein of "Houris, Ghilman and Sharab". His view in this behalf allegedly implied that he did not subscribe either to "this stuff".

PRIMA FACIE, such views amount to heresy and blasphemy, but a belated press report says that Nawab Mohammad Akbar Khan Bugti has refuted the allegations and termed them "nonsense and baseless" He has asserted that "by the Grace of God, he is a Muslim and just cannot think of giving any sacriligious statement about Islam." He adds that "he did not say a word about Islam to the writer of the book."

Allah knows best, but the believers among themselves should take Nawab Bugti's refutation at its face value, and no doubts should linger in their hearts any more about his credentials as a true Muslim. We, however, propose to broach on the theme of Resurrection for general guidance

RESURRECTION. The literal meaning of "resurrection" is "to raise up, after death, by the will of Providence". It connotes the Last Day *(al-yaum-ul-akhir)*, the Hour *(as-saa'h)*, the Day of Standing-up *(al-yaum-ul-qiaamah)*, the Day of Reckoning *(al-yaum-ul-hisaab)*, the Day of Judgement *(al-yaum-ul deen)*, etc It is an irrevocable part of Islamic Faith for the Muslims to subscribe to the concept of a life after death and a process of Divine appraisal of the merits of this-worldly deeds of human beings, and their award or penalty depending on the respective virtue or vice of their actions.

The elements of Faith *(Eemaan)* are explained in Qur'an Majeed itself. The Divine dictum in this behalf is

> "O you who believe! Believe in God (Allah) and His Apostle. and the Scripture which He has sent to His Apostle and the Scripture which He sent to those before (him) And he who denies God, His angels His Books, His Apostles, and the Day of Judgement, has gone far, astray." (4·136)

We can find in any standard book of Islamic teachings (1) the Summary Faith *(Eemaan Mujmal)*, and (2) Detailed Faith *(Eemaan Mufassal)*. They are respectively required to be professed by a Muslim as follows:

(1) I believe in Allah as He is with all his Name and Attributes and I accept all His Commandments.

(2) I believe in Allah. His angels, His Books, His Messengers, the Lat Day and the Predestination that all good and evil are decreed by Him, and in Resurrection after death.

FIVE PILLARS: Besides, Islam prescribes five fundamentals, namely, (1) to confess that there is no god but Allah and that Muhammad *(Sallallahu 'alaihi wa sallam)* is His Prophet *(Tawheed)*; (2) to offer Prayer *(Salaat)*; (3) to give compulsory charity *(Zakaat)*; (4) to perform Pilgrimage *(Hajj)*; and (5) to keep Ramadhaan fasts *(Siyam)*. The first fundamental comprises the basic Faith and the remaining four the ordained practices.

MUSLIM: To be a Muslim, it is essential to accept with sincerity of heart, not only by words of mouth—

(1) Eemaan Mujmal,

(2) Eemaan Mufassal, and

(3) Five articles of Faith.

To bear a Muslim name, to be born in a Muslim family, or to proclaim by lips alone to be a Muslim to fulfil some mundane legal requirements, does not make one a real Muslim. A real Muslim believes in, and lives by Al-Qur'an in letter and spirit. How truly 'Allama Muhammad Iqbal has put it:

> If you wish to lead
> the life of a Muslim,
> It cannot be save
> to live by Qur'an.

The Constitution of the Islamic Republic of Pakistan provides for oaths to be taken before assuming high offices in the state hierarchy. To affirm one's self to be a Muslim

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الأسلوب القرآني في الدعوة الى صيام رمضان :

3 1 MAY 1990

— الصيام كان قاسما مشتركا في جميع الديانات السابقة .

— فوائد الصيام اكثر من أن تحصى .

— أن الصيام وشهر رمضان من الفرص الذهبية التي تستجاب فيه الدعوات .

— أن الصيام نهارا فقط ، أما الليل فالطعام والشراب والجماع مباح كله طول ليلة الصيام .

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الأسلوب القرآنى فى الدعوة إلى صيام رمضان

الدكتور عبده الغنى الراجحى

القرآن يدعو كما أمر الناس أن يدعوا الى سبيل ربهم بالحكمة والموعظة الحسنة ، فنحن اذا تأملنا آيات الصيام فى سورة البقرة رأينا ما فيها من الحكمة والموعظة الحسنة ، فانه لما كان الصيام فريضة شاقة ، فيها مذلة وقهر للنفس البشرية وكبت مؤقت لما فى طبيعتها الغريزية من الميل الى الطعام والشراب والجماع ، فهى حرمان مشروع ، وتأديب بالجوع ، ومذلة لله وخضوع ، جاء الأسلوب القرآنى فى الدعوة اليها بعوامل كثيرة من الترغيب فيها والدفع اليها ، وتمهيد الطريق نحوها ، وذكر عوامل الرضاء بها للاقبال عليها بطواعية ورغبة ورضاه ، حتى تكون خالصة لله دون حرج أو شعور بالمشقة أو تخوف أو تحسب من القيام بأدائها ، فيقبل المسلم عليها ويقوم بها وهو فى حالة أنتعاش نفسى وروحى ، وتفاؤل بدعوة الله ، وبالأسلوب الذى دعاه به .

لذلك كانت آيات صيام رمضان كلها مجموعة فى موضع واحد فى سورة البقرة ــ سنام القرآن وأولى الزهراوين ــ كأنها عملية تسهيل لاستيعاب أحكامه وأحواله ، وكان افتتاح هذه الآيات بنداء فيه الروعة والجلال ومظاهر الاهتمام ودفع السامع الى ترقب ما يأتى عقب النداء : « يا أيها الذين آمنوا » بحرف النداء الكبير « يا » داخلا على « أى » الابهامية يتلوها « ها » التنبيه ، يأتى عقبها بيان المبهم السابق بأنه « الذين آمنوا » تذكيرا بأن هذا الايمان واتصاف المنادى به يكون دافعا له الى امتثال ما أمر به من قوله تعالى وهو المنادى « كتب عليكم الصيام » والعبادة وان كان ظاهرها الزاما وفرضا « والمكتوب مما منه مهروب » الا ان ذلك يثقله ويعيب فيه أن الكاتب والفارض هو الله رب العالمين ، الذى وصفنا بالايمان والاذعان له .

وتجىء هذه الصيغة فى مناسبات أخرى كثيرة فى القرآن الكريم ، ظاهرها شدة ، وباطنها رحمة كقوله تعالى: «كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئا وهو خير لكم وعسى أن تحبوا شيئا وهو شر لكم والله يعلم وأنتم لا تعلمون » وقوله تعالى : «كتب عليكم القصاص فى القتلى » مع قوله فى آية أخرى « ولكم فى القصاص حياة يا أولى الألباب لعلكم تتقون » وقوله تعالى : « وكتبنا عليهم فيها أن النفس بالنفس والعين بالعين . . . » وقوله تعالى : « كتب عليكم اذا حضر أحدكم الموت ان ترك خيرا الوصية للوالدين والأقربين » .

ثم تأتى هذه الجملة «كما كتب على الذين من قبلكم» كعملية دفع وتبرير لفريضة الصيام واحتفاء المسلمين به ، فليسوا وحدهم فى هذا المجال ، وليسوا بدعا من الأمم السابقة ، فانه — الصيام — كان قاسما مشتركا فى جميع الديانات السابقة ، فلماذا لا تسارع اليه خير أمة أخرجت للناس ؟؟ حتى تتبوأ هذه الأمة القمة والذروة التى هى تقوى الله . . جماع الخير والفضائل والنجاح والفلاح فى الدنيا والآخرة وهو ما عبر عنه تعالى بقوله : «لعلكم تتقون» .

والتقوى كلمة جامعة لكل خير نافية لكل شر ، وفى مفهومها امتثال الأوامر واجتناب النواهى ، وأن لايراك الله حيث نهاك ، وأن لايفقدك حيث أمرك ، فيراك صائما ممتثلا ، ولا يراك مفطرا عاصيا ، وهذا الصيام ليس أشهرا وليس دهرا ، ولكنه كما قالت الآية الكريمة : «أياما معدودات» والتصريح بهذا التقليل للترغيب فى المسارعة الى التنفيذ ، ثم بالغت الآية الكريمة فى التخفيف والتلطيف والتيسير ورفع الحرج والمشقة فقالت : «فمن كان منكم مريضا أو على سفر فعدة من أيام أخر» من كان به مرض يشق معه الصيام ويضر ، أو كان مسافرا ، ، فله أن يفطر ولا يصوم ، ، على أن يقضى ذلك فى أيام أخرى بعدد ما أفطر فيه من الأيام ، عندما لايكون مريضا ولا مسافرا .

أما الشيخ الكبير الهرم الذى يكون الصوم شديدا عليه كالطوق فى عنقه فلا يطيقه فله أن يفطر ولا يصوم ، وليس عليه قضاء ، بل فدية طعام مسكين واحد عن كل يوم ، وهذا ما قالته الآية الكريمة «وعلى الذين يطيقونه فدية طعام مسكين» ومن زاد عن هذا المقدار تطوعا فهو خير له عند ربه ، ثم بالغت الآية الكريمة فى الترغيب والتحبيب فى الصوم اطلاقا ، فقالت : «وأن تصوموا خير لكم ان كنتم تعلمون» . أى ان كنتم من أهل العلم والفهم والتدبر ادركتم وتوصلتم الى أن الصيام خير كله .

وفوائد الصيام أكثر من أن تحصى ، ويتبارى فى بيانها الكتاب من النواحى الاجتماعية والصحية والنفسية ، وفى بيان حكمة الصيام وفلسفة تشريعه ما يدفع اليه ويرغب فيه . . (ومن ذاق عرف ومن حرم انجرف) .

ثم بالغت الآيات الكريمة فى التحليل والتعليل والعطاء النفسى تبريرا ، بل ايجابا لأداء فريضة صوم رمضان ، فأبانت انه ضريبة يؤديها المسلمون على رأس المال الذى هو القرآن الكريم . . روح الحياة «وأكسير» السعادة الانسانية فى الدنيا والآخرة ، فقد كان هذا الشهر هو الوعاء الزمنى لنزول هذا الكنز الثمين . . القرآن الكريم ، فقالت الآيات : «شهر رمضان الذى أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان» ثم صرحت بالنتيجة ووضعت أيدى المسلمين عليها ، فقالت : «فمن شهد منكم الشهر فليصمه» فمن حضر الشهر خاليا من الأعذار المبيحة للفطر فليصمه ، (بلام الأمر) عنوانا لشكر الله على أعظم نعمائه على عباده فى نفس الشهر الذى نزلت فيه هذه النعمة .

ثم كررت الآيات ما سبق ذكره من قوله تعالى : «فمن كان منكم مريضا أو على سفر فعدة من أيام أخر» للتأكيد عليه وليصرح عقبه برفع الحرج والتيسير على الأمة ، فيقول سبحانه : «يريد الله بكم اليسر ولا يريد بكم العسر» تشجيعا على اتمام العدة وأداء الفريضة بكامل أيامها ، كما قال : «ولتكملوا العدة ولتكبروا الله على ما هداكم» اليه من الصيام واداء الفريضة وأداء الواجب ، واستحقاق الجائزة والانتصار على النفس والهوى والشيطان ، وهذا التكبير هو الذى يكون ليلة عيد الفطر وصبيحته ، ثم بعد هذا القدر من آيات الصيام وقبل الآية الأخيرة منها تأتى آية الدعاء

هذه : « واذا سألك عبادى عنى فانى قريب أجيب دعوة الداع اذا دعان فليستجيبوا لى وليؤمنوا بى لعلهم يرشدون » وفى توسط آية الدعاء بين آيات الصيام اشارة واضحة الى أن الصيام وشهر رمضان من الفرص الذهبية التى تستجاب فيها الدعوات ، حيث يكون العبد الصائم فى ذروة القرب الى الله لا سيما عقب فطرة ، كما جاء فى الحديث: « ثلاثة لا ترد لهم دعوة . . الامام العادل والصائم حين يفطر ، ودعوة المظلوم تفتح لها أبواب السماء وترفع فوق الغمام ويقول الرب تبارك وتعالى : « وبعزتى وجلالى لأنصرنك ولو بعد حين » .

وقد نزلت هذه الآية لما قال الناس لرسول الله ﷺ ـ أقريب ربنا فنناجيه أم بعيد فنناديه ؟ وقد جاء جواب « اذا » والسؤال فى الآية الكريمة مقرونا بحرف الفاء مسارعة الى الاجابة للسؤال ، كالمسارعة الى الاجابة فى الدعاء فجاء التعبير بقوله تعالى : « فانى قريب أجيب دعوة الداع اذا دعان » من غير أن يقول للرسول الكريم : فقل انى قريب ، كما جاء فى مواضع أخرى فى مثل قوله تعالى : « يسألونك عن الجبال فقل ينسفها ربى نسفا » وقوله سبحانه : « ويسألونك عن اليتمى قل اصلاح لهم خير » وغير ذلك كثير فى القرآن الكريم .

ثم بعد ذلك مباشرة تأتى الآية الختامية فى موضوع صوم رمضان بأسلوب الترغيب النفسى والتنشيط فى أداء الفريضة ، فتبين أن الصيام نهارا فقط ، أما ليلا فالطعام والشراب والجماع مباح ذلك كله طول ليلة الصيام من غروب الشمس الى طلوع الفجر الصادق ، وقد كان أول الاسلام يحرم ذلك كله اذا أفطر الانسان عند الغروب ، ثم نام ثم استيقظ ، لكن بعض الناس نام فاستيقظ فلم يملك نفسه من الوقوع فى المخالفة حتى [illegible]

من الله ، فنسخ الله برحمته هذا الحكم الأول ، وعفا وتاب على من وقع فى المخالفة ، وأحل كل شىء من المغرب الى طلوع الفجر الصادق ، وفى ذلك كله يقول تعالى : « أحل لكم ليلة الصيام الرفث الى نسائكم هن لباس لكم وأنتم لباس لهن علم الله أنكم كنتم تختانون أنفسكم فتاب عليكم وعفا عنكم فالآن باشروهن وابتغوا ما كتب الله لكم ، وكلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر ، ثم أتموا الصيام الى الليل ، ولا تباشروهن وأنتم عاكفون فى المساجد ، تلك حدود الله فلا تقربوها ، يبين الله آياته للناس لعلهم يتقون » .

وبذلك تنتهى آيات صيام رمضان ، ووجدنا ما كان فيها من الأسلوب الحكيم الذى يدعو العباد الى القيام بها فى رضاء وطواعية واقتناع نفسانى جوانى ، حيث بين لهم مظاهر اليسر والتخفيف ، فلا يسع أى مسلم الا أن يقوم على أداء هذه الفريضة مستسهلا الصعب ، لأنه رغبه فيه ربه ودعاه اليه وأقنعه به ، فلبى قائلا :

لأستسهلن الصعب أو أدرك المنى
فما انقادت الآمال الا لصابر

نعم ، هذه آيات صيام رمضان جاءت فى موضع واحد من سورة البقرة كموضوع متكامل يأخذ بعضه بحجز بعض ، على أسس ومسالك نفسية تحفز المكلف للمسارعة الى الاستجابة ، ومراعاة المسارب النفسية فى الأساليب القرآنية شىء نوه به الباحثون واعتبروه ، وسموه بالطريقة النفسية فى الطريقة اللمطية ، كما قال وصرح به المرحوم مصطفى صادق الرافعى فى كتابه « اعجاز القرآن » واعتبروه خصيصة من خواص القرآن التى بلغ بها الذروة البلاغة والاعجاز ، بحيث يلتقى مع الفرص [illegible]

بيدها وزمامها فى رفق ولين وسهولة الى ما تسعد به فى دنياها وآخرتها ، فهو سبحانه الخالق للنفوس وهو أعلم بخفاياها « ألا يعلم من خلق وهو اللطيف الخبير » ويقول المرحوم الشيخ أمين الخولى فى هذا المقام والمجال وفى كتابه : « البلاغة وعلم النفس » : ان القرآن من حيث انه فى أدبى معجز ، ومن حيث هو هدى وبيان الناس لن يدار الأمر فيه الا على سياسة النفوس البشرية ، فصلته بالنفس ومناجاته للروح واضحة ، فالنظر الصائب اليه ، والفحص الدقيق له لن يقوم الا على ادراك ما استخدمه من ظواهر نفسية ونواميس روحية أدار عليها بيانه . . . مستدلا وهاديا ومعنفا ومجالا ، ان القرآن قد راعى قواعد نفسية من مظاهر الاعتقاد ومسارب الانفعال ونواحى التأثر والتأثير ، وقد جاء نسيجها على قوالب نفسية وأقوال روحية لا سبيل الى مراعاتها فى عهد نزوله ، فهو صنيع فوق صنيع طاقة البشر وقوى الناس » .

ولا نريد أن نغادر هذا الموضوع - موضوع صيام رمضان - قبل أن نوجه الأنظار الى انواع أخرى من الصيام فى غير رمضان ، وتطلب مفروضة فى مناسبات مختلفة ، لا تخرج عن أنواع الكفارات فى كفارة الظهار صيام ، وفى كفارة القتل صيام ، وفى كفارة اليمين صيام، وفى كفارة الجماع فى نهار رمضان صيام ، ومن تمتع بالعمرة الى الحج ولم يتيسر له الهدى فعليه ثلاثة أيام صيام فى الحج ، وسبعة اذا رجع الى أهله تلك عشرة كاملة ، وفى عدم التقيد بملابس الاحرام فى الحج فدية من صيام أو صدقة أو نسك ، وفى قتل المحرم الصيد مثل ما قتل أو عدل ذلك " صياما ليذوق وبال أمره " والله سبحانه وتعالى أعلم .

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علماء المسلمين والتاريخ

وأول من نظم نقد الروايات التاريخية ، ووضع القواعد لذلك علماء الدين الإسلامى، فإنهم اضطروا إلى الاعتناء بأقوال النبي ﷺ وأفعاله لفهم القرآن . . . فانبروا لجمع الأحاديث ودرسها وتدقيقها ، فأتحفوا علم التاريخ بقواعد لا تزال فى أسسها وجوهرها محترمة فى الأوساط العلمية حتى يومنا هذا . . . (أسد رستم - مصطلح التاريخ)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا | عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ | لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

72	*Qul a-ra-ai-tum in ja-'a-lal-laa-hu 'a-lai-ku-mun-na-haa-ra sar-ma-dan i-laa yau-mil-qi-yaa-ma-ti*	Say. Do you think; if Allah should make the day unending over you until the Day of Resurrection	قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
	man i-laa-hun ghai-rul-laa-hi ya'-tee-kum bi-lai-lin tas-ku-noo-na feeh A-fa-laa tub-si-roon	what god other than Allah is there who could bring you night in which you take rest? Do you not then see?	مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ۝
73	*Wa mir-rah-ma-ti-hee ja-a-la la-ku-mul-lai-la wan-na-haa-ra li-tas-ku-noo-fee-hi*	And by His mercy, He has made for you the night and the day that you may take rest in it (in the night)	وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا فِيهِ
	wa li-tab-ta-ghoo min fad-li-hee wa la-'al-la-kum tash-ku-roon	and that you may seek His bounty (in the day) and that you may perhaps render thanks	وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝
74	*Wa yau-ma yu-naa-dee-him fa-ya-qoo-lu ai-na shu-ra-kaa-i-yal-la-zee-na kun-tum taz-'u-moon*	And on the day when He (Allah) will call them and then Say Where are My partners that you imagined (to be such)?	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ۝
75	*Wa na-za-naa min kul-li um-ma-tin sha-hee-dan fa-qul-naa haa-too bur-haa-na-kum*	And We will draw out from every community a witness and shall say: Bring your proof	وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ
	fa-'a-li-moo an-nal-haq-qa lil-laa-hi wa dal-la-'an-hum-maa kaa-noo yaf-ta-roon	Then they will know that the Truth is Allah's and what they had devised shall fail them.	فَعَلِمُوا أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

65: *Wa yau-ma yu-naa-dee-him fa-ya-qoo-lu maa zāa a-jab-tu-mul-mur-sa-leen.*	65 And on the day when He (Allah) will call them then say: What answer did you give to the Messengers?	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾
66 *Fa-'a-mi-yat 'a-lai-hi-mul-am-bāā-u yau-ma-i-zin fa-hum laa ya-ta-sāā-a-loon.*	66 The events will become obscure to them on that day, so they will not ask one another	فَعَمِيَتْ عَلَيْهِمُ الْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ﴿٦٦﴾
67 *Fa-am-maa man taa-ba wa aa-ma-na wa 'a-mi-la ṣaa-li-han fa-'a-sāā ainy-ya-koo-na mi-nal-muf-li-ḥeen*	67 But as for him who has repented and believed and has done good deeds, he may hope that he will be one of the successful	فَأَمَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾
68 *Wa rab-bu-ka yakh-lu-qu maa ya-shāā-u wa yakh-taar. Maa kaa-na la-hu-mul-khi-ya-rah*	68 And your Lord creates and chooses, whatsoever He wills It is not for them to choose	وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ
Sub-ḥaa-nal-laa-hi wa ta-'aa-laa 'am-maa yush-ri-koon	Glory be to Allah, and Exalted be He above what they associate (with Him).	سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾
69 *Wa rab-bu-ka ya'-la-mu maa tu-kin-nu ṣu-doo-ru-hum wa maa yu'-li-noon.*	69 And your Lord knows what their breasts conceal and what they (themselves) reveal	وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾
70 *Wa hu-wal-laa-hu lāa i-laa-ha il-laa hoo La-hul-ḥam-du fil-oo-laa wal-aa-khi-rah*	70. And He is Allah, there is no God but He. All praise is His in the world and in the Hereafter;	وَهُوَ اللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ
Wa la-hul-ḥuk-mu wa i-lai-hi tur-ja-'oon	only He has the Supreme Authority and to Him you shall be brought back	وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾
71 *Qul a-ra-ai-tum in ja-'a-lal-laa-hu 'a-lai-ku-mul-lai-la sar-ma-dan i-laa yau-mil-qi-yaa-ma-ti*	71. Say. Do you think that if Allah should make the night unending over you until the Day of Resurrection	قُلْ أَرَءَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ
man i-laa-hun ghai-rul-laa-hi ya'-tee-kum bi-ḍi-yāa'. A fa-laa tas-ma-'oon.	what god other than Allah is there who could bring you light? Will you not then listen?	مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

Wa maa kun-naa muh-li-kil-qu-rāa il-laa wa ah-lu-haa zaa-li-moon.

And never did We destroy the towns unless their inhabitants were wrongdoers.

وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ۝

60 *Wa māa oo-tee-tum-min shai-in fa-ma-taa-'ul-ha-yaa-tid-dun-yaa wa zee-na-tu-haa*

60 And whatever things you have been given are (only) a provision of the worldly life and its adornment,

وَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا

Wa maa 'in-dal-laa-hi khai-runw-wa ab-qaa A-fa-lau ta'-qi-loon

and that which is with Allah is better and more enduring. Will you not then understand?

وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ۝

RU-KOO' 7

SECTION 7

رکوع ٧

61 *A-fa-manw-wa-'ad-naa-hu wa'-dan ha-sa-nan fa-hu-wa laa-qee-hi ka-mam-*

61 Then can he to whom We have promised an excellent promise and he is going to attain it be like him

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن

mat-ta'-naa-hu ma-taa-'al-ha-yaa-tid-dun-yaa sum-ma hu-wa yau-mal-qi-yaa-ma-ti mi-nal-muh-da-reen.

to whom We have provided with the provision of the worldly life then on the Day of Judgement he shall be one of those who will be produced (before Allah for trial)?

مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ۝

62 *Wa yau-ma yu-nau-dee-him fa-ya-qoo-lu ai-na shu-ra-kāa-i-yal-la-zee-na kun-tum taz-'u-moon*

62. And on the day when He (Allah) will call them and then say Where are My partners that you imagined. (to be such)?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ۝

63. *Qaa-lal-la-zee-na haq-qa 'a-lai-hi-mul-qau-lu rab-ba-naa hāa-u-lāa-il-la-zee-na agh-wai-naa.*

63 Those against whom the word (of charge) has proved true shall say: O our Lord! These are they whom we seduced.

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا

Agh-wai-naa-hum ka-maa gha-wai-naa. Ta-bar-ra'-nāa i-lai-ka maa kaa-nōo eey-yaa-naa ya'-bu-doon

We seduced them as we ourselves were seduced. We declare our innocence before You. It was not us that they worshipped

أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ۝

64. *Wa qee-lad-'oo shu-ra-kāa-a-kum fa-da-'au-hum fa-lam yas-ta-jee-boo la-hum*

64. And it will be said: Call on your associates; so they will call on them, but they (the associates) will not answer them

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ

wa ra-a-wul-'a-zaab. Lau an-na-hum kaa-noo yah-ta-doon.

and they will see the punishment. Would that they had gone aright!

وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ Bold | ح=ḥ Madd | ز=z | آ=ãã | ص=ṣ | ؤ=õõ | ض=ḍ | ئ=ẽẽ | ط=t Fine | ظ=ẓ Madd | ع=' | آ=aa | ء=' (Jerk) | و=oo | ی=ee

	RU-KOO' 6 (Contd.)		SECTION 6 (Contd.)	ركوع ٦ (شبع)
56	*In-na-ka laa tah-dee man aḥ-bab-ta*	56	Surely, (O Prophet) you cannot guide whom you like	إنك لا تهدي من أحببت
	wa laa-kin-nal-laa-ha yah-dee mainy-ya-shãã'		but Allah guides whom He pleases	ولكن الله يهدي من يشاء
	Wa hu-wa a'-la-mu bil-muh-ta-deen		And He knows best those who are on the right guidance	وهو أعلم بالمهتدين ۞
57	*Wa qaa-lõo in-nat-ta-bi-'il-hu-daa ma-'a-ka nu-ta-khaṭ-ṭaf min ar-ḍi-naa*	57	And they (the Meccans) say If we were to follow the (Divine) Guidance we would be kidnapped from our land	وقالوا إن نتبع الهدى معك نتخطف من أرضنا
	A-wa lam nu-mak-kil-la-hum ḥa-ra-man aa-mi-nainy- yuj-bãa i-lai-hi sa-ma-raa-tu kul-li shai-ir-riz-qam-mil-la-dun-naa wa laa-kin-na ak-sa-ra-hum laa ya'-la-moon		Have We not established for them a safe sanctuary to which fruits of every land are drawn as a provision from Us. But Most of them do not know	أولم نمكن لهم حرما آمنا يجبى إليه ثمرات كل شيء رزقا من لدنا ولكن أكثرهم لا يعلمون ۞
58	*Wa kam ah-lak-naa min qar-ya-tim-ba-ṭi-rat ma-'ee-sha-ta-haa*	58	And how many a town have We destroyed that exulted in their (luxurious) mode of living!	وكم أهلكنا من قرية بطرت معيشتها
	Fa-til-ka ma-saa-ki-nu-hum lam tus-kam-mim-ba'-di-him il-laa qa-lee-laa. Wa kun-naa naḥ-nul-waa-ri-ṣeen		So, these are their dwellings which have not been re-occupied after them, except for a little while And only We are the Real Inheritors	فتلك مساكنهم لم تسكن من بعدهم إلا قليلا وكنا نحن الوارثين ۞
59	*Wa maa kaa-na rab-bu-ka muh-li-kal-qu-raa ḥat-taa yab-'a-ṣa fee um-mi-haa ra-soo-lainy-yat-loo 'a-lai-him aa-yaa-ti-naa.*	59	And never did your Lord destroy the towns until He had raised up in their Capital City a Messenger to recite Our verses to them	وما كان ربك مهلك القرى حتى يبعث في أمها رسولا يتلوا عليهم آياتنا

MASAAJID IN CHINA

Islam, introduced to China in the 7th century, is now the religion of millions of Chinese, including the Huis, Uygurs and Kazaks. Masaajid, built in the country over the past 13 centuries, are records of contact between the Chinese and the Islamic world.

Considered as part of China's cultural legacy, the government has placed some historical masaajid and mausoleums of some prominent Muslims under state protection.

Most of the Masaajid are found in port cities where foreign trade flourished in ancient times, and in the Xinjiang Uygur Autonomous Region in North China. The oldest Masjid, however, is believed to be in Guangzhou. South China's largest port city.

The Niujie (Ox Street) Masjid in Beijing is one of the largest in China. It was built in 996 during the Northern Song dynasty. The masjid's origin was traced to an Arab merchant and his three sons who visited China for business. Local authorities, it is said, offered official posts to the merchant's two younger sons who refused. Instead, they asked to do missionary work in China for Islam. The authorities granted their request and allowed them to build a masjid in Beijing. At first it was only a small hall with three service rooms. Extensions made during subsequent dynasties brought it to its present state.

There are 27 arch gates in the hall. Above each of them is an engraved quotation from the Holy Qur'an or an eulogy of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in Arabic. Facing the front door of the hall is a building where Muslims gather for religious service. On either side of the door are tablet pavilions. Arabic and Chinese inscriptions on the stone tablets record the history of the masjid. Most of the inscriptions have however been eroded with the passage of time.

About 30 metres southeast of the main hall is a courtyard where two foreign Islamic scholars who died on mission to China in 1280 and 1283 lie buried. Stone tablets mark their graves.

The coastal city of Quarzhou in the southeastern province of Fuilan also abounds with Islamic heritage. Here large groups of Arabs, Persians, Indians Svrians, Moroccans and Italians settled in ancient times.

The Qingling (purity and tranquillity, in Chinese) Masjid in the the city was built in 1009 and modelled after the great masjid of Damascus. After 300 years, the masjid was rebuilt by a Muslim from Jerusalem.

The masjid is made entirely of bluish granite and has 'S' shaped arches, vaulted ceilings and inscriptional designs which are typically Arabic. The gateway is topped by a minaret from which the call to prayers is given.

One of the peculiarities of the masjid is that it is roofless. Huang Quirun, Head of the Islamic Association of Quanzhou, said that whether the masjid originally had a roof or not had long been a subject of discussion among Chinese archeologists.

(*Courtesy* — MUSLIM)

AL-HADIS: Hazrat Ibn Abbas *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* passed by graves at Medina. He turned his face towards them and said: Peace be on you, O inmates of graves. May Allah forgive us and you! You have preceded us, and we are following. — (Tirmizi).

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"When you give any decision in the dispute among men, you must be honest and just". (4-58)

Similarly in another place in the Holy Quran, God Almighty has ordered:- "Do not keep yourself away from justice owing to the enmity and hostility of some one. Dispense out justice which is nearer to piety". (5-8)

Addressing the Muslims in Verse 135 of Sura-e-Nisa of the Holy Quran Allah says "Oh you, who believe, stand firmly for justice, against yourself or your parents or your near relations — whether he may be rich or poor — Allah has better rights over them both".

This the concept of justice guides mankind to the path of universal peace and prosperity. To do justice and to be just is the greatest teaching of Islam. There is no distinction between the rich and the poor, high or low as Allah has ordained in Qur'an Majeed "Allah enjoins justice and benevolence". (16-90)

What a peaceful and happy life we would enjoy if every one of us is ever just and fair in all the affairs of sale and purchase and in all other dealings of our day to day life. In fact, justice is the foundation stone of the structure of Islamic State. It is based on the concept of justice and fundamentals embodied in the Quran. The Prophet of Islam, (*Sallallahu 'alaihi wa sallam*) administrated the affairs of the State in accordance with the injunctions contained in the Quran. According to the notions of Islamic polity, equality does not mean that all persons are equal in all respects. The sole criterion for giving preference is piety. Justice is the soul of Islamic State and it should be impartial. High and low, [illegible] the [illegible] white and black stand equal. The Quran enjoins upon Muslims to decide a case on the basis of equity, justice and upright testimony. As such, the entire Muslim community is held responsible for the administration of justice.

In Quran Majeed, Allah says "And the word of your Lord has been perfected in truth and justice" (6-116). It is necessary for us to act upon justice in all walks of life. It does not matter whether it is a personal affair or a family affair or that of our town or country. We have to be just in our dealings what ever their circle of effect may be at every place and with every body. It is incumbent on a Muslim to deal with perfect justice. In the matters of trade and commerce also we must never be unjust. In awarding judgements we have been commended to do full justice. In Sura-e-Nisa of Holy Quran Allah says "And when you judge between men do justice".

To support violence is no less criminal than indulging in it. The establishment of peace and maintenance of the concord among various sections of the people and the protection of weak against the strong is the foundation of Islamic polity.

Quranic concept of Justice envisages complete supremacy of law. No one can encroach upon the rights of others and even an ordinary citizen of an Islamic State cannot only criticise the highest in the State, but can call him to account. Individual liberty is a matter of social adjustment. The Quranic injunctions neither allow the society to retard the growth of individual initiative nor do they permit the individual to act counter to the collective interest of the society and thereby let loose the possibilities of villainy and break the social fabric.

Social justice and welfare state exclusively depend on the practical realisation of values to justice and extinction of violence. Even an iota of oppression may give birth to innumerable dissensions and disturbances. It is just like a small flame and if it is not put-out in time, it may assume the shape of uncontrolable fire. The trouble should be nipped in the bud. Hence the Quranic concept of justice demands that in justice, however in significant it may be, must not be allowed to exist. It is incumbent upon every Muslim to fight oppression tooth and nail in whatsoever form they come across it.

The society thus organised must conduct its life in conformity with the Quranic concept of justice that guide their every day life based on eternal principles of righteousness and fair dealings.

Hazrat Abu Huraira has reported God's Messenger as saying "He who has done a wrong affecting his brother's honour or any thing else, must ask his forgiveness, for it now before he will have either dinar nor dirham. If he has any good deeds to his credit it would be out of his credit that the measure of his wrong doing would be deducted, but if he has done no good deeds it will be taken from the other's evil deeds and laid upon him" (BUKHARI).

It is, therefore, incumbent on every Muslim to check all selfish wrong doings and to leave no stone unturned in eradicating the root cause of injustice and oppression in whatsoever form it is found so that society could be purged of oppression and the humanity may enjoy the fruits of justice irrespective of racial discrimination, regional differences and distinction of colour and [illegible]

many amenities to the public and levying very light taxes *jizyah* and *'ushr* were nominal which were levied under religious law. He imposed taxes on his own only two times, and both the times the taxes were for the conquest of some European cities which involved huge expenditure. Suleiman did not like to burden the people and therefore he avoided as much as possible to levy taxes on his people.

It is a great credit for Suleiman that he kept his troops safe from any ethical diseases, maladministration, misconduct, disruption etc. He took personal interest in the looking after of every soldier and every division. He tried to have daily necessary information about them and if found any one in a worry or trouble, he adopted immediate measures for its removal. He fixed reasonable salary for every soldier. The expenditure of that portion of his troops which was always kept ready to meet any emergency was met by him. The other portion of the troops, which was called for duty occasionally or at the time of war, was not paid salaries in cash but every soldier was granted pieces of land for maintenance and income.

About fifty million people lived in his kingdom as his subject and all were happy under his rule, because he always kept in view the comfort and amenities of public.

In the days of Suleiman the Great, the Usmania kingdom had reached its zenith both in vastness and overall progress. The total area of his kingdom was about four million square miles, spreading from Caspian Sea to the South of Mediterranean Sea, including several countries of Asia and Europe, Egypt, Syria, Palestine, Baghdad, [illegible], [illegible], Makkah, Madinah, [illegible], [illegible], [illegible], Anatolia, Algeria, Tripoli, Macedonia, Thrace, and many cities of Eastern and Western Hungary were in his kingdom. He had full control over the Red Sea.

Suleiman the Great ruled successfully for 25 years. He died at the age of 74, leaving his name shining in the history.

Justice the corner stone of Islamic Social order

By Prof. Dr. Irshadul Haq Quddusi

Abul Baqa Hanfi and Shaikh Abdul Nabi Quddusi, Shaikhul Islam in the early days of Akbar, the Moghul Emperor, opine that Justice is the opposite of injustice, just as white is the opposite of black and day is the opposite of night. Imam Raghib Isphhani says — "Justice in nothing but to maintain equality in disputed matters. The doer of wrong must be punished and the virtuous rewarded. Thus Justice is a point of equity in between the extremes which equalises the two ends and rests on verasity. Establishment of Justice implies restoration of right of the person who is entitled to it and depriving the person of the right to which he is not entitled. Quran Majeed lays down the sovereignty of Justice, as will be evident from the following verse:

> "Say (O Prophet) my Lord has ordered for Justice." (7-29)

Islam explicitly emphasises that its economic, political and social order of life be based on justice and calls upon those who are in authority to augment and promote the cause of justice in their administrative and executive spheres. The Quran has been revealed inter alia for the realisation of the ideal of justice. Islam stands for all that is good, healthy and desirable in life. The Holy Quran and the *Sunnah* give us a methodology for realisation of the justice in our practical lives. Quran and *Sunnah* aim at the good of human beings and since they are the dynamic process for the evolution of human society and they provide a clear and practical plan for achieving the goal of justice.

Quranic concept of justice guarantees harmonious and balanced opportunities of simultaneous development individually as well as collectively. Socialism pursues equality but deprives man of his personal freedom, whereas capitalism lays stress upon the ideals of freedom but deprives man of his right to equality. Hence the ideal of justice that Quran contemplates is one wherein a Muslim would be free and encouraged to live a moral life to perform his obligations strictly in accordance with the priorities fixed by Allah. It is, therefore, inherent in the very nature of Islam that its followers should find a state based on justice as envisioned in the Holy Quran. The express injunctions of Quran entail enormous responsibilities for Muslims and require them to uphold the cause of justice, as Quran says "We have revealed the Book to you with truth that you may do justice among people by what Allah has taught you and be not a pleader for the dishonest." (4-105)

The occasion for revelation of this verse was a dispute between a Muslim and a Jew, in which the Prophet (*Sallallahu 'alaihi wa sallam*) passed his judgement against the Muslim in view of the importance of justice [illegible] in the Holy [illegible]

Gibbon, Lanepool and various other historians are unanimous that his family and personal life was blotless, free from luxury and impurity. Every one was awarded justice by his courts, irrespective of his religious status. No discrimination was observed between Muslims and non-Muslims, the weak and the strong. All were equal in his eyes and were so treated.

In the very first year of his reign, Suleiman the Great enthralled the hearts of his subject by his good deeds and reforms. Every one of his vast kingdom appreciated the manners and conduct of his new king. He was very simple, kind-hearted, and gentle. He did not rebuke even his servants or take revenge from them on personal grounds. Those people who were in any way persecuted by his father, were paid for their losses, and thus he won their hearts

He annihilated every tyranny and excessiveness from his kindom. He punished the tyrants and cruel officials and even hanged them. The corpses of such persons were displayed for admonition, and their unlawful properties were confiscated. All this he did only to establish peace, order, and justice and to root out tyranny and excessiveness from his kingdom.

Suleiman the Great had made his policy and purposes clearly known to the people of his vast kingdom through his own proclamations or through the statements of his officials and ambassadors. He also made them understand that neither treachery would be tolerated nor would any act of cruelty against people be forgiven.

He had prepared a separate constitution entitled 'Public Law' in which he had provided various rules for the protection of rights of cultivators and other workers. He extended many facilities to Muslim and non-Muslim cultivators alike. Consequently, cultivators from many parts of Europe migrated to Usmania Kingdom leaving their hearths and homes, Suleiman offered them farms with right of ownersip. A Christian historian of that time said, 'Thousands of Hungarians in groups entered the Kingdom of Usmania after setting on fire their huts and farms. They were confident that in that state they would be charged nothing else but 'Ushr (one-tenth of the agricultural production to be paid as tax to Government) without any element of dishonesty even of a single pie."

For the sake of facility. Suleiman had distributed the cultivated land as fiefs, yet the real owners of the land were the cultivators, the fief-holders having only the right to collect the fixed rent.

Although such facilities and favours were also granted to the cultivators during the days of his ancestors, yet this servant of Allah made them so contented and prosperous that his period are rated better than the past and the future periods.

Suleiman watched and controlled satisfactorily the social and economic life of the state He strictly promulgated Islamic laws. Certainly, a thief had to suffer the punishment of amputation of hand

He was very particular about regular prayers, fasts and other religious injunctions. Muslims who failed to attend the regular prayers for three times consecutively were fined. Non-observers of fast were also punished severely.

Suleiman was a great scholar and had immense love to promote knowledge and education. He established many new educational institutions and made additions to the old ones. He increased grants and charitable endowments. For the promotion of knowledge he granted some special concessions to scholars. Their property was not confiscated and they were exempt from paying all taxes and dues. This distinction is unique to his reign. He appointed them on high posts, paid them high salaries and granted them great honour in his court.

Suleiman established schools at holy cities of his kingdom. In Makkah alone he started four colleges for each of the four Imams. The followers of the four Imams were educated separately according to their respective school of thought The expenditure of these four colleges was met from the State treasury. Stipends to students and salaries of teachers were also paid from the State treasury.

The comforts and amenities which he provided to people of Makkah and Madinah were not enjoyed by them after the Caliphate of Hazrat 'Umar *(Razi-yal-laa-hu 'an-hu)*. He sanctioned huge quantities of wheat for free distribution among the residents of these two cities. From the annual income of Egypt he spent a good sum on giving stipends and grants to the deserving persons of Makkah and Madinah.

He did many good works for the public welfare, built many state and public buildings and mosques, and established charitable hospitals in every city. He also built a network of roads throughout the country and dug many canals, among which the Canal of Constantinople was very famous.

Suleiman the Great was true to his word. Whatever agreements or contracts he made with any person of the state. he stuck to them. He honoured the agreements made with foreign traders and continued the concessions once granted to them till life.

The reign of Suleiman is also worth remembering for providing

ral temptation, a desirable calamity, a domestic peril, a deadly fascination, a painted ill; She was still the ubiquitous reincarnation of the Eve who had lost Eden for mankind, still the favoured instrument of Satan in leading men to hell. St. Thomas Aquinas, usually the soul of kindness ... placed her in some way below the slave: 'The woman is suject to the man on account of the weakness of her nature, both of mind and of body .... Man is the beginning of woman and her end, just as God is the beginning and end of every creature .... Woman is in subjection according to the law of nature, but a slave is not . . . Children ought to love their father more than their mother'.

Man, but not woman, was made in the image of God; 'it is plain from this', argued the canonist, 'that wives should be subject to their husbands, and should almost be servants' .... Civil law was more hostile to her than canon law. Both codes permitted wife-beatings .... Civil law ruled that the word of women could not be admitted in court .... it excluded even the most high born ladies from representing their own estates in the Parliament of England or the Estates-General of France. Marriage gave the husband full authority over the use of any property that his wife owned at marriage."

WILL DURANT ON ROLE OF ISLAM IN EMANCIPATION OF WOMEN

Will Durant states about the role of Islam in the emancipation of women:

"In like manner He Muhammad, improved the position of woman.... He allowed women to come to the mosque, but believed that their homes are better for them': yet when they came to his services he treated them kindly even if they brought suckling babes if, says an amiable tradition, he heard a child cry, he would shorten his sermon lest the mother be inconvenienced. He put an end to the Arab practice of (feminine) infanticide He placed woman on the same footing with man in legal processes and in financial independence; she might follow any legitimate profession, keep her earnings, inherit property, and dispose of her belongings, at will. He abolished the Arab custom of transmitting women as property from father to son. Women were to inherit half as much as the male heirs, and were not to be disposed of against their will .... a tradition quotes the Prophet as saying to women. It is permitted to you to go out for your needs."

If these rights granted to women are strictly observed, most of the conflicts that arise due to discrimination can be avoided.

ISLAMIC LITERATURE

A list of books on Islam appears on the inner side of Title cover.

EMINENT MUSLIMS

SULEIMAN THE GREAT

Suleiman the Great was most distinguished among all the kings of Usmania dynasty. He was Salahuddin Ayyubi of his time. He rendered noble service to the cause of Islam and the people.

At the time of the death of his father, Salim, Suleiman was 36 years of age. Although Salim was a great king and he had conquered Iran, Egypt, Syria, etc., yet the credit for maintaining them under Usmania kingdom, secure from European powers, goes to Suleiman. Allah had gifted him with high talents. When he acceded to the throne, the European kingdoms were highly advanced in every field. Specially the king of France, Charles V, was renowned as the king of the kings and he was proud of his military power. He conspired to annihilate the kingdom of Usmania with the help of other European states. It was Allah's kindness that he had favoured Suleiman more than his father Salim in power and skill. He excelled his father in courage, valour, talents and wisdom.

Before his enthronement, Suleiman the Great had several opportunities to govern the country in the absence of his father due to wars in Egypt, Syria and Iran. During these short durations he had impressed favourably the military and the government officials with his talents and abilities. Consequently, when he acceded to the throne, the officials of the state and the people received him with great love and ovation.

The hardiness of his father was not imbibed by Suleiman. He was an embodiment of kindness and compassion and a messenger of Justice and fairplay. Neither he ever punished a common man on whimsical grounds nor were the nobles troubled by his plans. He was a man of good manners and conduct. In chivalry and courage he was Usman I, in kindness Murad Khan I, and in talents Muhammad Fateh

lam) emphasised that women should not only be given the rights granted to them by God but they should also be treated kindly and gently. He stressed respect for the dignity of women, kind treatment to them, best possible upbringing of daughters and obedience to mothers. Said he:

"Let no Muslim male entertain any malice against a Muslim female. He may dislike one habit in her, but may find another in her which is pleasing." (Muslim)

"The whole world is a place of useful things and the best thing of this world is a virtuous woman." (Muslim)

"The most perfect Muslim in the matter of faith is one who has an excellent behaviour; and the best among you are those who behave best towards their wives." (Tirmizi)

"One who is tried with the bringing up of daughters and treats them well, will find that they will become his shield from the fire of Hell." (Bukhari/Muslim)

"A person enquired from the Apostle of God: "Who has the greatest claim on me with regard to service and kindly treatment?" The Prophet replied: "Your mother; and again, your mother; and once again your mother. After her, there is the claim of your father, and, after it of your near kinsmen, and, then, of the kinsmen who are next to them." (Bukhari/Muslim).

"A person went to the Apostle of God, and said: "I intend to go on Jehad and have come to seek your advice". The Prophet asked him: "Is your mother alive?" "Yes", he replied. "Then stay with her until [illegible] her needs, Your Heaven lies uder her feet" the Prophet said."

(Musnad-i-Ahmad/Nissai)

MUTUAL RIGHTS AND OBLIGATIONS OF HUSBAND AND WIFE

Islam provides complete guidance on the rights of man and woman and also lays down mutual rights and obligations of husband and wife for ensuring peaceful life and excellence of behaviour in their relationship among the family members and the communities. As good relationship between husband and wife is of prime importance in matrimonial matters and for raising of children, Islam has clearly defined the role, rights and obligations of husband and wife for creating peaceful environment for the family. The roles of husband and wife have been defined in the following verses of the Holy Qur'an:

"Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard." (4:34)

"The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child." (2:233)

Holy Prophet Muhammad *(Sallallaho 'alaihi wa sallam)* has explained these Qur'anic injunctions, and mutual rights and obligations of husband and wife in his following sayings:

"Everyone of you is a protector and guardian and is responsible for the action of those persons who are committed to his charge. A ruler is also a steward (and is accountable for those who are put under his charge) a man is steward in respect of his family members of his house, a woman is a steward in respect of her husband's house and children. In short everyone of you is a steward and is accountable for those who are placed under his care." (Bukhari/Muslim)

"If a woman dies while her husband was pleased with her, she will enter Paradise." (Tirmizi)

"The best dinar is that which a person spends on his family." (Muslim)

"No believing man hates his believing wife. If there is a bad quality in her, there will, also be a good quality." (Muslim)

"Among Muslims his Faith is more perfect whose behaviour towards his wife is of love and kindness." (Tirmizi)

PLIGHT OF WOMEN BEFORE ISLAM

It is relevant to mention that befor these Qur'anic injunctions, the priests and theologians were hostile to women. It is Islam that granted dignity and rights to women. What Will Durant says in his book "The Age of Faith" explicitly indicates the plight of women before Islam, and the rights and human dignity bestowed upon women through Qur'anic Commands. About status of women before Islam Will Durant says:

"The theories of churchmen were generally hostile to woman; some laws of the Church enhanced her subjection. To priests and theologians woman was still in these centuries what she had seemed to Chrysostom—a necessary evil, a natu-

ocean and its fishes and other dead and living things in it, the mountains, the fields and all other creations of the universe have been created by Allah and Allah alone. In a few words, all the things of the world, whether big or small, high or low, visible or invisible etc., have been created by Him and He is their Real Master. All of them recite the Praise of His Grace and Greatness: The Holy Qur'an states:

> "Whatever is in the heavens and on earth, does declare the Praises and Glory of Allah, the Sovereign, the Holy One, the Exalted in Might, the Wise." (62:1)

This is because everything is His creation and His property. Man and everything else are His servants and He is their Master and their Allah. Neither angel, jinn, nor man is His son, daughter, or wife, but these are all His indigent servants.

As explained above, Allah is the Creator and Master of everything He provides sustenance—food and drink, — to everyone; hears the prayers and pleadings of a caller: gives health to a patient: observes and looks after everything: briefly speaking, the administration of the whole system of the universe is in His hands. He is living and shall live for ever; He neither feels drowsy nor sleeps: the life and death of every living thing are under His authority: and all lifeless things do exist at His will. He can do whatever He wills. The whole world is indigent before Him. The Holy Qur'an says:

> "To Him belongs the dominion of the heavens and the earth: It is He Who gives life and death; and He has Power over all things." (57:27)

Allah Alone is the Administrator of the whole universe. He is to be worshipped. He has no partner or associate to His Being and Attributes: none else deserves worship but He;

> "And He is Allah; there is no god but He. . . ." (28:70)

WOMEN IN ISLAM

Rights and Obligations of Women in Islam

By RAISUDDIN KHAN SHERANI

God ordains justice, equality and fraternity for creating an environment of peace, and harmony among human beings. Most conflicts in the world are the result of discrimination on the basis of race, colour, region, faith, sex, etc. God has, therefore, emphasised equality of human beings superiority of one over the other on the basis of piety in the following verse of Holy Qur'an:

> "O men: We have created you out of a single (pair) of a male and a female, and made you tribes and families so that you may know each other. Surely, the most honourable of you before God is the one who is the most pious of you" (49:13)

RIGHTS OF MEN AND WOMEN

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said: about rights of man and woman in his declaration of Human Rights in 632 A.D on the occasion of his Farewell Pilgrimage:

> "O people, verily you have got certain rights over women and your women have certain rights over you. It is your right upon them to honour their conjugal rights, and not to commit acts of impropriety, which if they do, you are authorised by God to separate them from your beds and chastise them, but not severely, and if they refrain, then clothe and feed them properly."

RIGHTS OF WOMEN IN ISLAM

In some of the developed as well as developing countries women do not enjoy equal opportunities, and suffer on account of discrimination Islam allowed equality to women with men in respect of spiritual, moral, material and economic status more than fourteen hundred years ago according Qur'anic injunctions.

> ". . . .Unto men fortune from what they have earned and unto women a fortune from what they have earned (both being free and equal with regard to the possession of their economic rights), (4:32)
>
> "Unto the men belongeth a share of that which parents and near kindred leave, and unto the women a share of that which the parents and near kindred leave, whether it be little or much — a legal share." (4:7)
>
> ". . . .And they (women) have rights similar to those (of men) over them, according to what is equitable." (2:228)
>
> "We shall invest whosoever works for good, whether man or woman, with a pleasant life, and reward them in accordance with the best of what they have done." (16:97)

PROPHET'S EMPHASIS ON RIGHTS OF WOMEN

In obedience to God's will and commands Holy Prophet Muhammad (Sallallahu 'alaihi wa sal-

Omnipotent and He reigns supreme over the whole world and creatures. Everything in the universe, from big to small, from high to low, from visible to invisible, etc., are His creation and live under His direction and authority. No one can retract from His command even to the slightest degree. And that is the reason why the sun, the moon, the stars, the planets, which we daily observe with our eyes, follow their appointed course in the orbit at a computed speed. Never we find either the sun rising from the West and setting in the East nor the night overtaking the day or the day overtaking the night. We always find the moon waxing in the beginning of the lunar month and waning in the end and never constant throughout. Also, it always emits a cool and shining light and never the scorching and dazzling light like that of the sun. We find the stars twinkling at their fixed positions while the planets move along their respective course. We observe the winter, the summer and the rainy seasons falling in succession and never all occurring at one and the same time or effecting any change in their order.

But, has every man thought who is guiding them in the discharge of their appointed roles? He is no one else but Allah. The whole universal system and everything of the cosmos follows the command of Allah Who is One and only and Who has no partner and Who is the Real Master of the World and everything within and outside of it. Whatever duty He has assigned to the sun, the moon, the day, the night, the stars, the planets, and all other heavenly bodies, is discharged by them without the slightest difference in their computed order or schedule or course. How can they dare budge even by hair's breadth from the Divine directives? The Holy Quran says:

> "It is not permitted to the sun to catch up the moon nor can the night to outstrip the day: each (just) swims along in its own orbit (according to law). (36:40).

Have you ever been to a garden and not seen the multi-coloured flowers with varying fragrance, numerous kinds of plants and trees of different beautiful shapes, loaded with tasty and delicious fruits? Have you then thought why the colour and fragrance of the flower differ from one another? Do you ever consider why one flower does not emit the fragrance of another? Why the rose does not smell like the jasmine or vice versa? This is all due to the wisdom and administration of one Authority. It is the One and Only Creator and Master of the Universe, the Protector and Sustainer of all creations, who gives varying colours to flowers or plants and varying fragrance to flowers. Whatever attributes or qualities which have been given by Him to the flowers and plants, are to remain unchanged as there is no one else who has power to change or make any alteration in the system set by that Supreme Authority. Whatever functions have been assigned to a thing or things by Allah, the One and Only, are dutifully discharged by them and no question of any difference or digression from their assigned role, even to the slightest degree, does arise. All that exists between the earth and the sky is obedient to Allah alone:

> ". . To Him belongs all that is in the heavens and on earth: everything renders worship to Him." (2:116)

Can any man or authority effect or evolve such a perfect system? Never! Man is incapable of doing so, and no power can run any machinery with such confidence and perfection to match the Divine system. Does this not show us and prove the Supremacy of Allah and invite us to devote ourselves to His worship and obey His commands?

We must then believe that Allah is the Creator and Master of the Universe and all creations. He is the One and Only God, the Only One to Whom worship is due; all other things or beings that we can think of are His creatures, and in no way comparable to Him. He is Eternal — without beginning or end; Absolute, not limited by time or place or circumstance; the Reality before which all other things or places are mere shadows or reflections. He does not have a son or a father, for that would be to import animal qualities into our conception of Him. He is not like any other person or thing that we know or can imagine. His attributes and nature are unique. He is dependent on no person or thing, but all persons or things are dependent upon Him, thus negating the idea of gods and goddesses who are wrongly believed to be able to eat and drink, or award or punish, and are wrangled and plotted, to depend on the gifts of worshippers, their offerings etc. He has no partner or associate. Nothing can happen without His will. The keys of life and death are in His hands. Neither life nor death is a fortuitous thing. Behind them both is the One Who causes, and only He inflicts illness and also blesses with recovery. He is the Sustainer of the whole universe.

The sky, which has been decorated by the sun, the moon, the stars, the planets, and other heavenly bodies and the earth which has been decorated with mountains, forests, rivers, fields, deserts, etc., are His crafts. Man, Jinn, angels, wild beasts, grazing quadrupeds, flying birds, creeping insects,

h utmost sincerity, submission to ah, and the best of motive. It is merely the form but also the it of fasting that matters. The y Prophet is reported to have :

> "Allah looks not to your figures, nor to your wealth, but He looks to your hearts and deeds." (Muslim)

In the context of Ramazan fast- , he is reported to have said·

> "If one did not abstain from cant and lies during the fast, Allah had no need for his starvation." (Bukhari)

Fasting implies a special virtue distinguishes it from other es of worship. It is a matter only the knowledge of the person who fasting and Allah. There is, refore, no scope of any hypo- y. The Prophet is reported to re said:

> "Every virtuous deed of the son of Adam will be multiplied from ten to seven hundred times, except fasting about which Almighty Allah said: it is for My sake. The fasting man gives up his passion and food for Me. I shall directly compensate him for it." (Bukhari/Muslim)

He is reported to have also said·

> "Whose fasts during Ramazan out of faith and hopeful of reward, all his past sins will be forgiven; and whoso stands up (in prayer) in Ramazan out of faith and hopeful of reward, all his past sins will be forgiven; and whoso stands up (in prayer) at the Night of Power out of faith and hopeful of reward, all his past sins will be forgiven." (Mishkaat)

And that:

> "Everything has its *Zakaat* and the *Zakaat* of the body is fasting." (Bukhari/Muslim)

To sum up, the real significance of fasting in Islam lies in the fact that it requires those observing fast to keep away from evil and sin and to impose upon themselves certain self denials The entire routine of the month is designed to induce human mind to seek the pleasure of Allah. Its associated worships, viz. *Taraveeh*, recitation of Qur'an Majeed, *E'itikaaf*, and vigil during the Night of Power, are charged with fear of Allah.

ONENESS OF ALLAH

"AND YOUR GOD IS ONE GOD: THERE IS NO GOD BUT HE. ..." (2:163)

Everything of the universe signifies and proves the Presence of its Creator and Master. The sky which is decorated with the sun, moon, stars, planets and other heavenly bodies; the earth which contains material things and produces corns, metals, minerals, fruits, trees, etc , to sustain, beautify and refine life as well as powers and faculties· the day and night and their alternation, regular and yet change in duration with the seasons and the latitudes of our globe: the ocean which contains in itself a strange world and on which flow statetly ships for communications and transportations the rain which revives the dead and scorched land· the cattle and beasts which are utilised for food and as aids to cultivation and transportation· the wind which facilitates navigation and drives clouds from place to place, the plants and trees which provide flowers, fruits, wood for fuel and building houses etc· the mountains which provide rain, and shelter from severity of heat, and stone for construction of massive buildings; the rivers which irrigate field and supplies water for drinking, delicious food and precious things for our benefit and the fire which gives us heat for various purposes, do they not speak of, nay certify, the existence of the Great Creator and Maker, Allah The Holy Qur'an says·

> "Behold! In the creation of the heaven and the earth, in the alternation of the night and the day: in the sailing of the ships through the ocean for the profit of mankind in the rain which Allah sends down from the skies and the life which it gives to an earth that is dead; in the beasts of all kinds that He scatters through the earth in the change of the winds and the clouds which they trail like their slaves between the sky and the earth — here indeed are signs for a people that are wise." (2·164)

Again, the working of the system of the universe in a certain way: the lengthening and shortening of the day and the night under a set order — in one season the days are long and the nights are short while in the other the days are short and the nights are long· the following of the sun and the moon of their computed course, the moving of planets in their fixed orbits· the staying of stars in their appointed positions: the occurring of summer, winter and rainy seasons in their fixed periods, without any change· are all the signs which prove that their Creator and Real Master is the One and Only Allah. He is to be worshipped and none else and there is none besides Him who deserves worship. He is

VIRTUES OF FASTING

Islam rests on Five Fundamentals, viz, to confess that there is no god but Allah and that Muhammad (*Sallallahu 'alaihi wa sallam*) is His Prophet; to say prayers (*Salaat*), to to give mandatory charity (*Zakaat*), to fast during the month of Ramazan: and to perform *Hajj*. While to profess Oneness of Allah and the Prophethood of Muhammad (*Sallallahu 'alaihi wa sallam*) was ordained from the very beginning, other injunctions came later on one by one. The gradual ordaining of the obligatories had a purpose behind it The injunctions were not meant to be merely conveyed to the followers, they were also required to be observed and followed in practical life Why were they laid down by degrees at a graded pace? Hazrat 'Ayesha (*Razi Allahu 'anha*), the blessed wife of the Holy Prophet, provided a logical answer She said "First came in verses speaking of rewards and damnation and when the hearts were made receptive and ready to melt into tears then followed the injunctions Otherwise, had drink been forbidden on the very first day, who would have cared to listen to it?" (Bukhari)

QUR'ANIC INJUNCTIONS

Fasting during the month of Ramazan was made obligatory in the second year of Hijra, or the Fifteenth year of Prophethood The injunctions of Qur'an Majeed in this behalf are as follows:

> "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, (so) that you may learn self-restraint." (2:183)
>
> "(Fasting is) for a fixed number of days; but if any one of you is ill, or on a journey, the prescribed number (should be made up) from days later For those who can do it (with hardship), is a ransom, the feeding of one who is indigent. But he that will give more, of his own free will, it is better for him. And it is better for you that you fast, if you only knew" (2·184)
>
> ".... Allah intends every facility for you; He does not want to put you to difficulties. He wants you to complete the prescribed period " (2·185).

It is not meant that fasting in Islam is to be like fasting previously observed It is also not meant for self-torture In fact, there is provision for mitigation of physical rigours in the case of the weak, disabled, and those on a journey. The essence of fasting in Islam is cultivation of righteousness. It advocates purification of body as well as soul through total submission to the will of Almighty Allah.

PROPHET'S SERMON

Hazrat Salman of Persia (*Razi Allahu 'anhu*) narrated that on the last day of Sha'ban (the eighth month of the Islamic year, immediately preceding Ramazan), the Messenger of Allah in the course of a sermon, said:

> "O people! Verily there has come to you a magnificent month, a blessed month, a month in which there is the Night (of Power) which is better than one thousand months. Allah has made its fast obligatory and the standing (in prayer) of its nights is superogatory. Whoso comes therein with a good habit, becomes like one who performs an obligatory thing in any other month; and whoso performs an obligatory thing becomes like one who performs seventy obligatory duties in any other month And it is a month of patience; and as for patience, its reward is Paradise. And (it is) a month of mutual sympathy, and a month in which the provision of a believer is increased Whoso gives Iftar (edible to break the fast) in it to a fasting man, there is for him forgiveness for his sins, and emancipation of his neck from the Fire (of Hell), and there is for him the likeness of his (fasting man's) reward without anything being diminished from his reward." (Baihaqi)

Thus began the Ramazan fasting in Islam as an obligatory duty on the part of its followers Fasting in Islam is not mere abstinence from eating, drinking, and sex during the prescribed hours of the day. Much more, it emphasises individual and collective righteousness, and discipline of the body as well as soul The institution of fasting in Islam is therefore unique. Like all other virtues, Allah willed to perfect in Islam the institution of fasting too. The ordeal is such that a normal healthy human being can bear it reasonably well The motto of Qur'an Majeed is:

> "On no soul does Allah place a burden greater than it can bear ... " (2:286)

BLESSINGS OF RAMAZAN

The Holy Prophet is reported to have said:

> "When the month of Ramazan comes, the gates of Heaven are thrown open, and the gates of Hell are shut, and the devils are put in chains." (Bukhari/Muslim)

In these circumstances, it behoves the believers to keep fast

eating into the vitals of Pakistan is provincialism Top people are talking of nationalities, autonomy to the extent of independence, confederation, and the like Quaid-i-Azam who was ever vigilant of the weaknesses of vested political interests was fully alive to this situation He had his fingers on the pulse of the nation He was quick to exhort·

> "You must learn to distinguish between your love for your Province and your love and duty to the State as a whole. Our duty to the State takes us a stage beyond provincialism. It demands a broaden sense of vision, and greater sense of patriotism Our duty to the State often demands that we must be ready to submerge our individual or provincial interests into a common cause for common good. Our duty to the State comes first, our duty to our Province, to our district to our own and to our village and ourselves comes next Remember we are building a State which is going to play itst full part in the destinies of the whole Islamic World. We, therefore, need a wider outlook, an outlook that transcends the boundaries of provinces, limited nationalism, and racialism. We must develop a sense of patriotism which should galvanize and weld us all into one united and strong nation This is the only way in which we can achieve our goal, the goal of our struggle, the goal for which millions of Musalmans have lost their all and laid down their lives."

His words are still ringing in our ears. They are echoing to elicit a positive answer. But, alas, we have not porved worthy to act up to his sound advice in this regard also. We are constantly engaged in provincial confrontations and mini civil wars on linguistic, ethnic, and regional issues.

He sounded a promising note to his people

> "It is now up to the leaders and those responsible and in charge of the Government to make their supreme effort to make amends for this indelible stigma While the horizon is beset with dark clouds, let me appeal to you and give this message to the people of Pakistan Create enthusiasm and spirit and go forward with your task, with courage and hope, we shall do it Are we downhearted? Certainly not The history of Islam is replete with instances of valour, grit and determination So march on notwithstanding obstructions, obstacles and interference, and I feel confident that a united nation of 70 million people with a grim determination and with a great civilization and history need fear nothing It is now up to you to work, work and work, and we are bound to succeed And never forget our motto· Unity, Discipline and Faith."

The massive edifice of Pakistan rests on three columns Unity, Faith and Discipline. But, alas, these columns have developed cracks and unless they are repaired and reinforced without any further loss of time, how is Pakistan going to survive?

On this mid-century celebration of the Lahore Resolution popularly known as the Pakistan Resolution, let us resolve to revert to the motto Unity, Faith and Discipline Let us get rid of our social and political ills which Quaid-e-Azam himself was at pains to point out during his brief thirteen-month rendezvous with Pakistan that he founded Let us sincerely work to fulfil with promptitude our promise to the nation, and to Allah Himself, to establish a full-fledged Islamic order in Pakistan

Allah's warnings are very severe for those who try to play with His purpose To quote a few:

> "Say O Allah! Lord of Power (and Rule), You give power to whom You please, and You strip off power from whom you please——" (3·26)

> "It is He Who has made you (His) agents, inheritors of the earth He has raised you in ranks, some above others that He may try you in the gifts He has given you for your Lord is quick in punishment——" (6:165)

> "O you who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love and they will love Him, — lowly with the Believers, mighty against the Rejectors, fighting in the Way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah which He will bestow upon whom He pleases. And Allah encompasses all, and He knows all things." (6 54)

So it depends on us and our deeds whether or not we retain the honour and power bestowed upon us by Almighty. It rests on us whether we continue as His blessed people, lest He chooses someone else better to oust and replace us.

May Allah, in His mercy, save us from going astray. May it please Him to redirect us to the Right Path. Amen!

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

A DAY TO REMEMBER TWENTY-THIRD MARCH 1940

LIBERTY does not grow on trees. Nations attain it by the sweat of their brow and with their life-blood. Ever since the loss of the Mogul Empire in India to the crafty British, the Indian Muslims were pining to regain their lost freedom and glory, but their liberation was made doubly difficult Firstly, the British could not, understandably, offer it back on a silver platter Secondly, in the meantime, Hindus, by dint of their number, had emerged a formidable political force with their majority which was both brute and brutal To get liberty together with the Hindus as one nation would mean for the Muslims to be out of the British frying pan into the fire of Hindudom We were on the horns of a dilemma Several possibilities were tried to protect Muslim interests in undivided India but they all foundered on the rock of the Hindu ideal of Swaraj, the fond dream of the extremist Hindus

The struggle to find a common solution went on for long Points and counter points, arguments and counter-arguments, and even growls and counter-growls were exchanged among the contending parties but with no positive results Communal riots took a heavier toll of Muslim lives. The Muslim objective, as it emerged in fine, was to divide India in such a manner that the Muslims of the sub-continent wherever they happened to be in majority shall have their own free homelands in such their majority regions, to live and practise their religious and cultural rites, and to run their political affairs, according to their own free will and traditions It was argued that 100 million Muslims could not be treated as a political minority To the Hindus this idea, briefly called the "two-nation theory", was the proverbial red to the bull They opposed it tooth and nail.

People like 'Allama Muhammad Iqbal were urging Quaid-i-Azam to push the plan for the division of India, but as a shrewd strategist that he was, he had to wait for an opportune time. To build a sound political party in order to enlist the mass support was his first concern To prepare international opinion was his next priority. 'Allama Iqbal (d. 1938) did not live alas to see the day when on March 23, 1940, in the Annual Session of the All-India Muslim League held in Lahore and attended by the Muslim leaders of all the Indian Provinces with an enthusiastic, massive audience in attendance, the following Resolution was unanimously adopted:

> "Resolved that it is the considered view of this Session of the All-India Muslim League that no constitutional plan would be workable in this country or acceptable to the Muslims unless it is designed on the following basic principle, viz., that geographically contiguous units are demarcated into regions which should be so constituted with such territorial readjustments as may be necessary that the areas in which the Muslims are numerically in a majority, as in the north-western and eastern zones of India, should be grouped to constitute 'independent States' in which the constituent units shall be autonomous and sovereign . ."

This was the seed sown by the elders of Indian Muslims which in seven and a quarter years, on August 14, 1947, yielded a living and pulsating Pakistan, then the largest Muslim state and the fifth largest state., in the world.

Pakistan, however, inherited certain vices from the British rule. As Quaid-i-Azam put it

> "No doubt, we have got men who are selfish. I know we have men who are guilty of jobbery, bribery and nepotism. I know all this is going on. I do not say that the Government is perfect, but now we have got the reins of the Government, believe me, we are wide awake. We are watching your Government, your Province, your Ministries, your Civil Services and what is generally happening in this Province It is under our searchlight and there is no doubt we shall be soon able to x-ray it and throw out the poison from our body politic. But you must have little patience and give us a chance and a reasonable time "

Alas, Quaid-i-Azam lived only for about four months after this frank and meaningful utterance, and his dream to give Pakistan a clean society and honest administration was buried with his bones.

Another canker that has been

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اليقين انترنيشنل

عامها الثامن والثلاثون

الحمد لله العزيز الحميد القدير والصلاة والسلام على رسوله الكريم الذى لا نبى بعده وبعد

فـان مجلتنا اليقين انترنيشنل تتم بهذا العدد الرابع والعشرين عامها الثامن والثلاثين منذ بدء صدورها المتواصل غير المنقطع ، ماضية بكل نشاط وحماس واخلاص فى طريق تحقيق هدفها المنشود المبارك وهو نشر نور الاسلام عبر العالم بأسره وارشاد المسلمين فى اتباع مناهج القرآن الكريم والسنة المطهرة .

ومن عظيم دواعى سرورنا وابتهاجنا ان نقول اننا سوف نتم ، عن قريب ، العقد الرابع لهذه الخدمة المخلصة فى سبيل دين الاسلام الحنيف والبشرية جمعاء وكل ذلك وفقا لاحكام القرآن المجيد وتوصيات النبى الكريم ﷺ وما كنا لنحقق هذا النجاح ونستمر فى سيرنا الى الامام لولا ان الله عز وجل ثبت اقدامنا على الصراط المستقيم واظلنا تحت ظلال رحمته الوارفة وفضله الواسعة . بينما نحن لشكر الله تعالى على ما اسبغ علينا من عظيم نعمائه وعطاءاته ، نتضرع فى نفس الوقت الى ربنا القدير بالدعاء ان لا يبحس هنا اعانته ونصرته بل يزيدهما اكثر فاكثر لكى نوفى بالجدارة والكفاية العهد الذى اخذناه على انفسنا ان نكرس جميع مقدراتنا ومواردنا فى خدمة الاسلام وخدمة خلق الله من غير اى تفريق بين انسان وانسان وذلك من صميم قلوبنا وباخلص نوايانا : والله ولى التوفيق .

وفى هذه المناسبة ترجع افكارنا وذاكرتنا الى مؤسس مجلة اليقين انترنيشنل ، فضيلة الشيخ طفيل احمد الفاروقى المغفور له ، الرجل البطل الذى بذر البذر الأول الذى اخذ فى النماء والازدهار حتى نراه الآن قد تحول ، ولو تدريجيا ، الى شجرة مباركة فى شكل المجلة تمد ظلالها الوارفة الواسعة الى مناطق شاسعة مترامية الاطراف فى مختلف انحاء العالم شرقاً وغرباً وشمالا وجنوباً ويجنى من ثمارها اشخاص يصل اليهم المجلة . وفى هذا المقام لا يسعنا الا ان ندعو ربنا الغفور ان يغفر لفضيلة الشيخ الفقيد ويدخله من فضله ورحمته جنة الفردوس وكما يعمر لاهله واقربائه وذويه واعضاء اسرة المجلة اليقين وكل من يتصل بها بأية صلة من مسانديها وانصارها وقرائها والمساهمين فى هذا العمل الصالح الاسلامى .

اما على الساحة السياسية العالمية فتشهد السنة ١٩٨٩-٩٠م ان بعض الاقوام المكافحين المظلومين قد نهضوا ضد الحكام المستعمرين الاجانب ودخلوا فى حرب حاسمة معهم ويبدو انهم سوف يمزقون اغلال الاستعباد ويلقون جانبا نير الحكم الاستبدادى عن اكتافهم فى زمن غير بعيد وذلك بفضل ما يبذلون فى سبيل غايتهم النبيلة

من مجهودات هائلة وما يضحون به من ارواح واموال طائلة . والغاية هي الحرية الكاملة مع تسلط الاعداء الاجانب المستبدين واخراج هؤلاء الظالمين من حدود اوطانهم .

وتشير الاوضاع السيسية العالمية المتغيرة يوما فيوما ان شمس الحرية ستطلع عن قريب مع جميع الوان ورها الساطع فى اوطان الشعوب المجاهدة والمكافحة ضد المحتلين الاجانب وليس من المستبعد بل هو امر محتوم ان يتحقق آمال المجاهدين والمناضلين فى العقد القادم ان شاءالله وتتحرر ارض اوطانهم من رجس وجود المتسلطين الكفرة الاشتراكيين وعباد الاوثان . . . الخ . ومن الاقوام المستعبدين الذين يرزخون تحت عدوان الأعداء الملاحدة هم الشعوب المسلمون المؤمنون فى ارض كاشمير وفى افغانستان وفلسطين وايريتيريا (افريقيا) ومورو (فليبين) ومسلمو آراكان (بورما) . ولسنا بصدد ذكر حكايات نضال هؤلاء الشعوب البواسل بأى تفصيل لقلة المجال فى هذه الصفحات القلائل لكن قلوبنا تخفق دائما معهم وندعو من صميم قلوبنا ان يمتعهم الله بنعمة الحرية والتخلص الكامل من الظالمين الجبابرة المستبدين الذين عليهم لعنة الله والملائكة والناس اجمعين .

وختاما نرفع الى قرائنا الكرام ، سواء فى باكستان وفى الخارج جزيل شكرنا على ما تفضلوا بتعاونهم معنا وبنصائحهم القيمة لنا من حين لحين ونختم هذه السطور بالتماسنا منهم ان يستمروا فى تعاونهم معنا فى عمل اعلاء كلمة الله ونشر دين الاسلام الحنيف ولا يدخروا جهدا فى القضاء على قوى الشر والفساد التى تعمل ليل نهار على تدميرنا من ديننا واسلامنا ونذكر قراءنا خاصة الذين يقطنون قارة افريقيا بفتنة الاحمدية/القاديانية التى قد رفعت رأسها فى تلك البلاد فعليهم ان يحترسوا من مباغيها ومن خداعهم حتى لا يتمكنوا من صد المسلمين عن الصراط السوى وردهم عن الاسلام وآخر دعوانا ان حفظنا الله من جميع الفتن وعافانا من جميع المكاره وثبت اقدامنا على الاسلام والحق والصداقة . (اقبال حسين الانصارى)

* * * * *

من أوليات عمر

هو أول من اتخذ الدرة ، وكذا ذكره ابن سعد فى « الطبقات » قال : ولقد قيل بعده : لدرة عمر أهيب من سيفكم ، قال : وهو أول من استقضى فى الأمصار ، وأول من مصر الأمصار : الكوفة والبصرة والجزيرة والشام ومصر والموصل . . .

(تهذيب الأسماء)

الغنى غنى النفس

الدكتور محمد السعدي فرهود

روى فى الصحيحين أن رسول الله ﷺ. قال (ليس الغنى عن كثرة العرض ، انما الغنى غنى النفس) . . أى الغنى الذى يستحق هذا الاسم انما هو غنى النفس ، وغناها فى تحليها بالفضائل بعامة وفى القناعة والرضا بأنعم الله بخاصة ، وليس الغنى فى هذه الثروات الدنيوية ، وفى اختزان الاموال واكتنازها .

ولا جدال فى أن للحياة حاجاتها ، ولامراء فى أن المسلم مكلف بالانفاق على نفسه واعالة اسرته ، وهذا واحد من التكاليف الشرعية المفروضة عليه ، فهو مأمور بحفظ دينه اعتقادا وعملا ، وبحفظ عقله صيانة لمورد الخطاب اليه من ربه ، وبحفظ نسله التماسا الى بقاء النوع فى هذه الدنيا ، وبحفظ ماله للاستعانة به على اقامة تلك الأوجه الاربعة .

ومن هنا جاءت دعوة الاسلام الى الانتشار فى الأرض والابتغاء من فضل الله ، بعد أداء طاعته ، « يا أيها الذين آمنوا اذا نودى للصلاة من يوم الجمعة فاسعوا الى ذكر الله وذروا البيع ذلكم خير لكم ان كنتم تعلمون . فاذا قضيت الصلاة فانتشروا فى الأرض وابتغوا من فضل الله » . . ومع هذه الدعوة الى ابتغاء الرزق وبذل النشاط الاقتصادى والسعى فى سبل الكسب ، قامت دعوة تزجر المسلم عن الشره ، والطمع ، وتردعه عن الانكباب فى طلب الدنيا ، وتصرفه عن الغلو فى الحرص عليها ، « وما الحياة الدنيا الا متاع الغرور » . ويقول الرسول — صلى الله عليه وسلم — من حديث طويل: (فو الله ما الفقر أخشى عليكم ، ولكن أخشى أن تبسط عليكم الدنيا ، كما بسطت على من كان قبلكم ، تتنافسوها كما تنافسوها ، فتهلككم كما اهلكتهم) .

التوسط والاعتدال :

وفيما بين هاتين الدعوتين يقف التوسط والاعتدال والتعفف والقناعة بما قسم الله . . فالمسلم لم تحرم عليه الدنيا وزينتها ، ولا الطيبات من الرزق ، وانما يطلب منه أن يجعل اقباله على دنياه اقبالا مشروعا ، بحيث يتاح له أن ينتفع منها بما يدنيه من ثواب الله ، ويقربه من رحمته ، قال تعالى : « قل من حرم زينة الله التى أخرج لعباده والطيبات من الرزق . قل هى للذين آمنوا فى الحياة الدنيا خالصة يوم القيامة » . . فاذا أباح الاسلام للمسلم اقتناء الدنيا رعاية للطبيعة البشرية التى ركبها الله فيه ، فمشترط أن يكون اقتناؤها مصدرا للاستمتاع بها والا تبلغ بالمسلم درجة الفتنة بها ، حتى لا تصرفه عن الجادة . . يريد الاسلام أن يطلب المسلم متاع الدنيا ، لتحقيق حاجات الحياة ومطالبها ، وللصيانة من الحرمان ، ولايريد الاسلام أن يطلب المسلم متاع الدنيا ليطغى ، أو ليسترسل فى التطاول على الناس ، أو ليستغرق فى الشهوات . . فسعى الانسان يجب الا يفسد عليه دينه ، وانما يجب أن يكون سعيا يجنى من ورائه راحة نفسه من غير افراط ولا تفريط . فان الافراط جشع ، ومن وراء الجشع الشقاء بالفتنة

بالدنيا ، والهم بما يطوله منها ، والتفريط فيه تقصير ، ومن وراء التقصير الشقاء بالحرمان ، والهم بما ينتقص من حق نفسه : . وخير الأمور أوساطها .

والانسان الذى يطلب المال واقع فى حال من خمس أحوال ، فهو اما مضطر ، يطلب المال ليسد حاجة الضرورة كالجائع الفاقد الخبز . واما حريص يحب المال ويشتغل جاهدا فى تحصيله وقد يبدو أحيانا أنه يتركه ولكن عند التدقيق يتبين أن ذلك ناشىء عن عجزه . واما قنوع ان أتاه المال عفوا أخذه وان احتاج الى التعب فى طلبه لم يشتغل به . واما راض فهو لا يحب المال حب من يفرح لحصوله ولا يكرهه كراهة من يتأذى به . واما زاهد اذا أتاه المال كرهه وهرب من أخذه .

ولا ندعـو الناس جميعا الى الزهد ، فتلك درجة عالية ، وانما ندعوهم الى القناعة والرضا بحسب قوة ايمانهم وقوة أنفسهم فانما الغنى غنى النفس ، كما قال رسول الله صلى الله عليه وسلم .

والسلام عليكم ورحمة الله وبركاته

من هـدى رسول الله ﷺ

روى الشيخان فى صحيحيهما عن أبى موسى الأشعرى رضي الله عنه أن النبى ﷺ قال : « على كل مسلم صدقة » .

قيل : أرأيت إن لم يجد ؟

قال : « يعتمل بيديه فينفع نفسه ويتصدق » .

قيل : أرأيت إن لم يستطع ؟

قال « يعين ذا الحاجة الملهوف » .

قيل : أرأيت إن لم يستطع ؟

قال : يأمر بالمعروف أو الخير » .

قيل : أرأيت إن لم يفعل ؟

قال : « يمسك عن الشر ، فإنها صدقة » .

وَفّقَنَا اللهُ لِمَا يُحِبُّ وَيَرضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيرِ الخَلقِ كُلِّهِمِ

هُوَ الحَبِيبُ الَّذِى تُرجَى شَفَاعَتُهُ — لِكُلِّ هَولٍ مِنَ الأَهوَالِ مُقتَحِمِ

مجلة اليقين العالمية

فهرس محتويات المجلد الثامن والثلاثين المرتب حسب الحروف الهجائيــة

من أ شوال ١٤٠٩ هـ الى ٢٦ رمضان المبارك ١٤١٠ هـ

المــوافــق

٧ مايو ١٩٨٩ م الى ٢٢ ابريل ١٩٩٠ م

: O :

	Transliteration		Translation	Arabic
	Wa min-hum-man agh-raq-naa. Wa maa kaa-nal-laa-hu li-yaz-li-ma-hum wa laa-kin kaa-noo an-fu-sa-hum yaz-li-moon		And among them was some whom We drowned. And it was not Allah Who wronged them, but they wronged their own selves	وَمِنْهُمْ مَّنْ اَغْرَقْنَا ۚ وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝
41	*Ma-sa-lul-la-zee-nat-ta-kha-zoo min doo-nil-laa-hi au-li-yaa-a*	41	The likeness of those who have taken as protecting friends other than Allah	مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ
	ka-ma-sa-lil-'an-ka-boo-ti it-ta-kha-zat-bai-taa. Wa in-na au-ha-nal-bu-yoo-ti la-bai-tul-'an-ka-boot Lau kaa-noo ya'-la-moon		is as the likeness of the spider that makes a house (the web) And surely the frailest of all houses is the house of the Spider—if only they did know	كَمَثَلِ الْعَنْكَبُوْتِ ۖ اِتَّخَذَتْ بَيْتًا ۗ وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝
42	*In-nal-laa-ha ya'-la-mu maa yad-'oo-na min-doo-ni-hee min shai'. Wa hu-wal-'a-zi-zul-ha-keem*	42	Surely, Allah knows whatever they invoke instead of Allah and He is the Mighty, the Wise	اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ۗ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝
43	*Wa til-kal-am-saa-lu nad-ri-bu-haa lin-naas Wa maa ya'-qi-lu-haa il-lal-'aa-li moon*	43	And these are the parables which We set forth for mankind, and none but the wise understand them	وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ۝
44	*Kha-la-qal-laa-hus-sa-maa-waa-ti wal-ar-da bil-haqq. In-na fee zaa-li-ka la-aa-ya-tal-lil-mu'-mi-neen.*	44	Allah has created the heavens and the earth with the Truth Surely, there is a sign in this for the believers	خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ۝

PART 20 *AM-MAN KHA-LAQ ENDS HERE* تم هنا بحمد الله الجزء العشرون امن خلق

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

35	*Wa la-qat- ta-rak-naa min-hāa aa-ya-tam-baiy-yi-na-tal-li-qau-miny-ya -qi-loon*	35 And We have left a clear sign of that for a people who have sense	وَلَقَد تَّرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ۝
36	*Wa i-laa mad-ya-na a-khaa-hum shu-'ai-ban fa-qaa-la yaa-qau-mi'-bu-dul-laa-ha*	36 And to Madian We sent their brother, Shoaib, and he said: O my people, worship Allah	وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
	war-jul-yau-mal-aa-khi-ra wa laa ta'-ṣau fil-ar-ḍi muf-si-deen	and look forward to the Last Day, and do not go about making mischief in the land	وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝
37	*Fa-kaz-za-boo-hu fa-a-kha-zat-hu-mur-raj-fa-tu fa-aṣ-ba-ḥoo fee daa-ri-him jaa-ṣi-meen*	37 But they denied him, so an earthquake seized them and in the morning they became prostrate (dead bodies) in their houses	فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ۝
38	*Wa 'aa-danw-wa ṣa-moo-da wa qat-ta-baiy-ya-na la-kum-mim-ma-saa-ki-ni-him.*	38 And (We destroyed) Ad and Thamud and it has become clear to you from (the ruins of) their dwellings.	وَعَادًا وَثَمُودَا وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَاكِنِهِمْ
	Wa zaiy-ya-na la-hu-mush-shai-ṭaa-nu a'-maa-la-hum fa-ṣad-da-hum 'a-nis-sa-bee-li wa kaa-noo mus-tab-ṣi-reen.	And Satan made their deeds fair-seeming to them and so barred them from the (right) way, while they were keen-sighted,	وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ۝
39	*Wa qaa-roo-na wa fir-'au-na wa haa-maan. Wa la-qad jāā-a-hum-moo-saa bil-baiy-yi-naa-ti*	39 (And We destroyed) Kora (Qaroon) and Pharaoh and Hamaan. And Moses came to them with clear signs,	وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُم مُّوسَىٰ بِالْبَيِّنَاتِ
	fas-tak-ba-roo fil-ar-ḍi wa maa kaa-noo saa-bi-qeen	but they behaved arrogantly on the earth and they were not to outstrip Us.	فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ۝
40	*Fa-kul-lan a-khaz-naa bi-zam-bih. Fa-min-hum-man ar-sal-naa 'a-lai-hi ḥaa-ṣi-baa*	40 So, We seized everyone (of them) for his sin. Among them was some against whom We sent a sand-storm	فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
	Wa min-hum-man a-kha-zat-huṣ-ṣai-ḥah. Wa min- hum-man kha-saf-naa bi-hil-arḍ	And among them was some whom the terrible cry seized and among them was some with whom We sank down the earth.	وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ

Fa-maa kaa-na ja-waa-ba qau-mi-hee il-lāa an qaa-lu'-ti-naa bi-'a-zaa-bil-laa-hi in kun-ta mi-naṣ-ṣaa-di-qeen

But his people had no answer except that they said: Bring down on us Allah's punishment, if you are of the truthful

فما كان جواب قومه إلا أن قالوا ائتنا بعذاب الله إن كنت من الصادقين

30 *Qaa-la rab-bin-ṣur-nee 'a-lal-qau-mil-muf-si-deen*

30 He (Lot) said: O my Lord, help me against the corrupt people

قال رب انصرني على القوم المفسدين

RU-KOO' 4

SECTION 4

ركوع ٤

31 *Wa lam-maa jāa-at ru-su-lu-nāa ib-raa-hee-ma bil-bush-raa qaa-lōo*

31 And when our messengers (angels) came to Abraham with good tidings they said.

ولما جاءت رسلنا إبراهيم بالبشرى قالوا

in-naa muh-li-kōo ah-li haa-zi-hil-qar-yah In-na ah-la-haa kaa-noo ẓaa-li-meen

We are going to destroy the people of this town, for indeed, its people are wrongdoers

إنا مهلكوا أهل هذه القرية إن أهلها كانوا ظالمين

32 *Qaa-la in-na fee-haa loo-ṭaa. Qaa-loo naḥ-nu a'-la-mu bi-man fee-haa*

32 He (Abraham) said Surely there is Lot (living) in it They said. We know better who is (living) in it

قال إن فيها لوطا قالوا نحن أعلم بمن فيها

La-nu-naj-ji-yan-na-hoo wa ah-la-hōo il-lam-ra-a-ta-hoo kaa-nat-mi-nal-ghaa-bi-reen.

We will certainly save him and his family, except his wife who will be one of those who stay behind

لننجينه وأهله إلا امرأته كانت من الغابرين

33 *Wa lam-māa an jāa-at ru-su lu-naa loo-ṭan sēey-a bi-him wa ḍaa-qa bi-him zar-'anw-*

33 And when Our messengers (angels) came to Lot, he was distressed for them and felt worried on their account

ولما أن جاءت رسلنا لوطا سيء بهم وضاق بهم ذرعا

wa qaa-loo laa-ta-khaf wa laa taḥ-zan In-naa mu-naj-joo-ka wa ah-la-ka il-lam-ra-a-ta-ka kaa-nat mi-nal-ghaa-bi-reen

and they (the angels) said Do not fear nor grieve We will surely save you and your family, except your wife who will be one of those who stay behind

وقالوا لا تخف ولا تحزن إنا منجوك وأهلك إلا امرأتك كانت من الغابرين

34. *In-naa mun-zi-loo-na 'a-lāa ah-li haa-zi-hil-qar-ya-ti rij-zam-mi nas-sa-māa-i bi-maa kaa-noo yaf-su-qoon*

34 We are going to bring down upon the people of this town a calamity from the heaven, because they have been disobedient.

إنا منزلون على أهل هذه القرية رجزا من السماء بما كانوا يفسقون

SECTION 3 *(Contd)*	RU-KOO' 3 *(Contd)*	ركوع ٣ (متبع)
25 *Wa qaa-la in-na-mat-ta-khaz-tum-min doo-nil-laa-hi au-saa-nam-ma-wad-da-ta bai-ni-kum fil-ha-yaa-tid-dun-yaa*	25 And he (Abraham) said You have taken to idols besides Allah only by way of friendship among yourselves in the worldly life	وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ
Sum-ma yau-mal-qi-yaa-ma-ti yak-fu-ru ba'-du-kum bi-ba'-dinw-wa yal-'a-nu ba'-du-kum ba'-danw-	Then on the Day of Resurrection you will deny one another and you will curse one another	ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا
wa ma'-waa-ku-mun-na-ru wa maa la-kum-min-naa-si-reen	and your abode will be the Fire and you will have no helpers	وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ۝
26 *Fa-aa-ma-na la-hoo loot Wa qaa-la in-nee mu-haa-ji-run i-laa rab-bee In-na-hoo hu-wal-'a-zee-zul-ha-keem*	26 So, Lot believed in him (Abraham) and said I am fleeing (from my native land) towards my Lord Surely, He is the Mighty the Wise	فَآمَنَ لَهُ لُوطٌ ۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ۝
27 *Wa wa-hab-naa la-hoo is-haa-qa wa ya'-qoo-ba wa ja-'al-naa fee zur-reey-ya-ti-hin-nu-buw-wa-ta wal-ki-taa-ba*	27 And We granted him Isaac and Jacob and ordained the Prophethood and the Book among his progeny,	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ
wa aa-tai-naa-hu aj-ra-hoo fid-dun-yaa. Wa in-na-hoo fil-aa-khi-ra-ti la-mi-nas-saa-li-heen.	and We gave him his reward in this world And in the Hereafter he will surely be among the virtuous	وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝
28 *Wa loo-tan iz qaa-la li-qau-mi-hee in-na-kum la-ta' too-nal-faa-hi-sha-ta*	28 And (We sent) Lot (Remember) when he said to his people You are surely committing indecencies	وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ
maa sa-ba-qa-kum bi-haa min a-ha-dim-mi-nal-'aa-la-meen	that none in the worlds ever committed before you	مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ۝
29 *A-in-na-kum la-ta'-too-nar-ri-jaa-la wa taq-ta-'oo-nas-sa-bee-la wa ta'-too-na fee naa-dee-ku-mul-mun-kar.*	29 Do you approach men (with lust) and commit high-way robbery and indulge in wicked deeds in your assemblies?	أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ ۖ

20	*Qul see-roo fil-ar-di fan-zu-roo kai-fa ba-da-al-khal-qa*	20	So (O Prophet), travel through the land and see how He originated the creation	قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ
	Sum-mal-laa-hu yun-shi-un-nash-a-tal-aa-khi-rah. In-nal-laa-ha 'a-laa kul-li shai-in qa-deer		Thereafter Allah shall raise the last creation Surely Allah has power to do every thing	ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ۚ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
21	*Yu-'az-zi-bu mainy-ya-shāā-u wa yar-ha-mu mainy-ya-shāā' Wa-i-lai-hi tuq-la-boon*	21	He punishes whom He wills and shows mercy to whom He wills and to Him shall you be turned	يُعَذِّبُ مَنْ يَّشَآءُ وَيَرْحَمُ مَنْ يَّشَآءُ ۚ وَاِلَيْهِ تُقْلَبُوْنَ
22	*Wa mãa an-tum bi-mu'-ji-zee-na fil-ar-di wa laa fis-sa-māā-i*	22	You cannot frustrate (His plans) in the earth nor in the heaven,	وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ
	wa maa la-kum-min-doo-nil-laa-hi minw-wa-leey-yinw-wa laa na-seer		and you have neither any protector nor any helper, other than Allah	وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ
	RU-KOO' 3		SECTION 3	ركوع ٣
23	*Wal-la-zee-na ka-fa-roo bi-aa-yaa-til-laa-hi wa li-qāā-i-hee u-lāā-i-ka*	23	And those who disbelieve in the signs of Allah and in the meeting with Him,	وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَلِقَآئِهٖٓ اُولٰٓئِكَ
	ya-i-soo mir-rah-ma-tee wa-u-lāā-i-ka la-hum 'a-zaa-bun a-leem.		they shall despair of My mercy and they are those for whom a painful punishment awaits	يَئِسُوْا مِنْ رَّحْمَتِيْ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ
24	*Fa-maa kaa-na ja-waa-ba qau-mi-hee il-lāa an qaa-luq-tu-loo-hu au har-ri-qoo-hu*	24	So his (Abraham's) people had no answer except that they said Kill him or burn him,	فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ
	fa-an-jaa-hul-laa-hu mi-nan-naar. In-na fee zaa-li-ka la-aa-yaa-til-li-qau-meey-yu'-mi-noon		then Allah saved him from the fire Surely in this there are signs for a people who believe	فَاَنْجٰىهُ اللّٰهُ مِنَ النَّارِ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ

RU-KOO' 2 — SECTION 2 — ركوع ٢

14 *Wa la-qad ar-sal-naa noo-han i-laa qau-mi-hee fa-la-bi-sa fee-him al-fa sa-na-tin il-laa kham-see-na 'aa-maa*

14 And indeed We sent Noah to his people and he remained among them a thousand years less fifty years

ولقد ارسلنا نوحا الى قومه فلبث فيهم الف سنة الا خمسين عاما

Fa-a-kha-za-hu-mut-too-faa-nu wa hum zaa-li-moon

The deluge overtook them while they were wrongdoers

فاخذهم الطوفان وهم ظلمون

15 *Fa-an-jai-naa-hu wa as-haa-bas-sa-fee-na-ti wa ja-'al-naa-haa aa-ya-tal-lil-aa-la-meen*

15 Then We rescued him and the inmates of the ark, and made it a sign for (the peoples of) the worlds

فانجينه واصحب السفينة وجعلنها اية للعلمين

16 *Wa ib-raa-hee-ma iz qaa-la li-qau-mi-hi'-bu-dul-laa-ha wat-ta-qooh Zaa-li-kum khai-rul-la-kum in kun-tum ta'-la-moon*

16 And (We sent) Abraham, (remember) when he said to his people Worship Allah and fear Him This is better for you, if you know

وابرهيم اذ قال لقومه اعبدوا الله واتقوه ذلكم خير لكم ان كنتم تعلمون

17 *In-na-maa ta'-bu-doo-na min doo-nil-laa-hi au-saa-nanw-wa takh-lu-qoo-na if-kaa*

17 You worship only idols instead of Allah and invent falsehood

انما تعبدون من دون الله اوثانا وتخلقون افكا

In-nal-la-zee-na ta'-bu-doo-na min doo-nil-laa-hi laa yam-li-koo-na la-kum riz-qan

Surely, those whom you worship instead of Allah have no power to provide for you.

ان الذين تعبدون من دون الله لا يملكون لكم رزقا

fab-ta-ghoo 'in-dal-laa-hir-riz-qa wa'-bu-doo-hu wash-ku-roo luh I-lai-hi tur-ja-'oon

So seek provision from Allah, and worship Him and be thankful to Him, To Him shall you be brought back

فابتغوا عند الله الرزق واعبدوه واشكروا له اليه ترجعون

18 *Wa in tu-kaz-zi-boo fa-qad kaz-za-ba u-ma-mum-min qab-li-kum.*

18 And if you deny (it) then, (know that) indeed nations before you have denied (it)

وان تكذبوا فقد كذب امم من قبلكم

Wa maa 'a-lar-ra-soo-li il-lal-ba-laa-ghul-mu-been.

And the duty of the Messenger is no more than to convey (the message) clearly

وما على الرسول الا البلغ المبين

19\. *A-wa lam ya-rau kai-fa yub-di-ul-laa-hul-khal-qa sum-ma yu-'ee-duh. In-na zaa-li-ka 'a-lal-laa-hi ya-seer.*

19 Do they not see how Allah originates the creation, then He shall reproduce it? This is indeed easy for Allah

اولم يروا كيف يبدئ الله الخلق ثم يعيده ان ذلك على الله يسير

9	*Wal-la-zee-na aa-ma-noo wa a'-mi-lus-saa-li-haa-ti la-nud-khi-lan-na-hum fis-saa-li-heen.*	9 And those who believe and do good deeds, We shall admit them among the righteous	وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ۝
10	*Wa mi-nan-naa-si mainy-ya-qoo-lu aa-man-naa bil-laa-hi fa-i-zāā oo-zi-ya*	10 And among the people are some who say: We believe in Allah, yet when he is made to suffer	وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ
	fil-laa-hi ja-'a-la fit-na-tan-naa-si ka-'a-zaa-bil-laah	in the cause of Allah he regards the suffering received from men, as if it were Allah's punishment	فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ
	Wa la-in jāā-a nas-rum-mir-rab-bi-ka la-ya-qoo-lun-na in-naa kun-naa ma-'a-kum.	And if help comes from your Lord, they say: We were with you.	وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ
	A-wa lai-sal-laa-hu bi-a'-la-ma bi-maa fee su-doo-ril-'aa-la-meen.	Is not Allah best aware of what is in the hearts of (the people of) the worlds?	أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝
11	*Wa la-ya'-la-man-nal-laa-hul-la-zee-na aa-ma-noo wa la-ya'-la-man-nal-mu-naa-fi-qeen.*	11 And indeed Allah will know who have believed and He will indeed know the hypocrites.	وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ۝
12	*Wa qaa-lal-la-zee-na ka-fa-roo lil-la-zee-na aa-ma-nut-ta-bi-'oo sa-bee-la-naa wal-nah-mil kha-taa-yaa-kum*	12 And those who disbelieve say to those who believe: Follow our way and we will bear (the burden of) your sins	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ
	Wa maa hum bi-haa-mi-lee-na min kha-taa-yaa-hum-min shai'. In-na-hum la-kaa-zi-boon	But never shall they be the bearers of anything from their sins Surely they are liars	وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُم مِّن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ۝
13	*Wa la-yah-mi-lun-na as-qaa-la-hum wa-as-qaa-lam-ma-'a as-qaa-li-him*	13 And they will surely bear their own burdens and (other) burdens along with their burdens	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ
	wa la-yus-a-lun-na yau-mal-qi-yaa-ma-ti 'am-maa kaa-noo yaf-ta-roon.	And they will surely be questioned on the Day of Resurrection concerning that which they used to forge	وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ۝

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṣ	ح=ḥ	ز=z	ص=ṣ	ض=d	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	*Madd*	آ=āā	ُو=ōō	ِى=ēē	Fine	*Madd*	آ=āa	ُو=ōo	ِى=ēe

RU-KOO' 1 *(Contd)* — **SECTION 1** *(Contd)* — ركوع ١ (متبع)

5 *Man kaa-na yar-joo li-qāā-al-laa-hi fa-in-na a-ja-lal-laa-hi la-aat. Wa hu-was-sa-mee-'ul-'a-leem*

5 **And whoever looks forward to the meeting with Allah (should know that) Allah's (appointed) time is coming And He is the All-Hearing, the All-Knowing**

مَنْ كَانَ يَرْجُوا لِقَاءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

6 *Wa man jaa-ha-da fa-in-na-maa yu-jaa-hi-du li-naf-sih In-nal-laa-ha la-gha-neey-yun 'a-nil-'aa-la-meen*

6 **And whoever strives (in the way of Allah), he indeed strives for (the good of) his own self Surely Allah does not stand in need of the worlds**

وَمَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ۚ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝

7 *Wal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti la-nu-kaf-fi-ran-na 'an-hum saiy-yi-aa-ti-him*

7 **And as for those who believed and did good deeds, We will surely remit from them their evil deeds,**

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ

wa la-naj-zi-yan-na-hum aḥ-sa-nal-la-zee kaa-noo ya'-ma-loon

and will give them the best reward for that which they were doing

وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ۝

8 *Wa waṣ-ṣai-nal-in-saa-na bi-waa-li-dai-hi ḥus-naa. Wa in-jaa-ha-daa-ka li-tush-ri-ka bee-maa lai-sa la-ka bi-hee 'il-mun*

8 **And We have enjoined upon man kindness to his parents. But if they force you to associate anything with Me of which you have no knowledge**

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۚ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ

fa-laa tu-ṭi'-hu-maa. I-laiy-ya mar-ji-'u-kum fa-u-nab-bi-u-kum bi-maa kun-tum ta'-ma-loon.

then do not obey them To Me is your return, so I shall tell you what you used to do.

فَلَا تُطِعْهُمَا ۚ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

Supplement to Vol 38 Issue No 24

ALPHABETICAL LIST-CUM-INDEX OF ARTICLES

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4. Gabriel (Hazrat Jibreel Alaihis Salaam) appeared twice in her form and shape before the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and asked him to marry her.
5. Once Revelation descended in her bed.
6. Gabriel paid compliments to her.
7. She and the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* bathed with one utensil
8. It was her turn of playing host to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* when his soul flew to his eternal home, the Hereafter.
9. During his last moments the head of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was reclining to her chest.
10. Her apartment was destined to be the burial place of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* (Ibn Sa'ad)

History stands as witness that these traits were found in Hazrat Aayeshah only and in none of her other co-consorts When she died she was buried in Jannatul Baqee Her funeral prayers were led by Hazrat Aboo Hurairah *(Razi Allahu 'anhu)*. She left no issue

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set you free in a handsome manner. But if you seek God and His Apostle, and the Home of the Hereafter, verily God has prepared for the well-doers amongst you a great reward" (33. 228-29).

To this Hazrat Aayeshah replied

"There is no need of consulting parents I require God, His Prophet and the Hereafter as my home" (Ibn sa'ad)

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* loved Hazrat Aayeshah very dearly He often prayed "O God! I do treat all my wives equally but my heart over which I have no control, loves Aayeshah considerably O God! forgive it". (Abu Daud).

ABLUTION WITHOUT WATER (TAYAMMUM)

Once Hazrat Aayeshah lost her necklace. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* deputed some of his Companions in search of it The Good Companions went too far to find it out In the meantime the time for prayers arrived There was no water for ablution (wuzoo) The Companions offered the prayers without it and stated the fact to their Spiritual Saviour, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. God revealed the following verses of Qur'an Majeed

"... And if find no water then take for yourselves clean sand or earth, and rub them with your faces and hands For God does blot out sins and forgive again and again" (4.43)

Hazrat Usaid Bin Huzair *(Razi Allahu 'anhu)* considered this facility a great virtue of Hazrat Aayeshah. He once addressed Hazrat Aayeshah thus

"O Mother of the Faithful! May God give you a good reward There was no incident in which God did not indicate you a way to exit and which did not prove a blessing for the Muslims."

When Hazrat Aayeshah passed nine years of married life, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* fell in mortal sickness He remained sick for thirteen days during which period, he stayed for five days with other wives and the last eight days with Hazrat Aayeshah On the 9th or the 12th of Rabi-ul-Awwal, 11 A H, he left this mortal world to meet his Lord the Creator During his last moments his head was reclining on the chest of Hazrat Aayeshah and he was buried too in her room (Bukhaaree)

Hazrat Aayeshah was eighteen years of age at the time when the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* passed away and she remained a widow for fortyeight years till she died at the age of sixtyseven She saw the rules of the Four Caliphs in her lifetime She died on Ramazan 17, 58 A H, during the Caliphate of Hazrat Ameer Muaviyah *(Razi Allahu 'anhu)*

Throughout this period she had been frequently consulted by the Faithful and she had been guiding them like Mother She narrated two thousand two hundred and ten Traditions (Ahaadees) In that way in her remarkable memory and intelligence, in her so early marriage (at the age of nine years) and long span of life extending up to forty-eight years after the passing away of her husband the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the Divine Wisdom seemed to have virtually been at work

During the Caliphate of Hazrat Aboo Bakr *(Razi Allahu 'anhu)*, sacred widows of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* wanted to raise the question of inheritance but Hazrat Aayeshah reminded the sayings of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* which settled the matter once for all:

"We, the class of Prophets, do not have any inheritor (heir) nor do we receive any inheritance"

When Hazat Umar *(Razi Allahu 'anhu)* became the Second Caliph of Islam, he sanctioned ten thousand dirhams to be paid annually to each of the wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* but he allowed twelve thousand dirhams to Hazrat Aayeshah *(Razi Allahu 'anhaa)* When asked for the reasons of this distinction, Hazrat Umar replied that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* loved her most (Ibn Sa'ad)

At the approach of his last hours, Hazrat Umar deputed his son Hazrat Abdullah, to Hazrat Aayeshah and sought her permission for his burial, after his (Hazrat Umar's) death, by the side of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. She readily agreed to that though she had reserved the place for herself

SOME DISTINGUISHING TRAITS

Hazrat Aayeshah was fortunate enough to have been endowed with many traits which other wives of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had not been so favoured with She herself had counted them as under

1 She was the only wife of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who was married to him in the state of virginity
2 Only her parents were Muhajireen (the Emigrants).
- God sent revelation absolving her from the slander and calumny of the Hypocrites

(Contd on Page 288)

his camel and himself walked holding the string of the animal in his hand till they joined the main body of the caravan by the mid-day Abdullah Bin Ubaiy the notorious hypocrite (Munaafiq), blamed that Hazrat 'Aayeshah was no more a chaste lady (May God forbid) The insinuation shocked every Muslim Those who had perversity in their heart tossed up the scandal further Hazrat 'Aayeshah fell sick The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* too was sad till at last the following verse of Qur'an Majeed, absolving her from the nefarious charge, was revealed

> Why did not the Believers, men and women, when you heard of the affair, put the best construction on it in their own minds and say, "This (charge) is an obvious lie?" (24.12)

With the revelation of this verse the Believers, who were led away with the emotion by the evil propaganda of the Hypocrites felt ashamed of their folly and with humility begged forgiveness of Allah and His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* The Hypocrites, on the other hand, hid their faces in utter shame and discomfiture but they and their progeny continued clandestinely the whispering campaign about the scandal upto present day For them the Qur'an Majeed says·

> " Such men in the sight of God, (stand forth) themselves as liars!" (24 13)

> On her exculpation Hazrat 'Aaeyshah said she was grateful to her God only (Bukharee)

THE EPISODE OF TAHREEM

It was the usual practice of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to visit his wives for a shorter duration daily after the 'Asr (late afternoon) Prayers Once he stayed with Hazrat Zainab Bint Jahash a bit longer Hazrat 'Aayeshah felt the pangs of envy On enquiry, it was known that Hazrat Zainab had offered him honey to eat which she had received as a gift Hazrat 'Aayeshah, thereupon advised Hazrat Hafsah her another co-consort, to ask the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, when he visited if he had eaten the Maghafir or honey or the honey produced by Urfut bees Both these honeys emanated unpleasant smell The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not like any unpleasant musk or fragrance Hazrat Hafsah put to him such questions when he visited her Later on Hazrat Safyah and Hazrat Aayeshah *(Razi Allahu 'anhumaa)* also repeated the same question This unnecessary dialogue drawn by the wives produced disquietude in the mind of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* He decided not to take honey anymore God, then, revealed the following verse of Qur'an Majeed

> "O Prophet! Why do you hold to be forbidden that which God has made lawful to you? You seek to please your consorts But God is Oft-Forgiving, Most Merciful " (66 1)

THE EPISODE OF EELAA (OATH)

The sacred wives of the Holy Prophet Muhammad *(Sallallahu alaihi wa sllam)* were apportioned a specific quantity of corn and date-palm by the State, which was very insufficient to their daily requirement Since the annual revenue and quantity of booty had enormously increased the income of the Exchequer, they decided to request the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for an increase in their allowances also Hazrat Aayeshah and Hazrat Hafsah were held back by Hazrat Aboo Bakr and Hazrat 'Umar *(Razi Alalhu 'anhumaa)*, their respective father But other wives stuck to their demand. Incidentally, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* fell from the horseback and got hurt He stayed in a balcony near the room of Hazrat Aayeshah and swore not to see any of his wives for a month. The Hypocrites, like hounds, scented in this oath, the fulfilment of their evil designs They declared that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had divorced his wives The news grieved every Muslim Hazrat Umar *(Razi Allahu 'anhu)* approached him and asked him if he really had divorced his wives On his refusal Hazrat Umar broke the good news to all and sundry A wave of happiness ran through every Muslim including the Ummul Mumineen *(Razi Allahu 'anhuma)*

Hazrat Aayeshah says "I have been counting every day On the 29th day the Holy Prophet Muhammad *(Sallalahu 'alaihi wa sallam)* came to me I pointed out to him that he had taken the oath for a month and it was the twentyninth day. To that he replied that some time a month has twenty-nine days." (Muslim)

THE EPISODE OF TAKHYEER (CHOOSING)

After the incident of Eelaa, one day the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* asked Hazrat Aayeshah that he wanted an answer to his query and that she should reply it after consulting her parents When she asked what was the question, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* recited the following verses of Qur'an Majeed:

> "O Prophet! Say to your Consorts "If it be that you desire the life of this world, and its glitter, then come! I will provide for your enjoyment and

WOMEN IN ISLAM

HAZRAT AAYESHAH

(Razi Allahu 'anha)

By Syed Mahmood Akhtar

'Aayeshah was her name; Siddeeqah (Extremely Truthful) and Humairah were her titles. She was also known by the appellation of Umm Abdulah. She belonged to Banoo Taim clan of Quraish tribe.

Her father was Hazrat Aboo Bakr Bin Abee Qahaafah *(Rzi Allahu 'anhumaa)*, who happened to be the first person among men to accept Islam. The name of her mother was Umm Roomaan Bint 'Aamir *(Razi Allahu 'anhaa)*.

Hazrat 'Aayeshah *(Razi Allahu 'anhaa)* had the blessing of being born to the parents who were already Muslims She rose to a pre-eminent position in the history of Islam after having been married to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. She was the only virgin girl whom the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* took to wife, all others were widows and one of his wives was a divorcee from her former husband

From her early childhood, Hazrat 'Aayeshah *(Razi Allahu 'anhaa)* was very sagacious, intelligent and precocious for her age She had a religious bent of mind and a unique memory Once she was playing with her dolls Among them was a toy-horse having two feathers By chance, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* passed that way and saw little 'Aayeshah and her dolls Pointing his finger towards the toy horse he asked, "Aayeshah! what is that?" She replied· "It is a horse" The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said: "But horses do not have feathers." Promptly did reply little 'Aayeshah: "Why, O Prophet of God! Prophet Solomon's horses did have feathers." The reply made him smile. When the following verse of Qur'an Majeed was revealed at Mecca to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, little 'Aayeshah, according to Imam Bukharee, was still playing with dolls:

> "Nay, the Hour (of Judgement) is the time promised them (for their full recompense): And that Hour will be most grievous and most bitter" (54·46).

Prior to her marriage with the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, Hazrat 'Aayeshah was engaged to one Jubair Bin Mut'im but at the instance of his mother the engagement was broken on the plea that the parents of Hazrat 'Aayeshah had accepted Islam However with the efforts of a Muslim lady, Hazrat Khawlah Bint Hakeem *(Razi Allahu 'anhaa)*, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* sent his proposal, for Hazrat 'Aayeshah, to her father Hazrat Aboo Bakr *(Razi Allahu 'anhu)*, which was readily accepted Nikah (or the marriage contract) of Hazrat Aayeshah was performed with the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* against five hundred dirhams during the month of Shawwaal, three years before the Emigration Hazrat 'Aayeshah was six years old at that time

After completion of three years the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, alongwith his trusted Companion Hazrat Aboo Bakr, father of Hazrat 'Aayeshah, emigrated to Medina. Hazrat 'Aayeshah joined them later. She was, by now, nine years of age. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* brought her to his home in Shawwaal, 1 A.H.

There are four incidents of considerable significance in the life-career of Ummul Mumineen Hazrat 'Aayeshah *(Razi Allahu 'anhaa)*:

1. The episode of Ifk (Scandal);
2. The episode of Tahreem (Forbidding);
3. The episode of Eelaa (Oath); and
4. The episode of Takhyeer (Choosing).

THE EPISODE OF IFK

On the occasion of the battle of Banoo Mustaliq (5 A.H.), Hazrat 'Aayeshah was accompanying the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. On the way night fell and the caravan staged a halt. Early before dawn Hazrat 'Aayeshah went out to the privy at a place far away from the encampment When she was returning to the camp she realised that her necklace, which she had borrowed from her sister, Asmaa', had fallen behind. Since the necklace was the borrowed one, she was much perplexed and, therefore, she retraced her steps in the hope of returning to the Camp before its usual march. When she returned to the Camp with the necklace, however the caravan had moved away Naturally she was shocked and she sat down on the ground in the hope that someone would soon come to fetch her Hazrat Safwaan Bin Muattal *(Razi Allahu 'anhu)*, who was a Companion of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and was deputed to bring up the rear, caught sight of Hazrat 'Aayeshah After hearing the story Hazrat Safwaan made her sit upon

and West, North and South, and to all human races. Joseph J. Nunan says: "His creed is equally suited to the despotism of Russia and to the democracy of the United States"

ACCEPTABLITY OF ISLAMIC PRINCIPLES

As discussed, the universality of Islam has been admitted and emphasised by many great scholars, philosophers and religious and other leaders. Indeed, Islamic principles have been praised by enlightened, progressive, and dynamic peoples all over the world regardless of whether they formally profess Islam or not.

ISLAM—A RATIONALISTIC RELIGION

Prof. E. Monet of France says, "Islam is a religion that is essentially rationalistic in the widest sense of the term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs or principles furnished by the reason, applies to it exactly. It is true that Muhammad, who was an enthusiast and possessed, too, the ardour of faith and fire of conviction — that precious quality he transmitted to so many of his disciples — brought forward his reform as a revelation but this kind of revelation is only one form of exposition and his religion has all the marks of a bundle of doctrines founded on the data of reason A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men".

SAVIOUR OF HUMANITY

George Bernard Shaw calls Muhammed saviour of humanity and says: "I have always held the religion of Muhammed in the highest esteem because of its wonderful vitality, it is the only religion which appears to me to possess that assimilating capability to the changing phases of which can make itself appeal to every age The world much doubtless attach high value to the predictions of great men like me I have prophesied about the faith of Muhammed that it would be acceptable to the Europe of tomorrow, as it is beginning to be acceptable to the Europe of today. Mediaeval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were in fact trained to hate the man Muhammad and his religion To them Muhammad was Anti-Christ I have studied him — the wonderful man and in my opinion, far from being an Anti-Christ, he must be called the saviour of humanity

I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness"

HOLY QUR'AN AN ETERAAL GUIDANCE

Goethe (West Cestlicher Divan), the renowned German author states "This book (Holy Qur'an) will go on exercising through all ages, a most potent influence"

CONCLUSION

Islam is a creed of practice It is not a bundle of dogmas and rituals It is a complete code of life and provides guidance to mankind in all human endeavours Islam guides us to follow not merely the injunctions of the scriptures but demands that examples set by the Messenger of divine scripture should be followed Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had told his followers a few days before his departure from this world

> "I have left you two things, and you will not go astray as long as you hold these fast The one is the Book of God and the other is my own way."

God ratifies the Prophet's dictum in the Holy Qur'an as follows·

> "Verily in the Messenger of Allah ye have a good example." (33 21)

The foregoing discussion and analysis prove conclusively the universality of Islam, and the acceptability of Qur'an as Final Divine Book of Guidance for the entire humankind. To meet the challange of the 21st century and to solve the gigantic problems being faced by the humanity, the men of conscience all over the world must endeavour to follow the Qur'anic guidance for creating environment of peace, tranquillity and happiness which Napoleon Bonaparte wished to accomplish when he said

> "I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Qur'an which alone are true and which alone can lead men to happiness."

AL-HADIS: Hazrat Jaber and Huzaifah *(Razi Allahu 'anhumaa)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Every good deed is charity — Agreed.

gher purpose in keeping His last Prophet un-lettered as He did not want him to be influenced or affected by any other source of learning except through Divine revelation Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was not the author of the Qur'an, or inspired by any source other than the Divine source of the perfect Wisdom. The Holy Qur'an says:

> "And thou (O Muhammad!) did not recite any book before this (i e knew not how to read), nor wast thou (able) to transcribe one with thy right hand (i e. knew not the art of writing) Otherwise, indeed, those who talk baseless things (against thine Divine Mission) could have (some excuse for having) doubted (the revealed character of the Qur'an)" (39 48)

Holy Prophet Muhammad's only teacher was God and no one else, and every word of Qur'an is the Word of God communicated to him through revelation The Qur'an calls itself the "Spoken word of God" and the "Most Excellant Discourse" The Holy Qur'an says.

> "Verily this is a Revelation from the Lord of the worlds. with it came down the Spirit of Faith and Truth, to thy heart and mind that thou mayest admonish" (26 192-94)

THE UNIVERSALITY OF ISLAM

The Holy Qur'an is addressed to the entire human race transcending all barriers of place, time, race, creed or colour It promises reward for man's good deeds and punishment for his evil actions It says:

> "This is a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayest bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Praise-worthy". (14:1)

Islam recognised no distinctions of race, colour and country. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was told by God·

> "And we have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind" (34 28)

Islam is, thus, the only religion which clamis to contain the last final and universal message of God for all of humanity A tradition related in the Sahih Muslim quotes the Holy Prophet as saying "The Prophets before me were sent to their people, while I have been raised for all the nations of the world" The claim made by the Prophet of Islam is fully corroborated by history

In "Islam and the Integration of Society" Rev Dr W Montgomery Watt says

> 'Islam indeed from its beginning was potentially a universal religion, and it is not fortuitous that with the expansion of the Islamic state it became in fact a universal religion" "The acceptance of Islam as a religion by men of different races shows that this religion has a high degree of universalism" "There are passages in the Qur'an which seem to mean that Islam is intended for all mankind"

Dinet and Saliman Bay say in Life of Muhammad — The Prophet of Arabia "The Universal Religion — even during Muhammed's life, and in the very beginning his doetrine asserted its stamp of Universality If suitable for all races, it is equally suitable to all intellects and to all degrees of civilization Of supreme simplicity, as in Mu'tazilicism: desparately esoteric, as in Sufiism, bringing guidance and consolation to the European "Savant"— leaving thought absolutely free and untrammelled — as well as to the negro of the Soudan, thereby delivered from the superstition of his fetishism It exalts the soul of a practical English merchant for whom "time is money", quote as much as of a mystical philosopher's; of a contemplative Oriental, or of a man of the West loving art and poetry.

It will even allure a modern medical man, by the logic of its repeated ablutions and the rhythm of its bowing and prostration, just as salutary for the physical well-being as for the health of the soul itself".

A FINAL REVELATION

Sir Hamilton Gibb says "Thus Islam appeared not as new religion but a revival of pure Abrahamic monotheism, purified at once of the accretions off Judaism and Christianity and superseding them as a final revelation"

GREATEST OF ALL GOD'S PROPHETS

Rev T P Hughes in his "Notes on Mohammedenism" says "In forming the estimate of Muhammad's Prophetical pretensions it must be remembered that he did not claim to be the founder of a new religion, but merely of a new covenant. He is the last and greatest of all God's Prophets He is sent to convert the world to the one true religion which God had before revealed to the five great law-givers-Adam, Noah, Abraham, Moses and Jesus It is here that we take our stand"

ISLAM SUITED TO THE WORLD

Lancelot Lawton in "The Sphere", London, says "As a religion the Mohammedan religion, it must be confessed, is more suited to Africa than is the Christian religion, religion, indeed, I would even say that it is more suited to the world as a whole".

ISLAM—A UNIVERSAL CREED

'Islam is equally suited to East

THE UNIVERSALITY OF ISLAM
AND ACCEPTABLITY OF THE QUR'AN

By Rais-ud-Din Khan Sherani

Man is unique among the entire creations of God He is gifted with the faculty of reasoning and also a free will. But there are many matters for which reasoning and free will are not enough Therefore, there was a need for Divine Guidance for man to follow the righteous path and not the path of those on whom fell the wrath of God for doing evil deeds God, the Most Merciful, sent Divine revelation right from the advent of the first man and Prophet, Adam *(peace be upon him)*, through various prophets till the last and final Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to whom He revealed the Final Book of Guidance The Holy Qur'an No more guidance is to be revealed and no more Prophet is to come As stated in Qur'an, the religion has already been finalised

> "This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion" (5 4)

LAST PROPHET'S ROLE

Having been given knowledge of nature of all things, and capability to think, and freedom to act, man could only be held accountable for his actions if proper guidance was provided to him for enabling him to distinguish the right from wrong and adopt the path of righteousness for doing good deeds God, therefore, sent His messengers and revealed the Divine guidance to them through scriptures Before revealing the final book of guidance Holy Qur'an says.

> "It is He Who sent down to thee (step by step), in truth, the Book conforming what went before it, And He sent down Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind and He sent down the Criterion (of judgement between right and wrong). Then those who reject Faith in the sign of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution." (3:3-4)

> "For We assuredly sent amongst every people an apostle (with the Command) "Serve Allah and eschew Evil" Of the people were some whom Allah guided, and some on whom error became inevitably (established) So travel through the earth, and see what was the end of those who denied (the Truth) (16·36)

ISLAM—THE RELIGION OF ALL PROPHETS

It is clear that Islam is the religion of all the Prophets and the Qur'anic guidance is for the entire humanity for all times and places. That is why Qur'an says "With Allah Islam is the only religion", and God has repeatedly said that Qur'an is the Reminder and Warner to the people The Qur'an is the last and final divine book revealed to Holy Prophet *Muhammad (Sallallahu 'alaihi wa sallam)* for updating and combining all the fundamental teachings of the earlier scriptures, and giving us the total message of God in one and final divine book—the Qur'an Just as Islam called its God the 'Lord of the World's, it also declared its Prophet the 'Mercy for the Worlds' Its message was for one and all The Qur'an says

> "Lo! it is naught but a Reminder to (His) creatures" (6 91)

> "And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind" (34 28)

THE QUR'AN — THE FINAL REVEALED BOOK

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was unlettered He did not know how to read or write as he had no formal education. God had reason and hi-

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(Contd from Page 281)

(home), absolved and forgiven, you have pleased Me and I am pleased with you."

The angels become exceedingly jubilant and they rejoice at the rewards bestowed upon the Ummah of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at the end of the month of Ramazan (Targheeb Munzari).

'ID-UL-FITR. The first of Shawwal is a thanksgiving day for Muslims in the wake of Ramazan. On this day is offered special Prayer of 'Id-ul-Fitr' It is a day of feast and rejoicing in the name of Allah Fasting on this day is forbidden

A Tradition has it that a caravan came to Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* witnessing that they had sighted the new moon in the evening He ordered them to break fast and at dawn to return to their praying places (Abu Daud)

Another Tradition says that when Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* came to Madinah, the Madinites told him that in the Times of Igncrance there were two days that they used to spend in playful pursuits The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* remarked· Allah has changed for you things better than these two, the day of Sacrifice and the day of Fitr. (Abu Daud)

xposes his wisdom and autho- This weak and small creature ›ecome so strong and wise that conquering land, ocean, high tain, moon space etc, he is dreaming to inhabit the moon he stars All this is the kindness graciousness of the Creator brought into being man and the : universe. Then, making man 'icegerent he rehabilitated him ie universe.

"It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that you may seek of His Bounty, and that you may be grateful. And He has sub- 'ected to you, as from Him, all that is in the heavens and on earth" (45.12 & 13)

Man actually knows everything t the Creator, His creation and ›ounties but he poses as if he no knowledge of them, and in- of paying his gratitude to 1, the Master of the Universe, has given him power and wis- he boasts with great audacity speaks out·

"This has been given to me because of a certain knowledge which I have" (28 78)

Can man not think that if all things in the world have been ted and created by him throu- is wisdom and power, why he to save his ships and himself storm on the sea and floods, when the weather is rough and wind is blowing hard, why this and clever man postpones and :ls the flights? Had he created ;s out of his wisdom, his firm , and schemes would not have now and again unsuccessful he the final say in the matter, ships and aeroplanes would not wrecked all around on the land surface of the sea and crashed nd recognition The indigence of in these matters and his compulsion to cancel at times his firm determination prove that he has created or made nothing by himself, All that he has, is because of the kindness and graciousness of the Creator and Master of the Worlds Even the wisdom and understanding of man are the bounties from Him Allah has pointed out about His wisdom in the first revealed verses of His Sacred Book, the Qur'an, in the following words

> "Proclaim! And your Lord is Most Bountiful, — He Who taught (the use of) Pen, — taught man that which he knew not." (96 3. 4 & 5)

From the above verses it is clear that whatever knowledge man attains and whatever wisdom he possesses is the bounty of Allah and not a property or quality of his own self He was simply a piece of flesh which was later developed into the shape of human being and then he was bestowed with wisdom and understanding so that he could understand the Truth and obey the Command of Allah and His Prophet A lover of truth when he realises this fact accepts the authority of Allah, his head bows down in obedience, and he believes in His Last Prophet, Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* He knows that man's salvation in both the worlds lies in acceptance of his prophethood One who affirmed his prophethood, has found the way for his betterment and prosperity in this world as well as in the world hereafter. It is our own duty to disseminate His Message

'ID-UL-FITR

The appearance of the new moon of Shawwal brings to a close the month-long nightly *Taraveeh* prayer and fasting It heralds the celebration of 'Id-ul-Fiftr' on the following day. This day is marked by special 'Id-ul-Fitr prayer by way of thanksgiving to Allah for His bestowing on the faithful the month-long blessings of Ramazan fasting and *Taraveeh* prayer.

NIGHT OF REWARDS The night of 'Id-ul-Fitr' is called the Night of Reward *(Laila-tul-Jaza).* It is said that in the morning of the day Allah sends down to earth His angels to take positions at street corners, calling out:

> "O Ummah of Muhammad *(Sallallahu 'alaihi wa sallam)!* Proceed towards the Bountiful Cherisher Who showers blessings in the greatest measure and forgives sins"

Allah questions His angels as to what should be the reward of the worker who has performed his duty well The angels reply·

> 'O our Lord and our Master! The return is that they be paid in full measure."

Upon this, Allah declares.

> "O angels! Bear witness with Me that I have bestowed upon them, in return for their fasting and *Taraveeh* during the month of Ramazan, My pleasure and forgiveness"

And to the believers, He says·

> "O My servants! Beg of Me Upon My honour and might, in your present congregation today whatever you would pray for the Hereafter, I shall bestow upon you, and whatever you would beg for your earthly life, I shall grant it if advisable, so long as you attend upon Me. I shall cover up your shortcomings; and I shall not put you to disgrace before the sinful defaulters Now go back

(Contd. on Page 282)

OBITUARY

With profound grief, we announce the sad and sudden demise of Mr. Haroon E.H. Jaffer, President and Chief Executive of M/s. Jaffer Brothers (Pvt) Ltd., on the 16th April, 1990, at Islamabad *(In-naa Lil-laahi wa In-naa Ilaihi Raa-Ji-'oon)*

His funeral prayer was offered at 9 A.M. on the 17th instant in the Aulia Masjid, Madrasah Talimul Islam Tablighi College near Murshid Hospital and Health Care Centre, Hub River Road, Karachi He was buried in the adjoining graveyard of the Madrasah May Allah rest his soul in eternal peace. Amen!

Late Mr Haroon E H Jaffer was the son of late Hon'ble Sir Ebrahim Haroon Jaffer, Member, Council of State and a prominent statesman of Poona in the Bombay Presidency of India during the British rule and he imbibed in him all refinement and noble qualities of his worthy father

His interest in and devotion to the affairs of Darut-Tasnif (Pvt) Ltd., and its different administrative components like (a) Madrasah Talimul Islam, Tablighi College, Karachi, running since 1964 (b) Yaqeen International a non-sectarian English-Arabic Journal being published fortnightly since 1952 and (c) Murshid Hospital and Health Care Centre, completed recently, were remarkably praiseworthy

He showed keen desire to promote Education with religious tinge in all modern conventional subjects.

Late Mr. Haroon E H Jaffer was a devout disciple of Qadriyah Chishtiyah spiritual school of Islamic mysticism.

Darut Tasnif, its Executive body and all members of the staff offer their heartfelt condolence and sympathy to the bereaved members of the deceased's family and earnestly pray to Allah to give them courage to bear the loss patiently. They have such reassuring words of comforts and consolation in Qur'an Majeed to remember

> "And be patient and persevering:
> For Allah is with those who patiently persevere." (8·46)

AL-QUR'AN

WHAT ALLAH TAUGHT TO MAN?

If we examine ourself and our weak body, and then compare our weakness with that of the other creatures and take into account of our achievements and our victories and successes over other creatures, we are wonderstruck It is a point for consideration that how this model of earth is developed from a dirty prop of sperm into a clot of blood, and then into a piece of flesh Again, this flesh is turned into a soft bone which is later enwrapped with flesh This flesh on the bone is then decorated with clean skin and the head, the treasure of wisdom, which is safeguarded with fine silky hair and then sent into this world This fact has been clearly described in the following Qur'anic verse

> "Then We made the sperm into a clot of congealed blood, then of that clot We made a (foetus) lump then We made out of that lump bones and clothed the bones with flesh, then We developed out of it another creature" (23 14)

Not only that, but the tiny creature is also provided a nursing mother The mother has been given a heart full of love for bringing up the child and her breast is filled with milk to provide sustenance to the creature With these arrangements, the child developes and grows into a youth This youth not only fights with big and powerful creatures but overpowers them and makes them obedient and then takes work and labour from them according to his wish and desire He overpowers and tames dreadful elephants and not only uses them for riding but loads them with heavy burdens and then carries them here and there according to his desires He overpowers bears, wolves, tigers and lions and so drives them that they shake their tails before him When he invades the mountains, he turns them to particles of dust Somewhere he rips open the earth and digs out of it iron, copper, allumunium gold, silver, jewels, precious stones, for his use He does farming on land plants orchards, he grows corns and various kinds of fruits and vegetables and thus obtains food for himself and his family and his domestic animals, he digs the earth obtains the great bounties of water, petroleum and gas from it to run his factories and mechanical vehicles and to spread flood of light all around to fight the darkness of the night Not only this, he invents aeroplanes and missiles and establishes his authority in the outer space; and through these planes he covers journeys, of months in hours and those of weeks in minutes and reaches from one corner of the world to the other without any difficulty, When he turns to rivers and oceans, he acquires fresh meat and fish and dipping into the bottom of the sea, he collects pearls corals etc. for his adornments He does not sit idle here but continues his endeavours He makes huge ships from iron copper, brass and wood and then floats them on the surface of the ocean Through these huge ships, he sails from one country to another and then circling round the world

language, made a choice of its own country, built their own cities, became a nation by itself, and admitted or recognised no universal ruler. It was a house thoroughly divided against itself. All this led to a great commotion To cut a long story short, let us visualise the site where the Tower of Babel was being erected. It is said

> "Soon the Tower had risen seventy miles high, with seven stairways on its eastern side, by which hod-carriers climbed to the summit, and seven on the western, by which they descended Abram, Terah's son, viewed this work and cursed the builders in God's name for should a brick drop from a man's hand and break, all bewailed its loss but should a man himself fall and die, his neighbours never so much as turned their heads -- Immediately the builders became embroiled in misunderstandings If a mason told a hod-carrier 'Give me mortar', the carrier would hand him a brick instead, with which the mason would angrily kill the hod-carrier Many were the murders done in the Tower, and on the ground also because of the confusion. " (Hebrew Myths, Graves & Patal, N Y , p 126)

Let us ponder for a while whether we wish to be nationalities, each with a separate language and culture, having future perspectives of their own, ignoring our common entity as Muslims, our common identity as Pakistanis and above all our common legacy of Islam Interplay of cultures may be healthy but their din of divisibility breeds contempt and is poison for the oneness of *ummah*. The choice is ours, but while making our choice let us remember: United we stand, divided we fall.

UNITY OF MANKIND If there has to be universal freedom with justice and honour, a global economic system sans exploitation, a common faith without hypocricy, it must be recognised first that mankind in its entirety is a single whole, with its common pains and pleasures No one can live or die in isolation A seventeenth century English poet, John Donne (d 1631), very poignantly touched on the theme of unity, or indivivisbility, of mankind, as follows.

> "No man is an Island, entire of itself, every man is a piece of the Continent, a part of the main Any man's death diminishes me because I am involved in Mankind, and therefore never send to know for whom the bell tolls, it tolls for thee " *(Devotions)*

Ten centuries before Donne, Islam preached the oneness of human kind Qur'an Majeed says:

> "O mankind! We created you from a (single) pair of a male and a female, and made you into nations and tribes so that you may know each other " (49 13)
>
> "Mankind was one single nation " (2 213)
>
> "Mankind was only one nation, but differed later " (10 19)

In order to eliminate these differences and to bring about universal harmony among the nations, Qur'an Majeed has given a simple and sure recipe

> "And hold fast, all together to the Rope of God. and be not divided among yourselves . . " (3 103)

This call is not confined to the Believers who though are its immediate addressee, but also in it there is a universal invitation to the shipwrecked humanity to catch at the rope stretched by the true Faith and then stick together to reach the common safety of the shore.

Thus alone can evolve today's much-sought-after bliss of Equality, Liberty, and Fraternity Thus will come to the fore man's inherent fellow-feeling and human love Thus shall prevail a reign of justice and fair play Thus will disappear the tensions of avarice, exploitative economic warfare, and the greed of land-grabbing They will die their natural death and, instead, the earth will become a planet of peace and bliss, — a worthy habitat of the Man created by God in the best of moulds

So may Allah guide us to the Path that is straight and enable us to play our virtuous part in the Divine scheme of things Amen!

CONCLUSION Before we conclude, we wish to draw attention that, with the grace of Almighty Allah, with this issue we have concluded translation/transliteration of the first twenty Parts of Al-Qur'an Further work in this behalf is receiving our urgent attention Comments of scholars on our present impression are welcome They will be helpful while preparing our final version.

We are thankful to our readers' for their keen interest and encouragement We seek their continued support and cooperation to facilitate our onerous task They are requested to take special pains to enlarge the circle of the readers and subscribers of Yaqeen International

May Almighty Allah assist us in our task and may Yaqeen International touch new heights of service and excellence in times to come with a view to awakening the spirit of Islam in consonence with the teachings of the Holy Qur'an and sunnah Amen!

plenty The USSR is for the time being wholly preoccupied with its own gigantic problems born of *glasnost* and *preestroika*. They must be in a mood willy-nilly to see Afghanistan returning to normalcy by means of an indigenous dialogue to set in motion a process of give-and-take on a mutually advantageous basis Sitting too much on the fence might get the iron in the soul Remember what 'Allama Iqbal said a long time ago

> The weather is good,
> And water aplenty,
> The soil too is fertile,
> Whither the peasant—
> who waters not his field!
> Discover your Self,
> O, negligent Afghan

There are foreshadows already that Afghanistan will soon emerge as a non-aligned, united, free Islamic state, and the renegade forces and adverse foreign influences shall disappear from the land Insha' Allah.

APARTHEID Colour-bar is a chronic mania of South Africa It is strangely backed up by black laws of segregation of the coloured citizens. For putting up a relentless fight against this abominable state-sponsored discrimination called apartheid, the black statesman Nelson Mandela was given life imprisonment and his party, the African National Congress (ANC), was banned. As a mere eyewash economic sanctions were applied against South Africa half-heartedly This ineffectual measure broke no ice Nevertheless, a mounting international pressure of opinion was built against the South African white minority regime At long last, a turning point seems to have reached President F W de Klerk has unbanned ANC and ended the 27-year long jail internment for Nelson Mandela Thus the way for a political dialogue has opened up after all and hopes for the better risen.

It is pertinent to realise that South Africa has 26 million black population and only 5 million whites. Yet the white man's burden is kept over the vast populace by dint of repressive laws and oppressive police and military force, based on colour discrimination

The South African white rulers can learn a couple of lessons from Islam, for easing their national political tension and for the betterment of their country and their nation as a whole Firstly, there is the Qur'anic dictum of consultation

> and consult them (in affairs " (3 159)

Keeping over 83 per cent of the population out without any voice or say in the affairs of the state is certainly blatant negation of mutual consultation and utter denial of self-determination

Secondly Islam has self-righteousness as the norm of *inter se* superiority among human beings Qur'an Majeed says

> ". Verily the most honoured of you in the sight of God is he who is the most righteous of you " (49 13)

Colour-bar, or superiority by dint of birth is here totally ruled out and depricated as a norm of superiority In his Farewell Pilgrimage Sermon the Holy Prophet of Islam said

> "O people! In truth, your Creator is one your progenitor is one There is no preference for the Arab over the non-Arab, or for the non-Arab over the Arab nor for the white over the black nor the black over the white but that based on piety " (Musnad Ahmad)

Herein is a very simple and straight forward lesson for the South African rulers, if they only care to heed, in polity as well as human relations.

GLASNOST FALL-OUT While the PLO is continuing to fight with main and might the aggression of Israel, it has to be taken note that the Russian Jews are fast infiltrating into the Israel-occupied West Bank and Gaza Strip This is going to add to the design of the usurpers for a "greater Israel". This Jewish manoeuvre needs to be countered by all possible means International pressure, within UNO and otherwise, needs to be built with utmost promptitude and diplomatic acumen.

There are other problems of interest for the Muslim world vis-a-vis the USSR and its Muslim-based states, Eastern Europe Mangolia, etc Things are on the move and we leave this topic here for the present

LOOKING INSIDE When we look within Pakistan itself, the scene in its certain important parts is gory and ghastly It seems that somehow ethnicity has been allowed to take the better of the national interests, giving rise to a plethora of regional cultures and provincial prejudices out of all proportion We have consequently lost sight of the universality and super excellence of Islam The result is indiscriminate fighting among factions and unjustified bloodshed Innocent lives are being lost and helpless families ruined

It seems that the so-called love for the regional languages of Pakistan did set the vicious ball rolling We have failed to realise that for us the ultimate lingua franca is Arabic, all the rest being expedient day-to-day means of communications We have not given serious thought to the curse of multiplicity of languages Their inevitable tendency is to line up one culture against other cultures and to arouse man against man Recall the peoples of Babylon and the Tower of Babel A war of tongues overtook them, causing among them a great confusion Every family came to speak its own

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful.

ROPE OF GOD (HAB-LUL-LAAH)

ALL PRAISE BE TO ALLAH, with this issue we are completing the thirty-eigth year of uninterrupted publication of Yaqeen International. We are looking forward soon to completing, Insha' Allah, our fourth decade of this service in the cause of Islam, presenting it generation after generation in its pristine purity in the light of Al-Qur'an and Sunnah May Almighty Allah, in His bounty and grace, accept this humble effort of ours in His way and crown our endeavour with His pleasure. May He, out of His Mercy, grant us the fealty to continue this task which we have taken upon ourselves with ever growing zeal and devotion Amen!

On this occasion our memory goes to the founder of Yaqeen, the late revered Maulana Tufail Ahmad Farooqi, who sowed the seed which has since grown into a sprawling tree axtending its shadow for our readers in every nook and corner of the globe We are always anxious to reach out to them the Truth of assured certitude May the All — Compassionate exalt Maulana Tufail Ahmad Farooqi's status in His realm of Mercy in the Hereafter shower on his soul His choicest blessings Amen!

Our out-going year is leaving certain deep Impressions The year 1989-90 has, by and large, been the one that witnessed many a captive man cut asunder their long-worn shackles and, by dint of sheer undaunted courage come out in the open to breathe the fresh air of liberation and liberty Their successes are of course limited for the time being, but the morning shows the day. The spirit is high and the expectations great It may well be that the go-between decade of the twentieth century will pave the way of all-out human liberty, justice, and peace, all these to be attained in the greatest measure in the twenty-first century that is round the corner We may here touch upon a few live issues having direct bearing on the Muslim world, or in which Islam can provide the needed guidance

KASHMIR The political rape of Indian-occupied Jammu and Kashmir has been going on in full view of the world and the United Nations for the last forty-two years There is a Security Council Resolution granting the citizens of the whole state of Kashmir the right of self-determination by way of plebiscite under the auspices of the United Nations Among others, the Indian Government by a specific consent is committed to the plebiscite Then there is the Simla Agreement that suggests Pakistan-India mutual efforts to bring about an acceptable solution of the Kashmir's entangled problem The Simla Agreement cannot be construed by any stretch of imagination to supersede or repeal the Security Council's resolution for a plebiscite In fact it goes only to recognise an existing dispute over Kashmir and the urgent need for bilateral efforts to settle the necessary modalities to expedite the lingering issue.

Human patience can wait for a while, but not for ever In the meantime, as was expected the situation in the Indian-held Jammu and Kashmir has exploded with a bang There has taken place a great uprising comparable to the Palestinian Intifada The Indian forces with all their fury, might and brutality, have been mercilessly killing the freedom-fighters out of number There is India's oppression and repression all round

The world at large has been counselling India to honour its pledge of plebiscite so as to let the Kashmiris decide for themselves their future freely and without fear

The Kashmir uprising is no doubt a people's movement, and people's movements are always well-founded. They may be resisted only for a short while, but cannot be stifled for ever They have to succeed in the end, come what may.

We hope that the political pundits in India will not commit again the folly to resort to war on the long-outstanding Kashmir issue They would rather prudently read the writing on the wall and get ready for an early plebiscite without any pre-emption about its outcome. What will be, will be. Therein lies the path of peace We hope and pray for the better sense to prevail, after all, in the so far closed Indian mind

AFGHANISTAN It is now a year and two months that the last Soviet soldier left Afghanistan It was to be hoped that by now Afghanistan will be well on the way to a peaceful and honourable return of its teeming refugees camping in Pakistan and Iran It was hoped that there would come up by now a largely reconstructed homeland of their own But, alas, Afghanistan is still in the throes of a nasty internecine war wherein Afghanistan is fighting Afghanistan, brother is pitted against brother, and Afghans are killing each other

We once again appeal for peace: a meaningful peace, a peace with justice, a peace with honour, a peace that paves the path leading to a state of security, prosperity and

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (6

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